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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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NEW YEAR

Begin the new year with a talk to God
And ask for your divine inheritance
Of usefulness, contention and success.
Resign all fear, all doubt, and all despair,
The stars doubt not, and they are undismayed,
Though whirled through space for countless centuries;
And told not why or wherefore. And the sea
With everlasting ebb and flow, obeys,
And leaves the purpose, with the unseen cause.
The star sheds radiance on a million worlds,
The sea is prodigal with waves; and yet
No lustre from the star is lost, and not
One drop is missing from the ocean at tides
Oh, brother to the star and sea, know all
God's opulence is held in trust for those
Who wait serenely, and who work in faith. (Unknown.)

NOTES AND COMMENTS

The First and Second churches of Philadelphia announce communion for January 9.

This is the season of the year for annual business meetings in the church. Wayland church, Iowa, and the First church, Philadelphia, held theirs on January 1. The Second church, Philadelphia, held theirs on January 3, and that of the East Swamp (Pa.) church was held January 5.

A group of five churches of different denominations in Philadelphia, Pa., including the First Mennonite, will conduct a series of evangelistic meetings covering a number of weeks. No professional evangelist will be hired and the pastors will do the preaching. Meetings will be held a week at a time in each of the churches participating.

A number of young people of the Second church, Philadelphia, were led to confess that this Christmas was their happiest because they were permitted to enjoy it by making others happy. A considerable sum of money was raised in the school and baskets of provisions were purchased with a portion of it and distributed among the distressed poor. The rest of this special fund was applied to mission purposes.

A most laudable act was that by one of the Sunday school classes of the First church, Philadelphia. The scholars suggested to the teacher that no Christmas presents be exchanged between scholars and teacher, and the money usually so spent be given to some worthy cause. The class of six boys and their teacher send $12 for the extension of Sunday school work to one of the American Sunday School Union missionaries.

The war has come home to Palestine. Zion's Herald tells us that "Convoys of ammunition and foodstuffs are being transported over all the roads of Galilee, Samaria and Judea, from the upper end of the lake of Gennesaret in the north to the lower end of the Dead Sea in the south. Those are going to the Turkish army. Strategic positions have been located, and thousands of peasants have been requisitioned to dig trenches along these lines. They have transformed the Mount of Olives into a drilling ground for recruits and have also established observation posts there. The plain of Samaria, between the Jordan and Joppa, is being used for drilling purposes for the Turkish army. Even Mount Golgotha has become a shooting range, where the Turkish soldiers are being supervised in rifle practice."

"It is apparent to all close observers that the Mormon church does not intend to give up polygamy. It is plain, on the contrary, that they intend to establish it more firmly and that they will openly proclaim it again as a divine institution so soon as they think they are in a position to do so. Their every endeavor is to strengthen their position by extending their political control." These statements are attributed to Senator DuBois of Idaho, and Rev. Frank L. Moore, Supt. of Congregational Home Missions in Colorado, says that the good Mormon is actually proud of the institution of polygamy, and preaches it and teaches it in his Sunday schools. He quotes from the most recently published Sunday school outlines, and a pamphlet entitled "Doctrines and Covenants," including one called "Revelation on the Eternity of the Marriage Covenant, Including Plurality of Wives. Given through Joseph the Seer." In order to make these and similar facts widely known, the National Reform association has been conducting for months an Anti-Mormon Crusade.—Sel.

Our sympathy goes to the family and friends of John L. Johnson, a very dear friend of many of the readers of the Mennonite. Mr. Johnson was a neighbor of Rev. J. W. Schantz of Schwenksville and died on his place. It was on the 3rd of December while Bro. Schantz was confined to the house with sickness that his kind neighbor did his barn work—care for the horse. On this particular morning Mr. Johnson failed to return from the barn and upon investigation he was found lying in an empty stall, bruised and hurt all over his body that death resulted shortly after. What really happened will always remain a mystery. The horse had literally trampled him to death. Whether he kicked him and Mr. Johnson fell under the horse, or whether something else happened, no one knows. When found he had crawled into an adjacent stall and was unable any more to say how it happened. He was carried to his home and medical aid summoned, but he soon died, caused probably by internal hemorrhage. It was an awful shock to his wife and family. Mr. Johnson was such a kind-hearted soul to all he came in contact with. He will be greatly missed, not only by his family but by all of us. Funeral services were held the following Tuesday from his late residence and were conducted by Rev. R. S. Snyder of the Reformed church and Rev. Schantz. Many relatives and friends had come to the sad services. He is survived by his wife, four daughters and three sons.

Readers of the Mennonite who pay their subscription in advance will receive the Mennonite Year Book free as a premium.

MEETING OF THE EXECUTIVE COMMITTEE

Of Federal Council of Churches in America at Columbus, O., December 8-10, 1915.

Much is being done today to bring about the unity of the church of Christ for which our great Lord and Head prayed John 17, 20-21. Whether the Federal Council is accomplishing it, and whether it is the embodiment of this petition I am not able to say now. But it must, nevertheless, be a notable fact that must make an impression on us when we see thirty of the largest denominations in America, representing over 17,000,000 church members, working in unity together for the welfare of mankind and the advancement of the cause of Christ.

It was my privilege to attend the meeting of the Executive Committee of the Federal Council in the Central M. E. church. The representation at this meeting was about 80, and it was said that this was the largest attendance that they had yet. As it was my first experience I went with my eyes and ears open.

The Commission on Evangelism, of which I am also a member, convened in the Y. M. C. A. the day prior to the meeting of the Executive Committee. The well known evangelist, Dr. Biederwolf, is the general secretary of this commission. Reports of the evangelistic work done in the various denominations were given, and it is astonishing what progress along these lines was made, even among the very conservative denominations. The plan proposed by this commission for the future is immense.

Other commissions which met in various places, some at the same time that the Executive Committee met and some before, are: Church and Social Service; Peace and Arbitration; Christian Education; Church and Country Life; Temperance; State and Local Federations, and Foreign Mission. All of these report to the Executive Committee. Some of these reports are quite lengthy and show their activity in the promotion of peace

between the nations; the infusing of new life in the dying country church; the solution of the temperance question; the evangelization of the country, and in short anything where united effort may be effective in the betterment of conditions.

The report of the President of the Federal Council, who, with Dr. Gulick, were sent as Christian embassies to the Christian churches of Japan, was very interesting and showed that the purpose of the embassy was accomplished by the establishing of a better relation between the churches of America and the churches of Japan.

The largest meeting and the place where popular interest centered was the one of the Commission on Church and Country Life, which met in the First Congregational church. About 800 delegates from all parts of the country filled this spacious church three times a day for three days, endeavoring to solve the problem of the country church.

That these meetings stirred up much interest and were of considerable importance is evident from the fact that the mayor of Columbus welcomed the members of the Executive Committee. The governor of Ohio made the opening address at the meeting in the First Congregational church, and the whole affair came to a climax on Friday evening when the president of the United States left his important business and came to Columbus and addressed the closing meeting in the Memorial Hall, where the 4000 eager listeners had filled every seat.

I prefer to reserve my impression for a later opportunity. Suffice it to say now that some things impressed me favorably and some things not.

W. S. Gottshall.

UNCLE SAM AND THE BABIES

1916 is Baby Year. The facts about American babies, the needs of American babies, and America's responsibility to her babies will this year be known as never before, because the first week in March will be Baby Week throughout the country.

More than 400 communities representing every state in the Union are already laying their plans for Baby Week, according to the Children's Bureau of the U. S. Department of Labor, in order that during those seven days the needs of the babies may be so presented that all the parents in those communities will learn a little better how to care for their babies, and all the citizens will realize that they have a special obligation to safeguard the conditions surrounding babies. And it is confidently believed by those who are interested in this nation-wide Baby Week that the remainder of the year will be marked by a strengthening of all community activities for saving babies' lives and giving them a better chance to grow to a healthy maturity.

The Baby Week idea originated in Chicago not quite two years ago. Then New York had a Baby Week, and Pittsburg and other cities. Such practical benefit has in each case resulted that the General Federation of Women's Clubs has undertaken to promote this nation-wide observance. State health officials and national organizations interested in public health and child welfare have taken up the plan and in various ways are giving it not only their sanction but their active cooperation. The extension divisions of the state universities have promised special assistance in interesting and helping Baby Weeks in rural communities.

The Federal Children's Bureau believes that Baby Week will give more parents a chance to learn the accepted principles of infant care, and will awaken every American to his responsibility for the deaths of the three hundred thousand babies who, according to the census estimates, die every year before they are 12 months old. Therefore the Children's Bureau has prepared a special bulletin of practical suggestions for Baby Week campaigns, adapted to the varying needs of communities of different types. Copies of this bulletin may be had free of charge from the Children's Bureau at Washington.

CORREPONDENCE

Berne, Ind., Dec. 30, 1915. Bro. Kliewer, president of Bethel college, Newton, Kan., preached to the congregation at Berne Sunday, December 12, both morning and evening.

Christmas was celebrated with a tree and a program rendered by the members of the Sunday school. The program consisted chiefly of musical numbers.

The report of the secretary shows a membership of 1244 Sunday school members, including the Cradle Roll and Home Dept.

The union meetings of the churches in Berne will begin next Sunday, January 2, continuing all week, including Sunday, Jan. 9. The speakers will be Rev. George E. Guille (English), Bible teacher and evangelist of the Moody Bible Institute, Chicago.

The German speaker will be Dr. C. W. Hertzler, of Berea, O.

The union choir will be led by Rev. H. Nott, D.D., pastor of the First Reformed church of Milwaukee, Wis.

Dr. Philip Vollmer of Dayton, Ohio, will be here on Sunday, Jan. 2, and Rev. M. M. Horsch of Upland, Cal., traveling secretary of the home and foreign mission boards of the Mennonite church, will preach in English the following Sunday.

Rev. Eduard Maag and wife, missionaries from China, will stop off one day at Berne. They are returning to their mission field in China, having been to Switzerland on furlough.

Upland, Cal., Dec. 14, 1915. The Mennonite church at this place is continuing to make steady progress under the management of the new pastor, Rev. A. S. Shelly. The church is much pleased that they succeeded in securing so efficient and so faithful a pastor. The membership now numbers just about two hundred. The per cent. of attendance is very large because quite a number of Mennonite families from the chilly East are here for the winter. The morning services are German, the evening services English. Fully half the Sunday school work is English. The transition from the German to the English is very perceptible now. The principle cause of the change seems to be on account of the very large per cent. of children and young people in the make-up of the church. Being in constant daily contact with English-speaking companions in the social life as well as in the public schools, the children soon become much more proficient in the American language than in their mother tongue.

The three Endeavor societies meet each Sunday. The three Aid societies—Ladies', Young Ladies' and Girls'—are doing active aggressive work. They raised respectively during the year, $187, 125, $7.50, for missions and sent nearly 200 new garments, several packages of old ones as well as dried fruit, etc., to the various mission fields.

The patients at the sanitarium, as well as other sick in the community, are visited and supplied with flowers. Just now the thought of all is centered on the joyful Christmas tide which will be celebrated at our church again this year by the usual tree, a variety of selections rendered by the children and it will be made festival of giving rather than receiving. Everyone will give something toward missions.

Outdoor life here continues to be full of rich delight. Plenty of sunshine and many flowers in bloom. Fresh garden vegetables peddled on the streets daily. The average crop is rather light but the fruit will be of best quality and the fruit will soon be ready for market. C.

Roaring Spring, Pa., Dec. 27, 1915. Editor Mennonite:—We have thought that a letter from this place might be appreciated at this time. We have had an enjoyable and prosperous year in the work of our church. Having remodeled our church at Roaring Spring this year in connection with our other church work we feel that we have made a step forward with the blessing of God upon us.

Yesterday we re-organized our Sunday school with the following officers: Supt., Rev. S. D. Yoder; Asst. Supt., Franklin Ginter; Sec'y., Glendora Yoder; Treas., Rev. Abraham Snyder; organist, Mary Snyder; librarians, Slater Yoder and Daniel Snyder.

We also organized our Christian Endeavor society with the following officers: Pres., Abraham B. Snyder; Vice-Pres., S. P. Snyder; Sec'y., Menno Snyder; Treas., Mrs. H. G. Snyder.

The Sunday school at Smith's Corner, which was very prosperous this year and which maintained a very good attendance during the year, was closed Friday, December 24, when the children received their Christmas treat and a committee was appointed to re-organize the Sunday school the first Sunday in April. Church services will continue and be held every two weeks.

With love to all we are sincerely, S. P. Snyder, Sec'y.

Altoona, Pa., Dec. 20, 1915. Greeting to all. We feel to praise God for the many blessings which he has brought to us and especially for the blessings at this time and for the way that our work is progressing here at our mission. We have been receiving a great many contributions of clothing and shoes which we are distributing to the needy poor and at this time want to thank all who have so kindly contributed and in this general way leave you know to some extent of the blessing your goodness and sacrifices are bringing to the needy. True, the financial panic is passed, but there are yet many needy cases. This is found very often with widows and with those who have been deserted by the husband and father, the cause very often being strong drink. To the present time almost every church as well as the Old Folks' Home of the Eastern Conference have sent donations in the way of clothing and shoes. The secretary of our board goes to the mission each Saturday at 2 o'clock when those who come with recommendation signed by some member of the board or by some of the visiting workers and fills the orders. On last Saturday he gave out eighty-five pieces of clothing.

Our attendance in the Sunday school has increased to such an extent that we have scarcely room any more for the classes as they should be. We have added to our Sunday school an orchestra. The children appear to manifest a great deal of interest in the singing.

We held our communion on December 19 with a full attendance, almost the entire membership receiving here as well as several from Roaring Spring who were present. A preparatory service was held Sunday afternoon at 3:30 following the Sunday school and a communion, held at 7 o'clock in the evening. There were three new members received, two by baptism and one by the right hand of fellowship. During an intermission we held communion in two homes where there were those afflicted and some of the brethren visited the hospital holding services there where one of our number is at this time.

We expect, on the coming Sunday afternoon, to have our Christmas services, and beginning with the second Sunday of the new year we expect to begin our series of meetings. Will you pray for the workers?

Should there be any of our congregations who are yet arranging for to send contributions or clothing, we would urge them to send them soon as now is the time most appropriate for distribution and when the needs are the most urgent.

Will close by wishing you all a Merry Christmas and a Happy New-year.

A. S. Snyder.

IS GOODNESS POPULAR?

We were talking not very long ago to a man who declared that in his circle the man who would not drink and smoke and gamble had small chance of advancement. And talking with another brother, we were told of two or three others who did not hesitate to say that they had been "crucified" by those who ought to have been their friends, and the crucifixion was held to be the result of the very virtues of the brethren who had been so used. And as our minds run back over the past we call to mind not a few cases of good men who have been most unpopular. At first sight it does seem sometimes as though "goodness" were not a very popular thing, and especially does it seem so if we are the sufferers; but we think that while it remains true that "the friendship of the world is enmity to God," yet there is another side to this which it is well to remember.

What makes men unpopular? Is it their goodness? Most of us would hesitate long before answering yes, for visions of men whom we know and half-forgotten pages from our own experience make us pause. It is true that reformers of every stripe are apt to be unpopular with men whose business they attack and whose dividends they lessen. Billy Sunday can hardly expect to be popular with the brewers and distillers, and the single-taxer can hardly expect the real estate speculator to love him very much. The policeman is not popular with drunks and crooks, and the man who is fighting graft cannot expect warm commendation from men who are fattening upon their public plunder. But apart from this we think unpopularity springs more from our vices than from our virtues.

We have known good men of much more than ordinary ability who were recognized as having rendered signal service to the community, and yet whose unpopularity was as marked as their ability. They thought they were unpopular because they were honest and outspoken; but they were very much mistaken, as their unpopularity sprang from their weaknesses rather than their strength. Their unselfishness made no enemies, but their selfishness did; their kindness of heart did not drive men from them, but their bitter speech did; their honesty might be unassailable, but their diplomacy was remarkably poor; their attacks upon the enemy were vigorous and effective, but their attacks upon their friends were, unfortunately, just as vigorous. And yet it was impossible to convince them that their unpopularity was anything other than a tribute to their ability and their honesty.

If we could only see ourselves as others see us we might possibly be startled into reformation, for we should find that usually our unpopularity arises, not from our valiant defense of right, but rather from our own blunders. If we are crucified it is not for our Christ-likeness, but too often for our lack of it. This is hard, and yet we fear it is only too true. If men do not like us there is usually some reason for it which is not very flattering to ourselves. Apart from the opposition which we naturally expect to arouse in those whose business we attack or whose beliefs we antagonize, we think we shall find that in most cases where men do not like us it is either because we do not like them, or else because we have a most unfortunate way of antagonizing other people even when we do not need to do so and do not mean to do so.

But we would not be understood to mean that men ought to devote themselves to the study of pleasing other men by effacing themselves and their convictions, and becoming mere echoes of others, for this would be a poor way even if we sought popularity alone. To be popular a man does not need to efface himself. The world has always admiration for a brave man, and the enemies we make are sometimes our best title to popular favor. But the world, while taking off its hat to what Stevenson calls the "bonny fighter", looks also for the other virtues of sincerity, friendship and unselfishness, and when it finds them it is ever ready to fall down and worship. There is a drawing power in perfect manhood which is well-nigh irresistible; and the appeal of the cross is a standing proof of this. We cannot say that Christ has yet drawn the world unto Himself, but when we recognize the hold which He has upon the heart of humanity we surely dare not claim that goodness is unpopular. —Christian Guardian.

A FATHER'S VERDICT ON INVESTMENTS

By Bishop McDowell.

What a delightful old man he was! He was out of active business, living on a very moderate income, in a simple but comfortable way, a plain, cheerful life. All the people in the village and country round about knew him. Some of them called him affectionately by his first name. It took a good while for him to walk up or down street; he had to speak to so many people, young and old, rich and poor; to make so many inquiries about the health of people; to send so many messages of cheer, and to scatter such a lot of sunshine as he went along. His children were no longer at home with him, though he was never quite unconscious of them.

He was speaking one day of a neighbor, a very rich man. This neighbor had just made a lot of money which he did not need, and then invested it so as to make more money which he did not need. The neighbor had been telling him about his splendid investment which had doubled his money in an incredibly short time. It was the talk of the small town, and there were many to envy the man who had struck it rich. My old friend did not envy his rich neighbor, nor scold about him; he was too wise for that. He also might have been rich. He knew it. He might have left to his sons many thousands. He knew that also. He had chosen otherwise. Not a scholar himself, though a man of rare intellectual quality, he sent every son he had through college.

His sons were proud of him, and all their friends loved him, he was such a man. But when all the town was talking of splendid investments, and was thinking of oil and coal and lands, he was heard to say with great firmness, and a smile as of one who knew:

"I calculate that I know something about investments myself, having tried several kinds. And I judge that an investment in Christian education just about beats them all. It pays big dividends, and pays them right along. They get better all the time. The markets do not affect them. I have tried it. Better put a thousand dollars into the making of a man, than a good many thousands into the making of more thousands."

And those who stood by remembered how one of the old man's sons had been converted in a Christian college, and how he had gone as a missionary. And they were silent. The talk of money did not seem to belong in that atmosphere. They were thinking of their own boys and girls. "I give my verdict for Christian education," he said, moving away. That night in several homes there were councils and prayers, while children slept, but the next morning for more than one boy and girl the door to the Christian college stood wide open. — Northwestern Christian Advocate.

WITH GOD ON OUR SIDE

Felix of Nola went into a cave and prayed, and God sent a spider to build a web over the mouth of the cave. About ten minutes later Felix's enemies came galloping along. They were about to enter the cave to look for Felix when they discovered the spider web just across the mouth and went on, thinking the web would have been broken had Felix entered the cave, and Felix was saved. Felix wrote it down and said: "With God on our side a spider's web is like a wall of adamant, but with God against us, a wall of adamant is no better than a spider's web."—The Way of Faith.

THE MENNONITE

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EDITORIAL

In the room of a friend there is displayed in a conspicuous place the following: "Put yourself in the other fellow's place." It is a beautiful suggestion and if everyone tried to work it out in his life, this old world would be quite a different place to live in for many of us. If those who find something objectionable in our way of doing things could only be brought to realize what our point of view happens to be, we would get along very nicely with them, we think, and, on the other hand, if we once took the trouble of honestly allowing that others could consistantly be different and do things in a way different from our way of thinking we would sweeten the atmosphere around us.

With our troubles we are very much in the same position. We magnify our own and hardly give a thought to those others have to bear. Let us suppose a few situations in which some do find themselves and then try and think how we would act in them.

Suppose we were to find ourselves suddenly thrown out of communication with our friends and find ourselves in a great city. Suppose we did not have a penny to call our own and were without shelter, hungry and cold. Then let us suppose that we were, for the first time in our lives, compelled to ask some one for something to eat and the price of a night's lodging. What would follow? We would pick out a likely looking person and ask him for help. The chances are he would tell us he was sorry, but he was "dead broke". We would then try another, he would refuse. Another would say he didn't believe in giving money to strangers. Another would ask, "What do you want it for, for drink? In desperation we would pull the bell in a prosperous looking neighborhood, the person answering the bell would say, "I have just received a circular from the Society for Organized Charity in which persons are warned to give no money to persons applying for help, but send them to the society's headquarters where their record may be looked up and proof can be found that they are worthy of help. Next we would possibly look up the pastor of some church,—surely the good man could do something. But there we would have to hear the story of so many calls that had been made on him lately, of the necessity of his caring for those having a more direct claim upon him, of his inability to do anything at present, etc., etc., all of which might not only be a reasonable excuse, but might be an exact statement of real conditions. And so we might go on, incidentally the gnawing in our stomach would increase, the night would be drawing on and the rain would continue its incessant pouring. What, under such circumstances, would we do? Yet, this is not an imagined condition altogether, in fact it is a picture of a condition in which thousands have found themselves and one whom we have in mind particularly. It seems to us that the one who makes a bid for the little help we might give him would get more than a polite refusal if we but took the time to imagine ourselves in that fellow's place for a little while.

Let us suppose another case. Let us suppose we had been brought to a position of distress by our own folly and were bitterly paying the penalty. Perhaps our error had been that of abusing confidence, or even committing a positive wrong, but we had determined with all the ability God would give us to make amends by leading a straight life. Would our path be an easy one? By no means. The past sins of which we were guilty, would follow us like some horried ghost. Our friend would not trust us. Our wrongs would be remembered against us. Isn't it a wonder that some who have erred win their way back? The proportion of those doing so are few indeed. We have confidence enough in human nature to believe that the larger proportion of those who have gone wrong do determine to amend their ways and win back the places they have lost. They fail because they find the doors of so many hearts closed to them and the memories of most people so active against them. Try and forget the past that drags some poor fellow down and see how different your attitude toward him will become.

Suppose, again, we were in the place of the poor fellow who cannot resist temptation. Suppose no one believes we could ever resist, and yet no one does anything to take temptation away from us, or to take us away from temptation. What would we do? Turn to God for help? Yes, that is a proper thing to do and God is a never-failing help, but in His help He uses human instruments. Perhaps He has selected us to be the ones to lead the tempted brother to safety and we fail Him. Where does the responsibility rest? Certainly not with God. The one who yields must answer for his yielding, but the one who was to help and didn't help must answer too, not only for his own neglect but for the poor fellow's fall as well.

They say a man is a "good mixer" when he is a popular all around sort of a good fellow who can succeed in making himself liked in whatever company he happens to find himself. The "good mixer" is much in demand in business, in politics and in professional callings generally. The term, as aplied to a minister, however, instantly arouses the suspicion that there may be things in that one's life which are generally not to be found in the lives of other ministers and may not exactly be in keeping with what other ministers think proper. We do not wish to intimate that a minister should be disliked in order to be the right kind of a minister or that the popularity which some ministers enjoy, is to be attributed to something off-color in their lives. He should be, in the words of St. Paul, "all things to all men", but in being that he should be and remain above everything else a man of God, doing God's work as God would approve it. The good mixer will never compromise his calling or his conscience and it is not necessary for a minister to do so in order to be liked. Those who have the most influence in the world and are the best respected among men are those who stand for principles and live their principles. Some years ago a prominent clergyman was invited to dinner at which a number of prominent persons, including the late Col. Robert Ingersoll, were invited. It was no particular sin of the clergyman that the notorious scoffer should have happened to have been a guest at the same table with himself, but, when Col. Ingersol made one of his peculiarly blasphemous speeches, sneering at everything sacred to the heart of the Christian, he should have answered him in the name and honor of the cause for which he stood. Instead of doing so, however, he remained silent and a member of the bar, a person whom no one associated with things relating to religion, took it upon himself to make an eloquent and convincing reply to the scoffer. People wondered, and possibly are still wondering why a lawyer and not a minister undertook to champion the cause of Christ on that occasion. In this instance, if the preacher could not speak and act for what he stood, he had no business in that place. When once a minister of the Gospel finds himself in company where he ceases to be a minister, his "mixing" is a serious mistake.

The social associations of the minister that call for his participating in un-Christian enjoyment, or make him one of a fellowship where God is not included or a partner in the follies, which, if they are not sins in the eyes of some, are questionable things in the eyes of a great number of Christians, should be shunned by him as he would shun the devil.

In beginning the new year, one is likely to have the same thoughts that suggested themselves on other New-year occasions. First we regret the sins of commission. "We have done the things we ought not to have done". This is always a true state of everyone's past because we are still in the house of Old Adam and are doing the things which Old Adam does. Of every wrong of which we were guilty, however, we feel that we did it because we wanted to do it and no one but ourselves is to blame for our having done it. The absurd fatalism by which some try to excuse themselves that we are the victims of circumstances and must lead the lives we are leading in spite of better intentions, is so contrary to reason and experience that the simplest mind must discard them as excuses and very poor ones at that. There is nothing that will excuse a wrong. By God's grace, through Christ, we find forgiveness of our sins; but that does not make the evil less of an evil. In spite of what we have been and what we have done we find forgiveness in Christ.

The next regret is that of having been guilty of so many sins of omission. There was so much to be done that we didn't do. A life may not be given to any very great sins, as the world regards great sins, and yet that life may be an offense to God and a sin against man. To refrain from doing good is as bad as to do a positive wrong. I may not stain my hands with blood, and yet, if it is within the possibility of my saving a life and I don't do it, I am guilty of the death of that one. I may not do much that will lead others to gross sins, but if I do nothing toward keeping others from plunging into sin, I am as guilty as though I led them into it.

So we may go on regretting the past for what we have done and for what we haven't done, but, to keep ourselves in hopeless dispair because of the past is not right either. We cannot undo the past, but we may make the future. And here is our hope. Every day is a clear page upon which we may begin to write anew our life's story. Next year need not be a dark year in our life because last year was. We can profit by our failures in the past and begin anew, but we will fail if in this, as in all other things, we do not take God into account. With God and His help many things are possible to our future happiness and to our contributing to the sum of good there is in the world, without Him, no matter how good our intentions and how determined our resolutions, the next year's record will be as unsatisfactory as any in the past.

Commenting on the terrible war in Europe the Gospel Herald says:

"According to a competent authority it is costing Europe about $30,000,000,000 a year to carry on its present war. If the killing of people is considered important enough to make that great a sacrifice how much greater sacrifice should we be willing to make to save them! Had the Christian church manifested half as much zeal in the cause of salvation as the socalled Christian nations are manifesting in the cause of desolation the world would have been won for Christ long ago."

We agree with Bro. Kauffman; no sacrifice is too great to make in the interest of Christ's kingdom and the salvation of souls. Had those who professed to be the followers of Jesus Christ been earnest enough to give up their selfish interests, their property and even their lives in upholding the Prince of Peace and spreading His kingdom abroad, there would have been no great war. As it is, the war came on because Christians were not alert and sincerely "on the job", and now, in order to win back what the cause has lost there will be required a double measure of sacrifice on the part of those who believe in it and are ready to remain loyal to the Christ and His principles.

In any war the world loses more than its cost in money, suffering and lives. It loses its refinement and becomes beastly: it loses its sympathy and becomes hard-hearted and cruel, it loses its tenderness of conscience and it becomes calous, it loses above all its spiritual sense and becomes material; the wolf and the hyena make their home in the heart and the dove and lamb are destroyed. If war were only the affair of those participating, the thing would be bad enough, but the worst sufferers are the helpless women and children who lose their comfort and help in life and the poor upon whose shoulders must rest the awful burden of debt that is bound to crush the world for many generations to come.

In beginning the new year we quite naturally make new plans or try to put into force other plans which we have been making. It is to be presumed that when we undertake a change in our old way of doing things, it is with the idea of doing them better than before. Let us insert a suggestion into the plans of our readers. Let him make plans that include doing things better in and for his church. In the first place he might look into the matter of his regularity and ask, What improvement can I make in my church attendance? Unless he has a perfect score, which includes having been present at every service and been on time, he will find an opportunity to better his spiritual condition and make glad the heart of the pastor. There are many things which church members permit to interfere with their church-going. Sometimes it is a headache, or getting up too late, or having company come in unexpectedly, or the weather was not satisfactory. These and a hundred other kindred excuses are such that no respectable employee would think of offering to his employer during the week-day and we cannot find the slightest reason in the world for them standing in the eyes of God. The Lord's business is the most serious thing on earth and trivial and foolish excuses are only making a mockery of God.

Then, the reader might ask, How can I improve in my activities? Perhaps he has not been active, feeling that his whole duty was done when he attended service regularly and placed his contribution on the plate when it came around, or, maybe, his activity has ben confined to the "kickative mood and objective case". In either case he has not been of very much use in the establishment of the kingdom of God. What is needed, and without them the church fails, is church members who work for the upbuilding of the church. This means, first of all, an active participation in the work of saving souls, for the kingdom must grow by bringing new converts to God. We might suggest another improvement along the line of helping and encouraging the pastor. We venture to say that almost any pastor can count the number of persons on his fingers who come to him and say, "Pastor, I want something to do." He certainly will be only too glad to find a job for such a one.

We might suggest other lines of improvement, but space will not permit us to go into detail, let it suffice for us to remind the reader that the publications, the benevolences and the missions of his church need him and all the active support he can give them.

We are hearing much of what is needed for the country church these days and its relation to such secular things as good roads, schools, recreation, etc. No doubt these things do bear a relation to the church in the country, but we take it the country church is a church just like the one situated in the city and what churches need everywhere is a high ideal of their duty to the Master and community, a consecrated ministry and a devoted membership. Nearly all the Mennonite churches in this country are rural churches and, with their sister churches of other denominations, they have been paying a heavy toll of young people to the city. Some of these were gathered into the city churches and many were not. They have also been feeling the curse as well as the blessing of automobiles and good roads for, unfortunately, the same machine and the same roads that make it easy to go to church have made it just as easy for members whose consciences are not so keen against Sabbath-breaking, to gad all over the country on all sorts of errands and let the church go to pieces for all they care. An emphasis on the spiritual needs of the individual and an effort to bring the membership to realize that the church is passing through a crisis that needs the supreme effort of every individual is more important than a concern about clubs, holidays for agricultural laborers and a dozen other fads which are being considered at present.

The old-fashioned notion that the business of the church is to preach a gospel of salvation to the sinner and a gospel of edification to the saint still holds with many plain people who prefer to follow simple lines of activity to being mixed up in a complexity of things that will add confusion and mix up the church in matters with which it is hardly familiar, not to say too little of an expert to take the lead. There is nothing really objectionable in most of the new fangled social service ideas in the country church except the danger of so dividing its activities that the spiritual element of the work either sinks into insignificance or becomes altogether neglected. "Shoemaker, stick to your last", and church, keep to upholding the Gospel of your Lord and Master.

THE C. E. TOPIC

Jan. 16.

How to Work With Others.

Isa. 41:1-17.

In the Christian work we must not lose sight of the fact that ours is the greatest work in the world. It is the greatest because it is for all time and affects the eternal destiny of numberless men and women. It has to do with the most important interests that can possibly concern anyone. It is the one thing which can bring the greatest, best and most lasting happiness to those who would otherwise be unhappy. In a word it is the work which concerns the salvation of souls, it was the chosen calling of God's Son, the greatest of all beings, and nothing is to be compared to it for greatness as a human calling.

Being a great work it is the work of many. Not only are many to be occupied in it, but they must work together. Looking back over the past of Christianity we cannot but conclude that it has been the only worthwhile thing in the world's history and that it has accomplished so much good that the human mind can hardly grasp it all. Looking forward we see the work of Christ assuming vaster proportions than ever before. The world is to be won for Him and the field is so large as to command the united efforts of all who confess His name. The world is to be brought from its sin, selfishness and war, and this means the winning of men to Him as their Prince of Peace and the inspiration of their loving their enemies.

Working together is not only important, it is vital. A single sentinal asleep at his post may mean the destruction of an entire army. A careless engineer not only endangers his own safety but menaces the lives of all the rest who ride on his train and possibly many others who do not even happen to be passengers on that train. When the ship is in danger they throw out the anchor which is secured by a single

chain. Not only must the chain be strong but every link in that chain must be strong enough to hold the ship. A single weak link makes the whole chain useless no matter how strong the rest of the links are.

The great suspension bridges are held up by cables composed of many fine wires, everyone of them is expected to be sound and strong enough to bear its share of the burden. The great sky-scrapers have skeletons of steel bolted together with bolts so small that one could easily be carried in the pocket. One bolt in a critical place, when it has a flaw or gives way, means the destruction of the entire structure. A ship may be built of many solid planks but each plank in its place keeps it afloat. There is but six inches of timber between the mariner and death so long as he trusts himself abroad. Needless to say, the plank must be sound and true. So in Christian work, much depends upon how true the individual having a part in it remains. One failure is not only extremely dangerous, it may be positively fatal.

Dangerous as may be one weak worker, the strong worker is a power. The one brave soldier in a line may, by his fearlessness, inspire the whole regiment to acts of great bravery. The one brilliant scholar in a class sets a pace which the others could not follow but for his lead. The one faithful Christian in a circle of acquaintances does more than one might imagine to keep the others true. The faith of a single Christian, when it is firm and unshakeable in trial and trouble, keeps others in their troubles and trials. It is for us ever to realize that the example of our loyalty and faith to the cause of Christ keeps as well as helps others. More souls are lost because of the bad examples of inconsistant Christians than might be supposed. Half of the godless men and women in the world, when asked why they are not for Christ, point to some inconsistant Christian or Christians as their excuse.

In working together we must ever keep in mind that it is for a common cause—the cause of Jesus Christ, the Redeemer of men.

No one has a right to suppose that the cause is his own. He must learn to sink his personality and his interests. The work is the Lord's. There is but one Master, Jesus Christ. All the glory that comes from it is for Him. Many a person has proved the one weak spot in the cause by allowing himself to suppose that he should get some honor, benefit, or even money out of it.

Again, in working for God it becomes us to respect the rights and opinions of others. What we may think or do may seem perfectly all right to ourselves, but we are to remember that others have rights and opinions in which they believe as strongly as we do in ours.

THE S. S. LESSON
Jan. 16.

Peter's Sermon at Pentecost.

Acts 2:14-47.

Pentecost was the mighty manifestation of the Spirit. There was no way of accounting for it except that it was a manifestation of God. The Jewish critics, not being able to bring a reasonable explanation of it, advanced an unreasonable one — the disciples were drunk. This was an apparent impossibility. It was too early in the morning for such a thing to happen. Peter, the spokesman, refutes the slander. It does seem strange how the world lacks originality. Whenever there is a manifestation of the Spirit's power they, of the world, are as ready to explain it away as ever and insult the intelligence by offering an impossible explanation. They say of a successful winner of souls, he is after the money. They belittle missionary success to the "rice-Christians" whom missionaries are accused of supporting. They endeavor to explain the changed life of a convert, who gives evidence of having been born again, as merely hypocracy.

Peter carries his hearers back to the Old Testament prophecy of Joel. The Jews were awaiting the fulfillment of phophecy and here were the proofs that the prophecy was fulfilled. What a chance those who refused to accept his statement missed! Not only every important detail of the life of the Master was the subject of prophecy, but the growth, development and triumph of His church were also described . The church has not yet passed the time when prophecy should apply to it. In the tremendous events of our day there is an unfolding of the things long ago predicted to come to pass. Those who do not see the over-ruling hand of God in them are as blind as were the unbelieving Jews of Peter's day.

We notice what a wonderfully changed man the Peter who is speaking for the disciples, was. A few days before he had been ready to deny his Lord, here he is fearlessly declaring himself for Him and pointing out how in Him prophecy is fulfilled. The prophecy in question is a wonderful one: "Sons and daughters shall prophesy," that is, teach and speak in God's name. From that time on everyone possessed of the Spirit of God has authority to bring His message to the world with a "Thus saith the Lord." "Young men shall see visions." To them there is to be the prospect of wonderful things. A vision is not only a dream which the seer sometimes has, it may be an ideal, an intuition or an inspiration. Dreaming of dreams is not all a disciple has to do. It is his duty to pitch in and make those visions come true. We have before us a vision of a world won for Christ and Christ the ruler over all. It is our work to do our part with all the strength God gives us, to make that vision come true. "Old men shall dream dreams." This is another kind of dreaming that comes to those whose longest journey in life is behind them. It is fitting that the aged live in the past while waiting for their call into the eternal future. There is much to rejoice about the past. The whole story of our redemption and the establishment of the church of Christ on earth is a matter of supreme joy to the saint, particularly the aged saint. To the active, however, the greatest interest is in the vision of future glory and the future conquests of Christ, which they may have a glorious part in hastening on.

There were two great facts in Peter's address which form the base of the entire Christian structure, Jesus Christ crucified and Jesus Christ resurrected from the dead. The fact of his crucifixion needed no proof, it had happened so recently and his hearers had probably witnessed it. The power of the Spirit which the apostles possessed was the proof of the resurrection. Their possessing the Spirit could only be accounted for by the fact that their living Lord was known to them and had conferred this power upon them.

Peter's speech had a wonderful effect. It brought converts by the thousands. Peter was sure of every fact he asserted. He was sure of the fulfillment of prophecy in Christ; he was sure of the atonement He made on the cross; he was sure of the resurrection, and he was sure of the Spirit. He could speak with the certainty of one whose faith could not be shaken. It was a bold speech spoken with terrible directness and cut to the quick. Faith and boldness are the great essentials of successful preaching.

Those who found Christ were immediately drawn together in sweet and active fellowship. True conversion will always result in true and prayerful fellowship.

DEATHS

Longaker.—Sarah S. Longaker of Schwenksville, in her 77th year. Funeral services in the Eden church, Schwenksville, Pa., Revs. J. W. Schantz and Amos Bean officiating.

Stauffer.—One more familiar face will be missed much in the West Swamp (Pa.) congregation in the passing away of Mrs. Sarah G. Stauffer, who was buried in the West Swamp cemetery Saturday, Dec. 11, 1915. She was born June 17, 1846, and in early life became a member of the Upper Milford church. She was married to the late John G. Stauffer June 17, 1870, and her membership was transferred to West Swamp, where she remained a consistent and valued member the rest of her life. Mr. Stauffer died Sept. 7, 1911. She suffered for about six weeks and passed away December 3, aged 69 years, 5 months and 20 days. She is survived by a son, Behrend, and a daughter, Anna G. now for several years the efficient Sunday school field secretary of the Eastern Conference. Funeral services were conducted at her home in Allentown on the evening of September 10 by Rev. Victor Boyer and Rev. N. B. Grubb, and at the West Swamp church the next day by the pastor, Rev. H. G. Allebach.

Lehman.—Rebecca Lehman, nee Liechty, was born in Switzerland July 1, 1835. Emigrated at the age of 16. Died in Moniteau Co., Mo., Dec. 11, 1915, aged 80 years, 5 months and 10 days. Married to P. C. A. Lehman January 16, 1862, with whom she lived together for 53 years, 10 months and 25 days. She was mother of 8 children, 7 of whom are living, the second oldest having preceded the mother to the better land in infancy. She was grandmother of 20 children, all of whom survive her and together with the children and Grandfather Lehman mourn the loss of a loving and indulgent mother and life companion.

CONTRIBUTIONS

For Chicago Mission.

During October, November and December.

S. S. class, Berne, Ind., $10; Junior Mission society, Halstead, Kan., $5; mission society, Mt. Lake, Minn., $20; Carl Friesen, Chicago, 50c; W. C. Voth, Chicago, $1; A. E. Luginbihl, Bluffton, O., $5; Ladies' Aid society, Donnellson, Ia., $8; Amos Suter, Saskatchewan, $3; Ladies' Aid society, Bluffton, O., $10; Miss Foster, Chicago, 50c; Bertha Zesigar, Pulaski, Ia., $2; Fred Slonaker, ditto, $10; C. E. S., Beatrice, Neb., $5; barrel of dressed chicken, etc., Pulaski, Ia.; home mission, Middle Distr., Berne, Ind., coug., $127.20; Wayland, Ja., cong., $50.

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Per Bro. S. S. Baumgartner: from cong., at Monrow, Wash., $5; Ruff and Warden, Wash., $2.50; ditto, $7; Menno, Wash., $17.50.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

NEWS OF THE WEEK

PAN-AMERICANISM GROWING

A Washington disatch states that the place of a united Pan-America in the eventualities which still confront the world at the end of the European war was pictured to the Pan-American scientific congress Friday by Director General John Barrett, of the Pan-American union.

The delegates were electrified by his prediction of an evolution of the Monroe doctrine into a Pan-American doctrine for a mutual defense against aggression from overseas. When he defined such a doctrine as meaning "that the Latin-American republics, in the event that the United States were attacked by a foreign foe, would, with all their physical and moral force stand for the protection and sovereignty of the United States just as quickly as the United States under corresponding circumstances, would stand for their integrity and sovereignity."

Wherever the Pan-American delegates gathered the director general's declaration was discussed with the greatest interest and it was regarded generally as one of the outstanding events of the congress pointing the way to Pan-American unity.

"Both victor and vanquished in the European war will be hostile to America at the close of hostilities," said he. "The former will say it won in spite of the United States and the other American republics and the latter will say it lost because of the attitude of the United States and its sister republics.

"In the minds and thoughts of everybody interested in Pan-Americanism is the question: 'What is going to happen to Pan-America, when this war is over?' Immediately there is the reply: 'The American republics must stand together at eventualities that may possibly develop."

"While every one would deplore any agitation or suggestion that an European nation or a group of European nations, following this struggle, should undertake any territorial aggrandizement in the western hemisphere or in any way take action that would contravene the Monroe doctrine, it must be borne in mind and cannot be for a moment overlooked that whatever way this war results there may be little or no love for the United States and the other nations which form Pan-America."

69 LYNCHINGS IN 1915

Montgomery, Ala., Jan. 1.—Lynchings in the United States in 1915 numbered sixty-nine, as recorded at the Tuskegee institute and announced today. This was seventeen more than in 1914.

Georgia led the states with eighteen lynchings. Mississippi was second with nine. Fifty-five persons lynched were negroes and fourteen whites. Three women were mob victims in 1915.

In four instances, according to the Tuskegee records, innocent persons were put to death by mobs as proved by later events.

Lynchings by states is given as follows: Alabama, 9; Arkansas, 5; Florida, 5; Georgia, 18; Illinois, 1; Kentucky, 5; Louisiana, 2; Mississippi, 9; Missouri, 2; Ohio, 2; Oklahoma, 3; South Carolina, 1; Tennessee, 2; Texas, 5; Virginia, 1.

HENRY FORD BACK FROM WARRING EUROPE

New York, Jan. 2. — Henry Ford, who led the peace expedition which left here Decemher 4 on the steamer Oscar II. for Copnhagen in the hope of bringing about a conference of neutral nations that would end the war, arrived today on the steamship Bergensfjord. He confirmed cables reports that his return had been hastened by illness, but said it made a difference of only a few days, as he intended when he left to come back this month.

Mr. Ford declared his views regarding the cause of the war have undergone a marked change. When he left, he said, he was of the opinion that bankers, manufacturers of munitions and armament were responsible, but he returns with the belief that the people themselvs have been too content to let those who rule them do their thinking.

"Republics are no better than monarchies in this respect," he said. "Even in the United States we do not assert ourselves. Personally, I have been a voter 31 years and in all that time I have voted only six times and then because my wife made me.'

Of the eventual success of the peace mission, Mr. Ford declared he had no doubt. His future plans with respect to the peace expedition were uncertain. While he had several ideas in mind, he deemed it too early to speak of them.

"If what I have done will bring peace only one day nearer, I shall be more than repaid. Every day the war is shortened will save 30,000 lives, and 30,000 lives will mean much toward restoring order and normal conditions.

JUSTICE LAMAR DEAD

Washington, Jan. 2.—Joseph Rucker Lamar, associate justice of the supreme court of the United States, died at his home here tonight, after an illness of several months. He was 58 years old and had been on the supreme bench five years.

The immediate cause of death was gradual heart failure, hastened by inflammation of one of the lungs, which had threatened to develop into pneumonia.

WILSON NOW A MILITARIST

President Wilson is hailed as a convert to the idea of German militarism by the Frankfurter Zeitung in a long editorial on the President's program of preparedness, as outlined in his address before the Manhattan Club in New York November 4. Furthermore, this leading German paper sees no danger to Germany through a strengthening of the fighting forces of the United States and welcomes such a development as being directed against Great Britain and Japan.

WILSON AND PERSIA CASE

Washington, Jan. 4. — There was no lessening of the tension in the new submarine crisis today with President Wilson's return to the white house to take personal charge of the situation, but there were marked indications of the president's intention to proceed carefully and deliberately before committing the United States to the next step in its already strained relations with the Teutonic powers.

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At the state department the hope was expressed that there would be opportunity to settle the crisis amicably, and it was stated that the American government believed that Austria's assurances in the last Ancona note were given in good faith.

CONGRESS AT IT AGAIN

Washington, Jan. 4. — Hundreds of measures introduced when congress reconvened today included bills or resolutions to extend the thanks of congress to Henry Ford for his peace mission, to prevent clearance from American ports of ships carrying both passengers and munitions of war, to establish a United States commission for enduring peace which might act as intermediary between warring nations and to ask President Wilson for names of disloyal naturalized citizens referred to in the president's last message to congress. All were referred to committees.

AUSTRIA'S REPLY SATISFACTORY

Again American crisis-manufacturing headline writers have been dumfounded. We were supposed to have a diplomatic break with Austria by this time according to their interpretation, but instead we are again seeing national differences settled by peaceful diplomacy. Austria has met the United States in the Ancona affair. Its explanation is satisfactory. She even offers indemnities for American lives when she feels free of guilt in order to retain our friendship.

STEAMSHIP "PERSIA" SUNK IN MEDITERRANEAN

London, Jan. 2. — Unofficial dispatches from Cairo state that the British steamship Persia, sunk in the Mediterranean on Thursday, was torpedoed without warning and sank in five minutes.

Between 150 and 160 survivors have been landed at Alexandria, Egypt.

Robert N. McNeely, recently appointed American consul at Aden, Arabia, is believed to have been drowned.

The Cairo correspondent makes the unreserved statement that Mr. McNeely lost his life. Charles H. Grant of Boston was saved. Details of the sinking of the Persia came in slowly today, but such information as was received made it appear that the number of persons who escaped in the four boats put off was larger than was hoped when the first news was received yesterday. The Peninsular and Oriental company, which owned the Persia, announced this morning that 158 survivors had arrived at Alexandria.

London, Jan. 3. — The London morning papers in editorials on the sinking of the steamer Persia denounce the act in scathing terms and ask whether the cup of Teutonic enormity as far as America is concerned, is yet full.

The Times, assuming that it was the Austrians, though it may possibly have been German or a Turkish submarine, says:

"Whatever flag is stained by this fresh submarine outrage there is no room for hollow cynical explanations by which Vienna sought to amuse Washington. Even Austrian impudence and synicism cannot plead that five minutes is long enough to save hundreds of passengers.

The Times considers that the central powers will find it dangerous to flout American opinion and says that "the cup may or may not be full in America, but when it is full, it overflows with disconcerting suddenness."

RUSSIANS AT IT AGAIN

London, Jan. 2. — Russia's campaign in Bessarabia continues to be the most important visible war activity. From the Pripet to the Rumanian frontier, over a front of at least three hundred miles, a huge Russian force with a great appearance of confidence is hurling sledge hammer blows at the opposing force which, according to all accounts, totals at least one and a half million of men.

Petrograd still claims considerable successes in the early stages of the campaign and dispatches emphasize the excellent equipment, supplies and munitions that Russia laid up for this purpose during a period of comparative passivity.

PREMIER ASQUITH PRESENTS CONSCRIPTION BILL

London, January 5. — Under the terms of the compulsory military service bill, introduced by Premier Asquith in the house of commons today, all men between the ages of eighteen and forty-one who are bachelors or widowers without children dependent on them, are liable for military service.

Ireland is excluded from the terms of the measure.

The largest assemblage of members since the war began faced the premier. Many members had obtained leave to return from the front so that they might be able to vote on the compulsion bill.

The earl of Derby, who conducted the recruiting campaign, was in the peers' gallery.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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NOTES AND COMMENTS

Freeman college, Freeman, S. Dak., announces a second Bible course, to be held January 16-23. Dr. Ph. Vollmer, who so successfully conducted the course last year, will be in charge.

According to a revised list appearing in the "Mennonitische Blätter" we learn that of the Mennonites serving in the German army 141 have lost their lives, 111 are either wounded or sick and 92 have received the iron cross for distinguished service.

With the beginning of this year Colorado, Iowa, Washington, Oregon and Idaho entered the number of states having constitutional prohibition. This brings the total up to nineteen. The time has long since gone by when persons are led to oppose prohibition because "prohibition does not prohibit". Thoughtful persons in the wet states are beginning to be convinced that it does and there is a possibility of the number nineteen being increased to—who knows how many? Let the number grow until prohibition becomes nation-wide.

We are informed through Mr. C. B. Schmidt of Chicago of the interesting prospects offered to settlers in the Tucson (Arizona) district, the district of almost perpetual summer and an uninterrupted growing season. A new community of Mennonites, consisting of twelve families and young men mostly from their original Kansas colonies, is already established upon the Tucson Farms tract and there are enough 40-acre lots in the tract reserved for Mennonites exclusively, to make a close community of approximately 100 families, with their own townsite, railroad station, church and school. Some of the Mennonites who have purchased their lands during the year just passed, have already demonstrated by actual results, that the proceeds of their first season's crops have been sufficient to cover their first land payment, interest on deferred payments, taxes, water assessment and all farming expenses, besides leaving an excess in cash or marketable produce, sufficient to maintain the family and operate the farm during the ensuing year.

Rev. A. W. Roffe, in his 1915 Missionary Calendar, has said: "Make the people of China an army, and let them move at the rate of a thousand a day, week after week, and month after month, and they will not pass by you in a thousand years." At the end of the millennium there would still be 35,000,000 or more of China's present population which had not passed by. And even more startling is the fact, that all who really know Christ as Saviour and Keeper would have passed by in less than three years, leaving the marchers of the other 997 years as unsaved heathen idolaters. "Look!" "Pray!" "Go!" "Go Ye!"

A certain mother in one of our smaller cities was very fond of playing "progressive euchre". One evening she received a fine silver cup for being the most successful player in a group of her society friends. She was much delighted with her success, and, on showing it to her family the next morning, her son, in his early "teens", said, "Huh! I can beat that, for I made ten dollars at pool last night!" Immediately the eyes of the mother were opened in more senses than one, for, in the first place, she had no idea that her son had thus been spending his time, and, in the next place, partners in sin, how could she condemn him? It taught her a lesson once for all.—Sel.

Notice!

Just before Christmas a box containing several Christmas dinners was sent by the Ladies' Missionary society from Noble, Io., but being misled through a wrong residence address, published in the Year Book, the box was returned, and after being repacked was again started on its missionary journey, arriving here after the holidays, but not too late to still be a blessing; for any gift sent in the name of a disciple shall have its reward, whether received earlier or later. We were sorry that we could not have received it in time to mix it in with a similar box sent in from the Ladies' Missonary society of Pulaski, Iowa; but no matter, God will bless both the gifts and the cheerful givers as well. I only make mention of this at this time to warn others against using the wrong home address. Residence: 1467 West 71st Place. Mission: 7130 So. Ashland Ave.

Sincerely yours,
W. W. Miller.

The following extract from the Beatrice Daily Express will, no doubt, be of interest to the many readers of The Mennonite who enjoyed the interesting series of articles by Bro. Jansen, running through The Mennonite last year.

Jansenisms.

"One killing makes a murderer; one thousand killings makes a hero."

"It is absolutely impossible to have a civilized war."

"The conflict in Europe is another demonstration of the thin veneer of civilization unless nations, like individuals, are permeated with and have as a peace basis the love of Christ."

"Those who attended the first of the series of Prayer Week luncheons at the Y. M. C. A. this noon were given a rare treat in the address of Hon. Peter Jansen on "International Peace."

In opening his address Mr. Jansen referred to the European conflict and related several interesting incidents in connection with the war which he had encountered while in Canada recently, among them being expressions of various ministers from the warring nations with whom he had interviews during his stay in the North.

He then took up the much talked of "preparedness program", which he believed was being instigated by the large munition manufacturers who were advocating it merely for the dividends to be derived. "The end of the European war will mean the loss to these manufacturers of tremendous earnings," said Mr. Jansen, "and in advocating the preparation of a great armada in America they are but planning for a continuance of these dividends."

The impracticability of the present fear of invasion was also discussed by Mr. Jansen and he ridiculed the idea of such a thing being possible. When asked for a remedy for just such an affliction as is now striking down thousands of Europe's best men, Mr. Jansen suggested international arbitration which he said he believed must and would come.

In closing his address Mr. Jansen paid a high tribute to American patriotism.

The stand of the Church Peace Union is outlined in a resolution calling upon men everywhere to renounce the policy of armed peace, which was passed at a recent meeting of the trustees, held in New York City at the residence of the Rt. Rev. David H. Greer, Protestant Episcopal bishop of New York. Bishop Greer is the president of the union. The resolutions follow:

Whereas the world is passing through an awful crisis, and men everywhere are sorely confused in their notions and bewildered in their judgments.

And whereas it is the duty of God-fearing men to increase in the world the stock of good-will, and to devise means by which the recurrence of the present world tragedy may be rendered impossible,

And whereas the United States, because of its position and power and traditions is under bonds to do what it can toward the reshaping of the opinion of nations, and the moulding of a new and nobler world policy,

Therefore, be it resolved that we ask all the pastors and teachers and other religious leaders to bend their minds to the great task of creating and fostering a deeper spirit of racial sympathy and international good will, and of exalting in men's hearts the divine ideals of human brotherhood.

And be it resolved, that we appeal to the American people to withstand the present demand for increased armament for the United States. We are already spending each year the enormous sum of $250,000,000 on the army and

navy and if neither of these is now efficient, we would ask that congress discover how the money of the people may be more effectively expended.

Upon th hearts of the American people we would enroll the duty of national preparedness in mind and spirit, that we may worthily meet the crucial situation by which we are now confronted. Military preparedness having proved to be inadequate as a safeguard to the world's peace, we call upon men everywhere to renounce the policy of armed peace and to seek and follow a better way.

The Church Peace Union is the second Carnegie Peace foundation, Mr. Carnegie having given its trustees $2,000,000 on Feb. 10, 1914, the day of its establishment.

Its purpose is to promote the cause of international peace through the churches, Catholic, Protestant and Jewish, each of its twenty-nine trustees representing some one of the denominations.

THOUGHTS ON THE LORD'S SUPPER

The Apostle Paul, in writing to the Corinthians, advises that "a man examine himself", and so self-examination is essential to a proper participation of this memorial feast. Much as there may be said in defense of the church taking it upon itself to say who shall and who shall not be a participant of the sacred elements, the fact remains that everyone old enough for church membership is also in a position to satisfy his own conscience as to his fitness or unfitness for having a part in the sacred meal. For one to know that his life is not in accord with the Spirit of Christ and that it is an open and notorious denial of the virtues and graces of the Christian life, is a sufficient evidence to that one that his partaking of the Lord's Supper would be "eating and drinking damnation to himself". Examination, then, is a frequent necessity so that one will not fall into the rut of making it a formal or even meaningless observance. No church should observe the Lord's Supper without first having a preparatory service during which the meaning and importance of the sacrament is defined and the communicant urged to prepare himself to feel that he could absent himself from that service without blame. It would indeed not be stretching the limitations of church discipline of churches were to make it a rule that those who present themselves for communion must first have been present at the preparatory service. Too many things are permitted to interfere with sacred duties and the church has not protested strongly enough, perhaps this is why the church is so often not taken seriously.

The communion is the Lord's Supper, and the Lord's people have not only the right to be present, but should be expected to be there. It is like the homecoming of the children to the father's house. All look forward to it, all make their greatest effort to be there and all are welcomed. Those who have not identified themselves with the Lord's people by the rite of baptism, which is the mark by which all the world is told that the believer belongs to Jesus, have no place at His table. It is distinctly a function of the church. The sinner is welcome to the preaching service, he may even be allowed to contribute his mite toward the good the church is doing, but at the communion no provision is made for him because there the Lord meets those who are His own, those who have confessed Him and surrendered themselves to Him.

The Lord's Supper should be often observed, at least as often as it can conveniently be arranged for the church to be gathered in its entirity. The fanciful reasons used to support the custom of celebrating it once a year because there is but one God, or three times a year because of the Trinity, have no foundation in Scripture and are merely arbitrary arrangements. Too frequent observance of the Supper too often leads to its neglect. We observe that in those churches where communion is observed once a month it becomes a mere monthly service, while in the churches where it is observed only several times a year it becomes a service of unusual importance and special efforts are made by all to attend. Those denominations which either permit or demand a daily communion in their churches identify it with the sacrifice of the Mass and make a material Christ out of a spiritual one. With them, since we find no warrent for such a doctrine in Scripture, we naturally have no sympathy.

When Jesus gave command to observe the communion, it was, "This do in remembrance of Me." No matter what else Christians see in the Lord's Supper it is essentially a memorial feast. When we gather about His table we are to recall all that the Lord Jesus means to us. This includes His promised coming as a Messiah, the hope He inspired in the saints who lived on earth before His time, His coming as a man in the lowliest humility, His words and the revelation of life they brought and His perfect life on earth among men doing good and performing many marvels for the benefit of men's bodies and the inspiration of faith in them. We cannot think in gratitude of our Lord without calling to mind that His interest in human kind is from all eternity and that every law of God, every sacrifice in the Jewish ritual, every promise to Israel and every vision that inspiration unfolded rested upon the divine purpose which was to prove that "God so loved the world that He gave His only begotten Son".

But the most important part of the Lord's Supper is that it vividly reminds us of the crucified Savior who poured out His life for the redemption of all those who in faith would accept Him as their Lord and Master. He gave it to His church in an hour when His soul was tried beyond discription by the terrible anticipation of the cross. It pointed forward to agonies which tongue cannot ever describe and beyond that it pointed to innumerable circles of devouted worshippers who would be strengthened and encouraged for the trials and troubles they would have to endure for His sake and in His name. It likewise pointed backward to sacrifices made in Egypt many centuries before when the blood of the sacrifice stayed the hand of the destroyer. The old passover was the one institution which bound the Jewish people into a nation and kept them together in the faith and as a people despite the persecutions and troubles which the ages imposed upon them; the new passover, which the Lord's Supper became, was destined also to be the institution which bound the church, the new Israel, into a united and vital whole. Whenever the Lord's Supper was neglected or permitted to fall into disuse, there occurred a condition which threatened the existence of the church. Without its celebration the church ceases to exist in its true sense.

The thoughts that come to us on this occasion give prominence to the physical and mental agony of the last hours of the Lord. The agony in the garden, terrible to a sensative soul, compelled an awful anticipation of the unspeakable tortures of crucifixion, but it also included that undescribable torture of knowing that He was rejected and despised of men and forsaken by those he loved, even betrayed by one of them. His prayer and His submission to the will of the Father in that terrible moment will forever strengthen and sustain the faithful when confronted with stern duties that bring pain and death with them. While our great troubles are serious enough to us when we must suffer and endure, they, after all, only in a slight way can be compared to those which God's Son endured for us then.

In the elements selected for this memorial feast Jesus used the commonest articles of food and drink available, bread and wine, both of which were to symbolize His crushed and broken body and both do this amply. The grain must pass through the mill and the grapes through the press. Their parts must be torn asunder, in fact, they must be destroyed. But as food and drink are to be assimilated by the body, so the broken and crushed Christ must become a part of us, not only dwelling in us, but living through us as well.

In communion "ye do show the Lord's death till He comes." It is, then, whenever it is celebrated, a visible reminder of the Lord's death. This was not merely a vim of the Father. There was an eternal and divine purpose in the death. It was to make redemption possible. Being so frequently reminded of Christ's death to save sinners it becomes our duty to go forth into the world holding up that crucified Christ before the eyes of all as their only Savior. If we come from the communion without having received new impulses for further evangelistic efforts the communion has, by our stupidity, failed in its full impart. The thought of a dying Christ should always inspire thoughts of dying souls to be saved through his sacrifice.

There is a glorious anticipation in the thought of communion; it is to be continued in "till He come". Then He is coming again, a glorious thought! Our prayer, "Thy kingdom come," is to be answered at last. His coming, however, is only welcome to the saint. The sinner who rejected Him, who despised Him and who hated Him cannot look forward to His coming except with terrible prospects. Yet ,while opportunity presents itself, the sinner may make things right with his God, find a place at His table and join the glorious company of those who wait and pray for His coming.

The apostles and the Christians of the time immediately following Christ met together in groups in private houses and partook of a common meal, the "ayoke", or love feast. At the close of this repast whoever presided handed around the bread and wine as Jesus had done in the Lord's Supper. No wonder the memorial feast was closely identified with a feast of love from the very beginning. In the sacrificed Christ, which the elements symbolized, the world has its greatest example of love. Around His table there is no place for anything but love. It must be a love for one another, for God and for His service. In our examination of ourselves, if we find a note that will bring discord into the circle, it remains for us to make right whatever will not permit us to join the circle in the spirit of love. "God knoweth the heart and readeth the thoughts of the mind", and on that great day of revealing of secrets it will become known why His blessing was not upon many who assembled on these memorial occasions.

Again, the ancients were accustomed to speak of the coming as the Eucharist, a thanksgiving, a name they derived from the word meaning to give thanks, after the manner in which the supper was instituted by Jesus. It should surely be a thanksgiving. God gave His greatest, Christ gave His all. Should we omit being thankful? "I gave, I gave My life for thee, what hast thou given for me?" go the words of an old hymn. Our most reasonable duty would consist in our giving ourselves to Him in devout consecration.

HENRY DRUMMOND
Evangelist and Personal Worker.

By Rev. D. A. Walker, B.A.

At this time, when the call to personal work and evangelistic effort is so pronounced, a study of the life and methods of one who was eminently successful in both these spheres might not be out of place. Moreover, there is something fascinating about the life and work of Henry Drummond. His success cannot be measured by the usual standards; his influence cannot be accounted for in the ordinary way. He was a successful evangelist, and yet how unlike in method and style from other evangelistic leaders. He drew great crowds, but never by means of sensational address or impassioned appeal. He had a personal influence over men that few possessed, a genius for friendship, a power that constrained others to confide in him, and yet he was marked by a manner and character of soul that made him solitary.

He first came into notice as an evangelist during the religious movement in Great Britain known as the Great Mission, 1873—1875. Moody and Sankey, leaving the work in America for the time being, decided to visit the Old Land. After holding meetings in several English cities, in response to numerous invitations, they went north to Scotland. In Edinburgh and Glasgow their meetings attracted attention, great crowds came to hear them and men were saved. Henry Drummond was at this time a student at New College, Edinburgh, taking studies preparatory to the ministry. Just how he was drawn into the movement is not clear, but that it would appeal to him is quite evident. True, there was not a little about it that tended to repel, but the evident earnestness of the evangelists; their sincerity and zeal, and above all, their method of dealing with individuals in inquiry meetings secured the favor of Drummond's clear, analytical mind. To him this latter and at that time suspected feature was the most promising element. In this personal appeal he saw the very factor that he believed necessary in the winning of men; the factor he believed lacking in the ordinary work of the church. The gap between preacher and hearer was bridged; they were brought together, man to man before God. Just a month previous to this, and without a knowledge of Mr. Moody's coming, he had read a paper before the Theological Society of New College in which he pointed out the need, the difficulty and the superiority of individual effort. Some sentences from that paper explain his attitude and are worthy of our notice today: "We know well enough how to draw the crowd around us, how to move the masses, but to draw souls one by one, to buttonhole them, to talk them clear out of themselves, this is the spiritual diagnosis which is so difficult to acquire and so hard to practice."

Mr. Moody needed a leader to take charge of the work among young men, and with unerring insight his choice fell upon Drummond. He was then scarcely twenty-three years of age. He accepted Mr. Moody's offer and began work in his own way Preaching in quiet voice and simple manner, he had a command and influence over the large audiences which everywhere greeted him that was little short of marvelous. Thousands listened to his words, numbers followed him to every meeting, many others wrote him for advice or in private unlocked to him the secrets of their hearts. What, then, was the secret of his success; wherein lay his power?

A complete answer to the question is obviously impossible, as individuality is impossible to define. But of his methods some things helpful to this day may be noticed. In his scientific studies he had reached the conclusion that Christianity is the crown of human evolution, the highest step in the ladder. In his "Natural Law" he teaches this. Religion, then, to him was not something external to life, but life—or rather the highest development of life itself. Religion and life are one thing. In his addresses he speaks not of saving a soul, but of saving a life. To be religious is to be natural. His own religious life was an exemplificatoin of this teaching. He lived a simple, natural life. No cant, no unction, no sanctimoniousness in him were to be found. And it was thus he presented religion to young men, and by it he influenced them as few men have. They were convinced by his example and teaching that to be religious was not to put on something foreign or external, but rather to live the reasonable, natural life.

By the same reasoning the religious life in his teaching was the manly life. Religion and the highest, noblest manhood were one and the same. His call was not to something small and insignificant, but to the highest manhood, to the truest life, to the noblest service. And such a call has always found a response in the hearts of men.

His appeal was primarily to the intellect. As a result of his conception of religion, it could not be otherwise. In every address he endeavored to win the reason of men. He called upon them to put religious questions to the test. Believing in the evolution of life, religion to him was the following of and the obedience to divine laws. It was the most reasonable thing in the world. Drummond did much to correct the error "that the lovers of goodness belong to one class, the students of wisdom to another." To him "truth was always holy, holiness always wise."

But while Drummond won many by convincing address, his principal work was accomplished by individual effort—was done, so to speak, in the confessional. He was conspicuous for being a hearer of spiritual griefs. He met men face to face; men confided in him; they told him their difficulties and always found a sympathetic and helpful hearing. Letters innumerable were sent to him, asking for the privilege of an interview on religious questions. In one of those letters is this homely and natural statement: "I am off the mark and fully aware that things cannot go on in this way much longer; a talk with you might do good and help me." Here again his scientific training stood him in good stead. He studied men as individuals; he endeavored to discover the particular need of each, and to deal with each accordingly.

But the secret of Drummond's success was Drummond's life, and the result of his life was the abiding presence of Christ. What he did had a power because of what he was. His words brought conviction to the minds of his hearers because spoken out of experience. He could persuade others to live on the "top flat" because he lived on the "top flat" himself. "Abide in Me and I in you, for without Me ye can do nothing," were words often upon his lips. This was the secret of his charm, his influence, his power. Mr. Moody, who knew him so well, and who was a student of character, pays him this tribute, "Never have I known a man who, in my opinion, lived nearer the Master or sought to do His will more full." Drummond was successful as a "win one" worker because his life was patterned after the standard and example of the perfect man—the Son of God.

An evidence of his nobility of character is the fact that his success failed to spoil him. While yet a young man thousands listened to his lectures, many more read his books, the great of the land thronged him, tempting positions were his for the asking, but through it all he was the same simple, unselfish spirit, allowing none of these things to turn him from his accepted work—a teacher of religion.

He is gone, but such men never die. Remembered not as one who amassed great wealth, not yet as one who reached high position, to him a higher tribute can be paid. He belongs to the choir invisible—

"Of those immortal dead who live again
In minds made better by their presence."

(Christian Guardian.)

If you have the proper mental poise you will not esteem yourself too lightly or take yourself too seriously. You will never feel puffed up because you have an important position. As you advance you'll never change temperamentally with each promotion. Neither will you take on dignity as you rise. You, however, will endeavor to increase your store of knowledge and add to your wisdom. Great minds never resort to superficial airs to awe fellow workers or flabbergast outsiders. Men and women properly endowed adopt the simple and unassuming way, knowing that he who desires to impress others with his importance advertises his own inefficiency.—Sel.

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EDITORIAL

Midwinter has its fascinations and its disagreeable things. There is something bracing in the crisp cold air that puts springs into one's heels and makes one go forward, head erect, breathing in life and happiness. But there is also something terribly depressing in the cold damp storms or the more numerous dreary days of dark threatening that hang over us like an icy blanket. It is in winter that sickness is the most common and that death is a most frequent visitor. If the world has not made use of its summer opportunity, or the summer has disappointed us in our expectations, misery is sure to come. But, how miserable the life that must exclaim, "The harvest is past, the summer is ended and I am not saved!" From the gloom of winter we look forward with joyous expectation to the coming spring with its triumph of flowers and the glory of its warm sunshine. So, too, in the winter of life, dark and dismal as it may be, there is the blessed outlook for a glorious resurrection to the child of God.

The Seventh Day Adventists are tithers and in 1913 their gifts amounted to $1,771,989.63, or a per capita of $23.42 throughout the world. This shows what a systematic method of giving can accomplish. The method has the advantage of having scriptural sanction of making everyone a contributor in just proportion to his income and it also offers the splendid advantage of bringing a continual flow of gifts into the Lord's treasury. Were our church assured of an income from each member on a ten per cent. basis, there would be plenty of means on hand to meet all our just demands and sufficient would remain to warrent our increasing our field of activity. Too often those in charge of the Lord's work are in fear and trembling lest the money they must have to keep alive the mission and other interests will give out while the prospects of getting more grow greater. If, say, our mission boards were sure of ten per cent income from everyone, it could carry out all the plans suggested by Conference and have enough on hand to make further advances. But why shouldn't it be so? What we have is ours only as stewards. Surely, the best investments we can make with the Lord's money is to put it somewhere where souls will be won.

Every now and then we meet persons well informed on other subjects, who ask the question, "Who are the Mennonites?" Perhaps it is the fault of the Mennonites themselves that the world knows so little of them. They certainly did have a prominent place in the Reformation and stood for ideals so far in advance of the thought of the world that it took until almost the present time for he world to discover that their ideas were fitting and proper things to take up. Mennonites have been in America since long before 1682. If Americans know so little about them, as they appear to do, there must have been a reason for it. And so there was. Our people kept themselves secluded and free from association with other Christians; moreover, they assumed an attitude of humility and discouraged all attempts to show people just what they were and what they were doing. Being a farming people and maintaining the German language in their homes and churches helped to keep them to themselves. Things have changed now. Our people go into the professions and into business; they maintain schools, colleges and benevolent institutions; they are beginning to feel that a part of the responsibility for christianizing the world rests upon them. The last two decades have seen a wonderful growth in this direction. We have found out that we can be active along many lines without losing our identity. It now remains for us to foster loyalty in our children. This we can do by being consistant to the doctrines of our church and by keeping our children familiar with its history and for what it has stood throughout the centuries.

The world over Americans have the reputation of being "god spenders". The reason for this is that America is the land of greatest material possibilities and its people generally have been taking advantage of it. Having gotten money their chief aim, it seems to the outside observer, is to get rid of it. Now, not everyone, however, has plenty of money and therefore it remains only for those belonging to the privileged classes to go about scattering it around. The wealthy globe trotter who, before the war, was met with in every corner of the globe, gave Americans a reputation for not only being rich, but dissolute, immoral, silly and absurd as well. The foreigner who made his home here and enjoyed a measure of prosperity naturally gave glowing accounts of his success in his letters home and, when he returned on a visit, he was apt to overdraw conditions and sometimes put himself to the trouble of showing that he was really better off than was actually the case. Our successful business enterprises and the many rich men they have made surely are a proof that ours is a land of greater luxuries than mere "milk and honey". But having said all that there still remains the fact that America has its share of poor people, some of whom are as miserable in their poverty as any in the worst quarters of Europe. Why are they poor? Because of the same conditions that make people poor everywhere. Poverty, like greatness, is a condition in which some are born, others have it thrust upon them and others again achieve it. The child, born in poverty may, if he has the right stuff in him, rise out of it; the person who is poor by misfortunes of some kind need not always remain in that condition, although the chances of life are such that a great number of men and women must remain in miserable circumstances for no fault of their own. Fortunately one may be true and good even in poverty. Our Lord and a numberless multitudes of the world's best have been numbered with the poor and have sanctified that condition by having borne it in patience and love. Of those who achieve poverty the number is legion. Want comes principally from waste. When our possessions go in exchange for useless things we invite regret and need as the unsympathetic companions of our old age. The waste in money follows too many channels even to be summed up in a list that occupies a moderate space on this page. But here are a few items that make mighty big leaks in the American pocket-book: $180,000,000 goes for moving pictures every year; $150,000,000 for candy; $160,000,000 for soda-water, and these items are insignificant when compared to the cost of drink, of preparation for war, of theatres, etc. Were we to be able to cut out the unnecessary things, the things which, if we were to do without, would not mean a loss of comfort or necessities, we might have more to give to the Lord's cause. American Protestants boast of having been giving $20,000,000 a year for foreign missions. Quite a sum when taken by itself, but an insignificant drop in the bucket when compared to the waste of money in other directions.

We, who have our comfortable homes, nicely warmed, and are enabled at least to wear clothing that will sufficiently protect us from the winter's severest weather, are indeed fortunate when compared to the many millions of homeless men, women and children, the innocent victims of this awful and senseless war. There are Serbs, Lithuanians, Armenians and Belgians, in numbers so vast that we can hardly grasp them, literally homeless, cloathless and foodless and that in a world that readily produces more than enough for everyone and in countries that are the ancient seats of our civilization and Christianity. It must indeed be a heartless and brutal sort of an individual who will not be moved with pity for these unfortunate ones. As a people we have been spared the scourge of war, even though, at times, we have been on the dangerous edge of it. Those who are making a terrible cry about the policy of a government that is a marvel of patience and thoughtless and heartless in their efforts to get us into a position where, even though such hardships as they have in Europe, are hardly possible for us, may at least make us a party with those who are inflicting them on other peoples. The American people have always been big-hearted in their sympathy and their help, and it would be the greatest misrepresentation of the sentiment of the masses were our government to plunge them into war on either side. We can only regard the one who is crying for an assertion of our dignity by the might of arms as a public enemy, no matter who he may be. We are sure that the American people are not interested in the booty that either side expects to get out of the struggle and they do not want a part in the fight for it. The curse of God will be upon any booty that any nation reaps by slaughter and the robbing of other nations of their rights. The awful destitude everywhere in the war countries can never be set to rights with the prize of victory, no matter how great it may be. The spirit of conflict, however, is not absent from America. The doctrine of preparedness is being preached everywhere with determination and, we are compelled to confess, is being accepted by the great majority of Americans. The lesson taught, that nations going about with "the chip on the shoulder" and getting ready to fly at one another's throats will eventually find a way to get into terrible conflict, does not seem to impress the public favorably; they want big armies and big navies so as to impress the world with our might. We can only say that a people who assert their might will surely be compelled to prove it by arms. On the other hand, with the two great oceans which God has given us for our protection, with our avowed policy to "avoid entangling foreign alliances" and with the absence of any desire to seize the territory of other peoples, we do not see the reason of creating armies and navies to challange those of Europe and incidentally build up a military cast in the republic to domineer the common people and become a thorn in the sight of a population that loves equality and the right of expressing its opinions freely.

Who is to blame when the church does not appear to be making the progress that some expect of it? Are the people or the official boards or the pastor the cause of such an apparent failure? The answer lies in what we understand by progress. Some are satisfied if, at the end of the year, there is money in the treasury; others don't concern themselves about the money end but expect a crowd at every service or a material growth in members; others, again, look on the spiritual side and are satisfied only with evidences of souls saved, lives bettered and saints edified. Some churches only get along when they are in debt and everybody has to hustle to get out of it. We know of a preacher who often declares that he never wants a church free of debt because, should he get such a one, he would not have a church, but a housefull of lazy Christians too well satisfied with themselves to make much of an attempt at doing things. But, as we understand it, the money end of the work of the Lord is very much in danger of being over-emphasized. God's work is not at the mercy of dollars and cents, but fails or succeeds in proportion to the earnestness of the lives of those who go to make it up.

This is a day of big things in the world and there are those who insist upon bringing the world's idea of big things into the church. They want big buildings and big crowds. If the crowd don't respond to their appeal they begin to feel that failure is in the wind and want to blame somebody for it. Well, if all the Christians were in their places at the services we would have full houses. No community has church room enough to accommodate all the church members were they all to turn out at one time. Generally it is the one who is a frequent offender in the matter of attendance who grumbles the loudest because of the poor audiances. On the other hand church-going has been revolutionized. The non-Christian is not attracted to the church as a social center as he once was. If persons of this class do not flock to the church, it is because they find things more to their sinful liking in other places. Again; a growth in church membership is not always a healthy indication. When once the church throws its doors open to many without regard to their conversion or their proper Christian living, the church has surrendered to the devil and ceases to be an institution that honors Christ. The world in many instances ridicules the church for the simple reason that it does not live up to its ideals and is willing to write, "We ask no questions here" over its doors. The fact that there exists so worldly a sentiment as to cry for crowds and numbers is in itself an evidence that those who make the cry have lost the devoted and loyal spirit that marked the faithful in all ages who stood together through thick and thin in an effort to give the world an example of Christly brotherhood and helpfulness.

The church is a soul-saving institution. That is its aim, and toward that must all of its efforts be bent. The upholding of Christ as the Savior of souls and the edification of the saints should command its greatest effort and when that is accomplished, the whole brotherhood should rejoice. The matter of blaming anybody who faithfully does his best, as God gives him strength, can only come from those who lack in their lives a single spark of brotherly generosity and who are self-seekers rather than Christ-glorifiers.

THE C. E. TOPIC

Jan. 23.

Amusements That Are Worth-While. Eccl. 3:1-15.

When God placed our first parents in the Garden of Eden He made everything lovely for their enjoyment. They were free to use all that was in the garden, but one thing. So, in this lovely world of ours, most of the beautiful and pleasing things are for our enjoyment. It is God's right, as master of the universe, to set apart certain things which are forbidden to us and to question His right in these things is rebellion against Him.

But God did not intend that all of the time of our first parents was to be spent in play. He set them in the garden to "dress" it. Here was a task, not a difficult one at all and one which might contribute to their enjoyment. Work is the serious part of life, but if we enter into it with the proper spirit, realizing not only its seriousness, but the good it can do us and others, it may become the most enjoyable thing in life. Our daily task demands application and a serious sense of our responsibility, but it need not be regarded as a condition of servitude. When we feel that work makes nothing but slaves of us, we rob ourselves of a state of mind and make work harder and create an unhealthy desire, not so much for rest as for an occupation of our time which will make us useless and even hurtful members of society.

Idleness is not recreation. It is an abnormal and dangerous state which we should by all means avoid. "Satan finds some mischief still for idle hands to do." Times of idleness are times when the most crime is committed. The idle classes are notoriously the criminal classes. Many a man who pays the penalty for his crimes in prison or on the scaffold would have lived and died a useful and respected member of society had he been occupied in some useful work. The amusements of the idle are always debasing. When Rome kept a great portion of her population in idleness, they cried for amusements. And what kind? The amusement of the arena with its unspeakable horrors and bloodshed.

While work is the serious duty of life, "all work and no play", they say, "makes Jack a dull boy." This means that recreation is necessary and important for the mental and physical good of the body. Recreations generally, if they are the proper kind, call for the exercise of energy, but in another direction. Man's mind and body calls for a change of scene rather than a ceasing of activity. He must be guided in his change so that he will not seek the base, mean and hurtful things.

God never set Himself against proper recreation. In the earliest dawn of time He gave men the gift of music, so that they could raise their spirits and express their higher emotions. This gift was sanctified by connecting it with worship. When great triumphs were celebrated it was in song. When great religious events were observed it was with song. The worship of His house was made up largely with music, produced by singing and instruments.

So, too, the enjoyment of nature's prospects was never forbidden, but rather encouraged. There is no place in God's whole earth where the eye of the one, who has the love of God in him, cannot find pleasure in the works of creation. The stars of the night, the rolling billows of the sea, the babbling of the brooks, the songs of the birds, the grandur of the mountains and the magnificance of the plains, the lofty trees and the beautiful little blossoms by the wayside are all so many contributions of the great God to the enjoyment of man, His creature. Sad it is that so many are so blind, "where every prospect pleases and only man is vile."

God created man to be a social creature. He cannot live alone and desire for companionship is as strong in him as hunger and thirst. Fellowship is blessed when it is with those whom God can approve and who seek to do as He would have them do. Bad company is at the bottom of very many miserable failures in human life, but proper associations are the making of the best there are among men and women. In amusement and in association it is the abuse of the opportunities that God opens to men that is to be condemned.

Worldly amusements are many. They let God out of consideration and so lead those partaking in them to destruction. Among those most dangerous to spiritual life in our day are, dancing, theatre-going, card-playing and social drinking. The first is dangerous because it is so near the danger line of immorality. The public dance hall and the indecent dance to which people give themselves may be but the stepping-stone to something worse. Card-playing is dangerous because it leads to gambling; the boy who never knew one card from another will certainly not lose a penny at cards. It is a waste of time which might be occupied in something better. Theatres, while they pretend to be temples of art, are in the business for the money, therefore they cater to the base tastes of the multitude and some of their productions are an insult to the intelligence and decency of the public. Social drinking is the making of drunkards. No drinker begins his downward carreer in the low drinking place. He starts with the social glass and then goes on to worse.

Christians have opportunity for enjoyment. When they seek pleasure in the company of fellow Christians the danger of their doing wrong disappears. Those who seek pleasure in the company of the Godless, are themselves on the way to Godlessness.

THE S. S. LESSON

Jan. 23.

The Spirit of Life. Rom. 8:12-30.
Golden Text—Rom. 8:14.

The Epistle of the Romans was written by the apostle to the Roman Christians whom he had not yet seen in the flesh, but he addresses them as brethren. The church of Christ is a great brotherhood because God is our Father, we are of the great household of faith; Christ is our Elder Brother and we are heirs to the Father, having been adopted by Him through our faith and because of the work and intercession of Jesus. The Spirit keeps us together in this brotherhood. The first assertion made in our lesson is that we are debtors. We owe something. That which we owe is not to the flesh. People without Christ think that it is their duty to serve their bodies. If their bodies call for comfort, if they call for preservation, if there are bodily desires or even if the gratification of lusts is called for, the sinful man would say, it is the law of nature, nature calls for it, therefore yield to it. In the Christian life we are to do nothing of the kind. The flesh has no claims on us and when it makes demands that conflict with the desires of the Spirit, we are to yield to the Spirit. Although we owe nothing to the body, we owe everything to the Spirit. The demand of the Spirit is the voice of God; He commands our service, our affection and our obedience. The reason we should give up the flesh for the Spirit is because the Spirit is the highest and the best. Our life, that is, our spiritual existence, depends upon our mortifying the deeds of the body. This does not mean that we should subject ourselves to torture, the body has its use as the dwelling-place of the Spirit and should be respected as such, but the mastery of the body and its actions should be with the Spirit and not with the desires of the flesh.

In the next place we become sons of God through the Spirit. We have been slaves without the Spirit, but when we were adopted our attitude toward God changed. The slave serves his master because he fears him, his service is given because he must give it, or be subjected to the punishment the master wills that he shall get. The son, on the other hand, loves the Father, his action is prompted by what he feels he ought to do rather than by a feeling that he must do it. He serves Him because he loves Him. The spirit of love, then, is one of the manifestations of the Spirit in us. We are prompted to serve because love must have its way and will show itself in devoted service.

Next, we learn that "the Spirit itself beareth witness that we are the children of God." There can be no doubt in the mind of the converted person as to wether he belongs to God or not. The Spirit answers every doubt with the assurance that he is the child of God. Many make a pretense at being children of God by their morality, their liberality in gifts to worthy causes, their professions and their identification with the membership of the visible church. All of these things are proper for the church member, but they do not furnish complete proof of being children of God. The child of God must know that he is a child by the assurances that God gives him through the Spirit.

Being children through the Spirit, it naturally follows that we are heirs. The heir is on a footing of equality, so far as inheritance is concerned, with the other heirs. Adoption makes him one with those who are actual children. This makes us co-heirs with God's Son. He is our dear Elder Brother, sharing His own with us and enjoying our love and confidence. Being heirs, the honor of the family is in our keeping. If we are called upon to endure for the common good, it is our duty to endure. Now, we remember that Jesus had to suffer for righteousness sake, that He had to fight the battle against sin. Our adoption calls us to His side to suffer likewise and set our faces everlastingly against sin in all of its manifestations. The comfort lies in knowing that if we suffer with Him we shall also win with Him, for His cause must triumph supremely in the end.

Again, the Spirit helps. He helps our infirmities. So long as we are in the body we will have infirmities because of which we err and fail. It is a characteristic of the flesh to fail, but here the Spirit comes to our aid and makes us wise, brave, strong, fills us with faith and hope and so makes us win. The particular help of the Spirit comes from His intercession for us. Words are the children of our material bodies and therefore are often insufficient for expressing what we feel in our souls. It is here that the Spirit enters and helps.

The Spirit also is the great searcher of hearts. We feel what we cannot express. Our feelings are not ignored for they are borne in our souls and their desires are gratified.

As the master-workman of God the Spirit makes good the working together of all things. This life and its actions are so complex that the human mind can not follow all their workings, much less understand them, but, behind them there is some great purpose in the mind of God. It is the work of the Spirit to make them conform to the mind of God. God's purposes are fixed. Knowing all things as He does He must certainly know the end; therefore he did "predestinated them he also called." The human mind can never reconcile the free will of men and the predestination of God. Both are conditions continually confronting us and must be accepted as items of faith, things to be believed, not things to be explained.

DEATHS

Baumgartner.—Peter D. Baumgartner died of pneumonia at his late home near Pandora, Ohio, at the age of 40 years, 7 months and 25 days. A deply bereaft widow and two little daughters mourn his early departure. Funeral services were held from the Grace Mennonite church on Dec. 27, 1915, his pastor officiating, assisted by Rev. M. Horsch.

Amstutz.—Abraham Amstutz died at his home in Pandora, O., on Sunday, January 2, 1916, from the effects of paralysis at the age of 71 years, 3 months and 12 days. His wife preceded him in death a little over six months ago. He leaves to mourn his loss of his immediate household, 8 children, 29 grandchildren and 1 great-grandchild. Funeral services were held from the Grace Mennonite church on Jan. 4, 1916, his pastor officiating.

MARRIAGES

Burkholder—Zuercher. — At her pastor's home in Pandora, O., on December 23, 1915, Christian C. Burkholder of Columbus Grove, Ohio, and Bertha Zuercher of Pandora.

CONTRIBUTIONS

WHOSOEVER-WILL MISSION
Los Angeles, Cal.
(October, November and December.)

Free-will offerings, $8.51; S. S class, Mt. Lake, Minn., Mrs. Wiebe's, $5; Sewing society, Deer Creek, Oklahoma, $15; C. F. Claassen, $5; Junior C. E., Wadsworth, O., $1; G. A. Haury, treasurer, $5; Thanksgiving offering, San Marcos church, Paso Robles, Cal., $8.80; Ladies' Aid society, Upland, Cal., $10; Junior Missionary society, Halstead, Kan., $5; Missionary Sewing society Mt. Lake, Minn., $20; Peter Lichti, $1; C. and H. Rupp, $3; Class No. 6, Moundridge, Kan., $2.01; John Henneford, 25c; Justine Bergman, $20; class of boys, Upland, Cal., $2.50; C. E., Beatrice, Neb., $5; J. S. Schultz, $5;

"Friends", whose names were not to be published: Pratum, Ore., $10; Beatrice, Neb., $10; Paso Robles, Cal. $10; Upland, Cal., $10.

Clothing has been received from the following: F. N. Funk, Canada, Kan.; D. B. Duerksen, Hillsboro, Kan.; "Circle Girls", Upland, Cal.; Mrs. Horn, Los Angeles; Bethany church, Freeman, S. D.; Junior Sewing Circle, Ioamosa, Cal.; Ladies' Sewing society, Upland, Cal.; H. A. Haury, Upland, Cal.; D. H. Lichti, Estrella, Cal.; John Lehman Halstead, Kan.; Mennonite church, Pratum, Ore.; Pawnee Rock Sewing society, Pawnee Rock, Kan.; Sewing society, Reedley, Cal.; Mission society, Moundridge, Kan.; A. J. Wiebe, Paso Robles, Cal.

Fruit was received from Upland, Reedley and Paso Robles, Cal.

We are very glad to be your agents in distributing these things among the poor of the mission district.

Yours in His service,
4900 Aldama St. **E. F. Grubb.**

HOME MISSION

For December.

Hoffnungsfeld-Eden S. S., Moundridge, Kan., by P. J. Kaufman, $38.74; from the estate of Jacob D. and Anna Goering, Moundridge, Kansas, for general treasury and city missions, each $100, by C. J. Goering; Mrs. Elizabeth Krehbiel, Moundridge, Kan., for Los Angeles and Chicago, each $5; Friedenstal cong., Gotebo, Okla.; Thanksgiving and Children's Day collection, for city missions, by J. H. Schmidt, $55; Vona, Colo., by John J. Boese, $19.50; Bertolet's cong., Frederick, Pa., by M. H. De Haven, $8.41; Swiss Menn. cong., Bluffton, Ohio, by W. S. Gottshall, $100; West Zion cong., Moundridge, Kan., by P. C. Schowalter, $25.36; Ebenezer congr., Mt. View, Okla., by D. A. Goertz, $5.50; First Menn. church, Aberdeen, Idaho, city missions, by H. C. Toevs, $25; Berne (Ind.) cong., Thanksgiving coll., for city missions, by S. F. Sprunger, $375; Escondido (Cal.) cong., city missions, by H. H. Adrian, $8.59; Bethany Menn. church, Quakertown, Pa., by Wm. G. Moyer, $10.34; Paso Robles and Estrella cong. (Cal.), city missions, by F. Claassen, $10; First Mennonite church, Philadelphia, Pa., by N. B. Grubb, $15.10; Christian cong., Moundridge, Kan., by A. H. Kaufman, $15.50; Andrew Voran, Kingman, Kan., city missions, by C. J. Voran, $2; Salem cong., Freeman, S. Dak., by C. B. Lehman, $55.87; Mrs. August Leisy mission fund, Wisner, Neb., by Harry E. Leisy, $50; Nordstern cong., Drake, Sask., by Jacob Quiring, $100; birthday gifts from Ella Penner's S. S. class, Halstead, Kan., for Chicago, 90c; Peter and Lena Waltner, Pretty Prairie, Kan., Los Angeles, $10, and for church building in Chicago, $25; Zion cong., Donnellson, Iowa, by C. A. Krehbiel, $12; Johanna Kennel, Trenton, Ohio, for church in Chicago, $5; for Los Angeles, $2; for Chicago, $2; Isaac Ensz, Lind, Wash., city missions, $5; First Menn. church, Upland, Cal., by A. J. Ledig, $68.85; Y. P. S., Salem cong., Wisner, Neb., city missions, by O. G. Risser, $5.40; Herbert, Sask., by Isaac I. Doell, $1.25; Sonnenberg cong., Ohio, by M. Horsch, $12.45; Percasie cong., Pa., by H. W. Shelly, $4.75; Primary S. S. class, Halstead, Kan., city missions, by E. L. Hirschler, $1.75; Halstead, Kan., by E. L. Hirschler, $5.99; by Jacob Ruediger, Pawnee Rock, Kan., Bergtal cong., $20.05; Bergtal S. S., $5; mission box, Berne (Ind) cong., by S. F. Sprunger, $4.20; Bethesda cong., Marion, S. Dak., city missions, by D. P. Tiessen, $44.

G. A. Haury, Treas.

For the Treasury of the Pacific Distr. Conference.

From the cong. at Woodlake, Cal., $29.20; from brethren at Duhois, Idaho, $10.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

NEWS OF THE WEEK

EIGHTEEN AMERICANS MURDERED

El Paso, Jan. 11. — Seventeen persons, all beleived to have been Americans, were killed by Mexican bandits yesterday after being taken from a Mexico-Northwestern train fifty miles west of Chihuahua City, robbed and stripped of their clothing, according to a message received here tonight by H. C. Myles, British vice-consul here, from British consul Scovell at Chihuahua City.

The train on which the Americans were traveling from Chihuahua City to Cusihuiriachic, Chihuahua, carried thousands of dollars in currency and a large quantity of supplies sent by the American Smelting and Refining company to its mines in Cusihiriachic.

It is believed here that all of the eighteenAmerican mining men known to have been in Chihuahua City were on board the looted train.

Thomas M. Holmes, the only survivor, stated, however, in his brief telegram, giving the first news of the raid, that he counted but sixteen Americans taken from the train.

Confirmation of news of the tragedy tonight was made by officials here of the Carranza government.

A protest addressed to President Wilson was signed tonight by mining men who are here in hundreds prepared to enter Chihuahua state and open properties under protection of the defacto government. It was learned tonight that before the train filled with employes left Chihuahua City for the mining camps a guard of Carranza soldiers for the train had been refused.

The reports of the killing of the employes is taken by mining men to mean that an alleged order issued by General Villa upon his return from Conora, and after his family had arrived in Cuba, was to be obeyed. This supposed order to "kill all Americans, loot and burn" had been reiterated by bands returning from Sonora. It was this order that is believed to have resulted in the death recently of Peinterests near Madera, Chihuahua, at ter Keane, bookkeeper of the Hearst the hands of Villa bandits.

Another version of the escape of T. H. Holmes was received late today by officials of the Mexican Northwestern railroad in a message from officials at Chihuahua City. It follows:

"T. H. Holmes, a member of the party, who escaped, said that the train was boarded at 4 o'clock yesterday morning by twenty-eight armed Mexicans at Kilometer. According to Holmes, the foreigners in the group were ordered to alight. Holmes hid in the lavatory. From his hiding place he watched his companions being stripped by bandits. They then ordered them to march toward the west. Holmes descended from the train and escaped in the darkness.

"In a few minutes he heard shrieks immediately followed by a fusillade of shots from the direction taken by the Americans and their captors."

U. S. WINNING HER DIPLOMATIC POINTS STEADILY

Washington, Jan. 7. — Germany today offered to pay indemnity for Americans lost in the sinking of the Lusitania and thereby conclude the controversy over the liner's destruction by a German submarine. Count Von Bernstorff, the German ambassador who presented his government's proposal to Secretary Lansing, also gave assurances that any German submarines in the Mediterranean would not attack non-combatant ships of any character without warning or destroy them without opportunity for noncombatants to reach a place of safety.

While offering to pay indemnity in the Lusitania case, Germany makes the reservation that it is done without admission of wrong-doing. No official indication was given as to the adaptability of the proposal, but one set of American officials took the view that it would end the controversy.

Washington, Jan. 8. — Secretary Lansing today made public the text of the note from Germany dealing with arbitration of the points of difference over treaty interpretation, involved in the consideration of the destruction of the American sailing ship William P. Frye. The note bears date of November 29, and has been in possession of the State department some weeks.

The position taken by Germany in this new note is regarded as eminently satisfactory to the United States government. But the outstanding feature of the note is not what it says regarding the method of fixing the damages which Germany had already agreed to pay for the loss of the Frye, nor the manner in which the points of difference over the interpretation of the old treaty between this country and Prussia are to be submitted to arbitral adjudication. The most important thing in the note is Germany's acceptance of the American contention that the mere placing of human beings in an open boat at sea does not satisfy the requirements of international law and of humanity.

WILSON WITHHOLDS APPROVAL

Washington, Jan. 11. — President Wilson has not yet given his approval to the prepared agreement between the imperial German government and the United States in the Lusitania case. He will pass on the agreement when it comes back from Berlin. Provided is it acceptable to German foreign office, the memorandum, it was said today, ought to be in the hands of the secretary of state again by the end of this week. It was forwarded to Berlin last night by cable.

DRUNKEN RIOTERS NECESSITATE CALL FOR TROOPS

Youngstown, O., Jan. 8.—Saloons in this city and elsewhere in Mahoning county, as well as in nearby sections of Trumbull county, have been closed at the order of the Mayor and of Brigadier General John C. Speaks, of the Ohio National Guard, who is in charge of the strike riot situation here.

After a night of looting and arson at the hands of a drunken mob, the situation in East Youngstown early today was being gotten under control.

HUERTA IS SINKING

El Paso, Jan. 11. — The condition of General Victoriano Huerta was reported by his physician tonight as unchanged. Slight hope for his recovery was expressed.

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NEW OFFENSIVE OF AUSTRIANS WORKING SUCCESSFULLY

London, January 11. — The Austrians are succeeding in making important inroads on Montenegrin territory despite desperate resistance by the forces of King Nicholas. The Montenegrin war office admits the evacuation of Berane, an important town on the River Lim, the east bank of which to the north has been cleared of Montenegrins, according to Vienna.

On the western frontier of Montenegro Austrian forces finally are winning successes against the defenders of Mt. Lovcen, an important hight near Cattaro. The Cettinje government concedes occupation of two positions by the Teutonic forces in this sector. Fire from warships in the Bay of Cattaro, which the Austrians have been using as a base for naval raids, assisted in pushing the Montenegrins back.

The French official report of this afternoon states that the German offensive, undertaken on Sunday in Champagne by at least three German divisions, was a complete failure, the Germans being driven out of all the positions which they had seized, with the exception of a small rectangle to the west of Maisons de Champagne.

The Berlin war office statement of today says that French troops in the Champagne were defeated in an effort to recapture the trenches northeast of Massiges, which were taken by the Germans. The number of prisoners taken by the Germans has been increased to 380.

A French battle aeroplane, armed with 3.8 centimeter guns, was compelled by German fire to land near Woumen, south of Dixmude, in Belgium. The aeroplane and its occupants, uninjured, are in German hands. A British biplane was shot down in an aerial encounter near Tournal, Belgium.

The Petrograd official communication says that the calm on the Czernowitz front is due to the huge losses and resultant demoralization of the Austro-Hungarian army. That there is some basis for this statement is evident from the estimate of the Hungarian newspaper, Pester Lloyd, that the losses on both sides of the Bessarabian battles so far exceed 175,000, or more than the total British losses in the whole Dardanelles campaign.

Another Hungarian newspaper states, on the authority of a staff report, that the fighting on this front has been the bitterest and bloodiest in the history of the war, both sides sacrificing men in a manner without parallel.

The Salonica front is chiefly notable in the day's dispatches as the scene of almost continued aeroplane skirmishes, one of which continued for two hours. The Germans have thus far lost six aeroplanes in this region.

The rumor that the consuls of the Teutonic allies arrested at Salonica had been released appears to have been without foundation, as it is now announced that they have been transferred to a French auxilliary cruiser on which they have been interned. Extensive Turkish reprisals are already announced by the central powers.

The British force in Mesopotamia under General Aylmer, proceeding up the Tigris to the relief of Kut-El-Amara, is still halted at Sheik Saad, some twenty miles from Kut1El-Amara, according to the latest advices received by the government, but the halt is due to weather conditions and the necessity of removing the wounded by river. This announcement was made in the house of commons this afternoon by J. Austen Chamberlain, secretary for India.

British cavalry forces have located the Turks six miles to the eastward of Kut-El-Amara, Mr. Chamberlain added. This is the position from which the Turks were originally driven by Gerneral Townshend in the battle of Kut-El-Amara.

BRITISH ABANDON GALLIPOLI PENINSULA

London, Jan. 9. — It is officially announced that the complete evacuation of the Gallipoli peninsula has been successfully carried out.

London, Jan. 9. — Gen. Sir Charles Monro, according to the official statement, reports that only one British soldier was wounded in the evacuation of the Gallipoli peninsula; that there were no casualties among the French, and that all the guns were saved except seventeen worn-out ones, which were blown up.

FRANCE WILL STOP NO MORE SHIPS

Washington, Jan. 7. — The state department was advised today by Ambassador Sharp at Paris that the French government had ordered the captain of the cruiser Descartes to act with great care and circumspection and not to stop any more American vessels. The cruiser recently stopped three in Porto Rican waters and removed Germans who since have been released.

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NOTES AND COMMENTS

Rev. P. P. Hilty of Donnellson, Iowa, who has recently been elected treasurer of the Emergency Relief Commission, requests that all moneys to be placed at the disposition of the commission be sent directly to him.

Plans are being made by the Franconia Conference of Old Mennonites of Eastern Pennsylvania for the establishment of a Home for the Aged in the neighborhood of Souderton. It is announced that $22,000 have already been subscribed and that actual work on a building will probably begin next month.

Bro. and Sister Christian Mosiman celebrated their golden wedding in the Mennonite church, Trenton, Ohio, on Dec. 28. The children who are living and were present at the celebration, are: Dr. S. K. Mosiman, president of Bluffton college or Mennonite seminary at Bluffton, Ohio, and wife; Dr. Eddison Mosiman, president of South Dakota Mennonite college, situated at Freeman, S. Dak., and his wife; Mr and Mrs. John Mosiman and family, and William Mosiman of Guernsey, Sask.; Mr. and Mrs. D. K. Roth and family of Gibson, Ill.; E. E. Mosiman and Miss Salvena Mosiman of Gahanna, O.; Mrs. C. H. Yoder and daughter Florence of Bluffton, O.; Miss Ida Mosiman of Dayton, O.; Mrs. Thomas Kennell of near Middletown, Mrs. Herman Martin of near Middletown; Mrs. A. S. Augspurger, residing on the home place near West Middletown, and Miss Estella Mosiman, living at home.

The Pastor's Assistant, the monthly paper of the Eicher and Wayland (Iowa) churches, gives the following interesting report of the series of Bible lectures, given by Prof. Langenwalter: Prof. Langenwalter, dean of the Mennonite Theological Seminary, gave a series of lectures on Bible themes at the Eicher church and in Wayland according to the announcement a month ago. He began his series on Sunday, Dec. 12, and concluded on Sunday evening, Dec. 19. There were six addresses at Noble and six at Wayland. The series at Noble were based on the Sermon on the Mount and at Wayland, on the first four chapters of John. These lectures were based on careful studies of these passages of Scripture and there was no hint of reaching narrow denominational or sectional conclusions but the applications were made to life as we find it and the social and religious problems that every life must deal with. Prof. Langenwalter opened up the Scriptures and enabled his hearers to find mines of great wealth in these familiar passages. The weather and the icy condition of the roads were a factor that kept many away from the services, but those who made special effort to get out and attended were richly repaid. It is not very often that we have the privilege to have a Bible teacher of Prof. Langenwalter's ability in our midst and we know that if we could repeat the series or have another series of this kind of services with the conditions in our favor, neither church would be roomy enough to hold the audiences. As it was, with ice under your feet so that walking was no pleasure, the Wayland church was crowded almost to its capacity on the last Sunday evening for the last address. The speaker's fearless way of handling burning social questions made impressions that will not soon be forgotten. We believe that money can not pay the services that were rendered us by Prof. Langenwalter's series of services.

NO EXCUSE FOR WAR

Address by Peter Jansen at the Y. M. C. A., Beatrice, Neb., January 3, 1916.

I am glad and thankful that Peace has been made the subject of this week of prayer throughout our broad land. This is the season when "Peace on Earth and Good-will Towards Men" is the motto, and yet, throughout this Christmas time we know that millions of men are facing each other with a desire to kill, and thousands are being killed every day.

Let me tell you, my friends, this world has never known a time when it needed a week of prayer for peace more than it does at the present moment. I am of those who believe in the power and efficiency of prayer, and I am firmly convinced that if this nation of ours gets down on its knees and faithfully and earnestly prays to the Almighty for peace, it will have more effect than all the Ford parties and official notes we can send over there.

The year and a half just past has probably upset all of our theories on peace, and we are compelled to revise and readjust the same.

I, for one, thought it impossible that at this age of civilization such wholesale butchery could be tolerated by enlightened nations of the earth. Alas for civilization! Without the foundation of true Christianity it is nothing but a thin veneer.

I assume the broad standpoint that the taking of human life in any way is wrong and sinful. The commandment, "Thou shalt not kill," has never been recalled. The gospel of love, as taught by Jesus Christ, can never be reconciled with the shedding of human blood and the intense suffering imposed by this war upon millions of innocents, aside from the millions of active participants.

We hear the prediction that after this war there will be no others, etc. Don't let us deceive ourselves. Unless nations, as well as individuals, realize that war is wrong in the eyes of God, and until the love of Christ permeates the policy of nations, as well as individuals, there will be more war and bloodshed. God speed the day when swords shall be made into plow-shares and spears into pruning-hooks.

One of our great poets says: "One murder makes a criminal; a thousand make a hero." That is our perverted idea of heroism.

In modern warfare the element of personal valor has been almost entirely eliminated. The murdering is being carried on at long distance and by scientifically perfected instruments; it is simply a question of killing the largest number in the quickest time.

So-called patriotism is being planted into the hearts of children of tender age in the schools of European countries, and they are taught that to die for the fatherland, the king or kaiser, is the most glorious death possible. Thank God, up until now we Americans are teaching our children how to **live** for their country, and as long as American mothers continue to say, "I did not raise my boy to be a soldier," we will have no war in our country.

A friend of mine, who is a colonel in the British army, writes me that he firmly believes the number of killed will be in excess of ten million men before the war is over. It is reported that half that number are killed already. Just think of it! Think of the millions of widows, of mothers and orphans that are left behind. And for what? We are told that national honor must be upheld at all cost. What a sham! What do those poor women and children care about national honor! At the bottom of this war you will find commercial jealousy between the two would-be most enlightened Christian nations of the world, nothing else but the almighty dollar!

Think of the millions of cripples who will be left in the wake of this world's war, dependent upon the charity of governments and individuals, and then the loss of treasure which runs into many billions and will keep the nations of Europe poor for a century.

Think of the effect this war will have upon the physical development of the nations of Europe for generations to come.

No, my friends, there is no excuse for war, either from a Christian, ethical or economical viewpoint; it is all wrong.

It brutalizes humanity; it destroys homes; it leaves death and destruction in its path, and it seems to me the old world must have grown absolutely crazy to enter upon this terrible conflict for a mere chimera. All this talk about civilized warfare is nonsense, there is no such thing as civilized or humane war.

There were numerous voices against this war in Europe when its outbreak seemed imminent. Dozens of statesmen, both in

England and Germany, were against it.

A personal friend of mine, John Burns, the great labor leader and member of the British cabinet, resigned a position paying him $25,000 a year because he opposed this war. But their counsel did **not prevail,** and the terrible carnage went on, and now they are killing each other, each praying to the same God for help.

You have heard the story of the chaplain who followed his company into action. The boys were storming a battery with loud yells and curses. The man of God, panting behind, shocked at their swearing, shouted: "Don't curse 'em, boys, kill 'em."

So far our beloved country has been able to keep out of the terrible war, and I am perfectly willing to give President Wilson due credit for it. In fact, I think he is a God-fearing man, even if he is a Democrat. I was deeply touched when I saw an account telling how he had opened a cabinet session with prayer.

Recently, however, a change of heart seems to have come over him, and his late speeches on preparedness seem to indicate that he has changed his mind.

Why are we in such danger of attack all at once, or more so than during the last decade or century? I see no reason for the additional billions for army and navy.

You have seen it stated in the papers that a foreign power could throw an invading force of 500,000 soldiers onto the shores of the United States and take our coast cities before we could mobilize. This is the merest rot.

The first contingent of 33,000 Canadian troops sent over at the beginning of the war required 30 transports to take them over and sixty warships to convoy them. They took no ammunition or cannon, as these were provided by Great Britain.

Just figure it out for yourselves and you will find that it would take 2,000 to 3,000 transports and warships to take a force like the above indicated over. It is too absurd to give even passing consideration. In order to be effective, this force would have to be landed upon our shores at the same time.

As Lord Roseberry said the other day during a lecture in the University of London:

"I know nothing more disheartening than the announcement recently made that the United States—the one great country left in the world free from the hideous, bloody burden of war—is about to embark upon the building of a huge armada destined to be only second to our own.

"It means that the burden will continue upon the old nations and be increased exactly in proportion to the fleet of the United States. I confess that it is a disheartening prospect that the United States, so remote from the conflict, should voluntarily in these days take up the burden, which, after this war will be found to have broken, or almost broken, our backs."

It is proposed to teach militarism in our schools and universities, to have our boys and young men learn to kill with deadly accuracy and skill. Will the American mothers stand for this? I believe not.

Don't misunderstand me, my friends. I am a patriotic American and love the stars and stripes dearly; but having come to this country to escape militarism, I am alarmed to see the military spirit fanned to a flame in this republic. As I have said before, I want our boys to live for their country, not to die for it.

To those, advocating a great military establishment for the United States, I would recommend reading President Washington's Farewell Address to the American people.

But I hear it asked: "What is the practical solution of the question as long as conditions remain as they are?" In my opinion, the only solution is international arbitration. Why should international differences not be settled in court, as well as individual ones? If, when you return from your summer vacation, you should find the dividing fence between your lot and that of your neighbor moved two or three feet, you would not at once take a club or gun to him, but you would appeal to the courts of your county and state to adjust this difference. But, supposing just for illustration's sake, the border line between Canada and the United States should have been moved two or three miles, what would be the result? A call to arms would issue at once, and before many days people would be killing each other in order to uphold what is called national honor.

As I said in the beginning, what we need for nations, as well as individuals, is the following of the commandments of love as laid down in the New Testament.

I have a vision that after this war is over we will see somewhere, either in this country or in Europe, an international temple of justice, where all differences between nations must be arbitrated and settled. Upon the highest pinnacle of this building I see the cross, the emblem of love, and just below it I see our own beloved flag, the stars and stripes, the symbol of liberty, flanked by the colors of all other nations who have agreed to do away with senseless killing, but to submit their differences to this court of arbitration and to abide by its verdict. God speed this day.

THE SOCIAL RESPONSIBILITY OF THE CHURCH TO THE COMMUNITY

(Address delivered at the Rural Conference, Columbus, Ohio, by Rev. S. K. Mosiman, Ph.D.)

The average community in the middle states is made up of various groups of people bound together more or less strongly by ties of common interest. The stability of any particular group depends upon the strength of the interest that forms the bond of union. Time usually severs all bonds. Community groups accordingly are subject to change; they disintegrate or coalesce as interest directs. The interests that pervade and dominate any particular group are of a social, rather than of an economic nature. It is always difficult to get farmers to co-operate for mutual advantage in buying or selling, or for any economic advantage or improvement. It is easy, on the other hand, for people to unite for social advantage, provided always that the interests are common.

It is not easy to resolve a larger community into its group elements. What may be true of one community may not at all hold true of another. Few communities, however, are a unit in social interests. The community that I wish to speak of on this occasion is one that has been known to me for many years from observation. I do not claim that it is a typical community. I do claim, however, that it does show the tendency of communities to divide along the line of group interests. In this community that I have known for forty years the following groups may be clearly traced.

The Nationalistic Groups.

Originally this community was settled by the pioneers who came in from the eastern states. Later on families from foreign lands came in, notably Germany. The original settlers built their churches and when the Germans came in they had little in common with the old settlers. A new set of churches of various creeds took the place of the older churches. In some cases, too, the church that was displaced was of the same faith as the one that took its place. National interests and feelings were clearly the forces that held the groups together. We see here that the social instinct or feeling is stronger even than the religious. It is also stronger than the economic interests, for all the men of the community, regardless of nationality, met for transaction of business.

We notice in the next place the provincial group. Families moved into the community from a neighboring state, or from other communities in the same state. These families are not always received at once into the existing social order. They form the nucleus of a group, attracting to themselves other strangers that may come into the community.

We must note, of course, the religious groups or the denominational groups that are found in almost every larger community. Sectarian differences are not so strongly marked today as in former years. In some sections, however, they are still strong enough to make dividing lines for social meetings and gatherings. Even today it is difficult for an outsider or a newcomer to break into the social group of an exclusive church. People are invited to attend church services and even prayer meetings much more readily than they are invited to participate in the social activities of the church group.

Almost every community has its non-religious group or groups. People who are out of the church are frequently found associating together. Their indifference or opposition to religion forms the bond that binds this group together. They, too, find ways and means of associating with one another and they are drawn together, not so much on account of their indifference to religion as from the need of meeting with some one on a social basis.

Another group that may be mentioned and one that has been growing in recent years is the class group, due to a division of labor. The various surveys that have been made in Ohio show that a small per cent. of the hired men go to church on Sunday. They do, however, meet on Sunday with other hired men of the community. Recently, I had the experience of hearing a hired man in a certain family calling up on a Sunday morning over the telephone three or four of his associates, asking them to meet him in a neighboring town to spend the Sunday. On asking him, why he did not attend services with the family, he replied that there was no one at that church with whom he was acquainted. We see here, again, that the social interests draw men together. There is also a growing dis-inclination on the part of land owners to meet renters on an equal social basis. This accounts for the fact, also brought out in the survey of Ohio, that a smaller proportion of renters are interested in the country church than one might expect.

Other groups might, no doubt, be found in the same community where these various groups mentioned have held sway at one time or another. But in all the groups we find the same tendency to meet on a social rather than on an economic basis. People may unite in business and in the every-day affairs of life and yet be very far apart in their sympathies, or, in what they think constitutes their social interests.

It is of interest to note also that a group usually has a meeting place or some rallying point. The church does not afford the only meeting place. That the church services alone do not supply every human need is clearly seen from the tendency to meet after church for a few minutes of visiting that can be seen in any typical country church. In this half hour of visiting after a church service different social groups may appear. The groups, however, that are not religious find other meeting places. I know of a certain group who went to town on Saturday afternoon for the purpose of meeting their friends on the street, as regularly as many people go to church. The saloon, the lodge or club or even a hay loft may be the meeting place to keep alive group interests.

There may be communities where these group interests are of minor importance. In the community, however, that I have in mind the church was ground to powder between the upper and nether mill stones of conflicting group interests.

Some Churches that Have Failed.

When I speak of the church as having failed in this community, I am not thinking of the church of one denomination. In the community where I spent the early years of my life one may count at least ten empty country churches, from the hilltop where my home was situated. These churches were of various denominations—Reformed, United Brethren, Baptist, Presbyterian, Mennonite and others. On the whole one cannot say that they failed because the community was over-churched. Nor can one say that the ministers were not faithful, nor that the gospel was not preached. It was neither that the churches were too liberal or too orthodox. Some of these things may have entered as contributive causes.

We are living in a time of surveys. We make a survey to ascertain the present condition of a community, or to find out the standing of a country church. If we should make a survey backward, we might learn something about the causes of the failure of these churches. As I look back with a riper experience I can now see that conflicting group interests was the chief cause of decline in everyone of the churches. In each case there was a lack of connection between the old interests of the community or group and the new interests that came in. These interests were not always antagonistic but they were unable to break through the social walls erected. In some cases, of course, new churches took the place of the old, while in other cases a country church was absorbed by a town church. In each case, however, there was a moral loss to the community when a church failed. To some extent, of course, sectarianism contributed to the decline of certain churches. But with the change and re-adjustment that was constantly going on in this community, there was always a large portion of the people that were outside of the church. In every case where one church was absorbed by another, or where new people coming into the community bring with them their own church, a portion of the membership of the old church lost all their church relationship and interest. This is true because they placed group interests above community interests and religious interests. But as stated before, group interests are of a social nature rather than of an economic nature.

Some Successful Country Churches.

The successful country church is one where the community interests and the religious interests are larger than the group interests. On a recent Sunday I attended a service at a country church that represented to me, to some extent at least, what a country church ought to be. People came in from every direction—fathers, mothers, grandparents and children, the whole family, in fact, came to church. The pastor informed me that, so far as he knew, there was not a family within a radius of five miles of the church that was not a Christian and that did not attend the Sunday school or church. The whole atmosphere of the church spoke of prosperity and contentment. The church, in one sense, was a social center, ministering to the social needs of the community, as well as to the spiritual, though I doubt that many of the members had ever paid much attention to what we call social service or community interests.

In central Illinois there are large communities of Mennonites and Amish. Permit me to give an illustration of one of the Amish churches and its standing in the community. In fact, the church and the community are identical. These people make their church life a thing of vital importance. They have a church building, costing perhaps $40,000. In the church they have a very large basement that is made use of every Sunday. On a Sunday morning the families of the surrounding community may be seen going to church. As a rule, all attend. During the service some of the sisters are delegated to prepare coffee in the basement of the church. At the noon hour all partake of a common meal. After the meal another service is held in the afternoon. The church is serving the community in that it supplies an opportunity to meet on a social basis. It is, however, an exclusive church. It may be called a brotherhood that admits to its membership only those who accept wholly and altogether its principles. This church has solved the community problem by buying out all other land owners of the community. Incidentally they have advanced the price of land in central Illinois above that of any other community. They have solved the community problem in their own way. Their exclusiveness, however, makes it probable that their difficulties will come from within. Nevertheless, these churches do point out the way in which an ideal country church might be conducted.

I should like to mention one more church that has a membership of nearly a thousand, and a Sunday school of more than a thousand that is solving the country church problem. This church is located in a town and has many members living in the town. A new church has been built that seats at least 2000 people. Here, too, religious interests are made the dominating force. This is possible and in a sense easy, because the people are of one nationality and have similar interests and tastes, and social inclinations for both town and country. One can only hope that such a church will continue to hold fast to that which it has. For it the ordinary country church problem does not exist. The social needs of the community are being met without special effort at organization for the purpose.

We might go on and examine every successful country church, and we would clearly find that in each case the community is more or less united, not only in religious views, but in their social ideas and interests as well. The aim, then, of a country church should be not only to work for unity in belief but to work to bring unity out of the social chaos that is so often found in a community.

The question, of course, arises how this can be done. I can only point out that the church should present a program large enough to interest all the people in the whole community. Is this possible? I think it is. The last words of Jesus to His disciples were: "Go, ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." In these words we are told to teach all things that Jesus has commanded us. Surely, in the teaching of Jesus there is a program large enough to meet every condition, even the social condition, that may exist in any community. I sometimes think that we have touched only the fringes of the teachings of Jesus.

If the church wishes to have a program large enough to unify the conflicting social interests in any community, it must present large ideas. The spelling bee that "Put Sandals" has tried to resurrect in Ohio will not solve the problem. Good as these agencies and organizations may be to draw people together in a social way, they usually are not large enough. Especially is that true of institutions that have perished, because they ceased to serve their communities.

May I just point out some of the teachings that I think should be emphasized in our churches and that is large enough to solve some of the problems.

First of these let me mention The Brotherhood of Man. The church has forgotten to place sufficient emphasis on the teaching of Jesus on the brotherhood of man and especially on the brotherhood of believers. The brotherhood that Jesus came to establish is an inclusive brotherhood, not an exclusive one. It is a brotherhood that is willing to take the lowest and raise him to the level of the highest. It is a brotherhood for which there are no substitutes. No lodge or club or any sort of an organization can take the place of the brotherhood of Jesus. It rises even above sectarian and denominational lines, yes, it rises above national lines. To-

(Continued on page 4.)

THE MENNONITE

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EDITORIAL

We are placing considerable emphasis upon the tasks that challenge the church just now, and so we should, for the church, as never before, has some serious business before it. It used to be the impression that the church's business was to get men and women ready for heaven, but, while the church has not been relieved of that all-important responsibility, we are beginning to see that it must also get men ready for earth's duties. In other words, it is its business to get men and women ready to live as well as ready to die. With this come the great responsibilities of life involved in a realization that we are our brother's keeper, as well as our own.

The church is getting blamed for a partial responsibility for the misery, poverty and war which today curses the world. True, if there were as many Christians as there are names recorded on the church books, there certainly would be no excuse for so much of the misery in the world which is now going unrelieved; if the monied people, the employers and the well-to-do people generally were consistantly living the doctrine of justice and brotherly love underpaid men and women and business dishonesty would not be grinding out the paupers they do and if the principles of the great Prince of Peace were in force, there could be none of the senseless war which spells misery and ruin over our ancient seats of Christianity and civilization. We are none of those who blame religion for poverty, misery and war, but we do blame the church for permitting the world to get into it and make zero of what it sets out to do. The task, challenging the church today, is the task of separating itself from the worldly element in it. When once it again finds itself pure and its ideals are more to do good than to enroll great numbers, it can become a model of charity, helpfulness and peace.

Again, the church has stood for a pure doctrine and taught a real Christ who made atonement for men. There is nothing to be said against the orthodox presentation of the divine Savior to the world, but teaching and writing creeds belong to another age of the church. It is not theology that will now save the church, neither will creeds contribute to the respect it is to get. What it now needs is lives rather than confessions and living testimonies rather than theological definitions.

The idea that the layman should not have an active part in the building up of the church, came into existence a considerable time after the days of the apostles, with the development of the priestly idea. In the earliest days everyone preached and testified for Jesus, but later all this was left to the clergy and the clergy naturally came to have the idea that the mere layman had nothing to do but do as the priest directed. This state of affairs soon led the common people into a state of mind which was well satisfied with things as they were if but the priestly class was satisfied. Nothing could be so certain to come into the life of the church as priestly corruption when once the laiety became dormant and it required the thunders of a Reformation to partially wake them. But this awakening has not yet been completed. With centuries and centuries of inactivity behind them, laymen have been slow in taking their places by the side of the ministry in the aggressive development of Christianity along all of its lines, and it remained for this generation to find them beginning to realize that the laymember's responsibility goes a great deal farther than just listening to sermons and contributing money to the support of the church.

The reader of the New Testament will find it extremely difficult to discover a duty in church activity which the minister has to perform which is not a duty of the layman as well. Every Christian is to be a savior of souls and be he minister or a layman he can stop short of nothing but the exercise of all his abilities for the bringing of men and women to the saving knowledge of Jesus Christ. In doing this he must live Christ, he must testify of Him and he must preach Him. There was a time when it would have been considered extremely improper for an unordained person to preach. That time is past. The one upon whom God lays the burden of a message is not always a minister, but that does not give him an excuse for remaining silent.

The growth and development of the so-called movements in the church such as the Men's, Women's and Young People's organizations and the Sunday school has been successfully carried out by the part the laymen have had in them. This activity is bound to go farther if the church is to reach its highest development. A united body of laymen under the lead of its chosen ministry is the only thing that will bring the world to a full realization of the message and the power of the church.

In our congregational life the men and women with talents for leadership, organization or public address, must be used to the fullest extent, for these are forces which God has placed in the church, not to lie dormant, but to give Him the benefit of their power and influence.

THE SOCIAL RESPONSIBILITY OF THE CHURCH TO THE COMMUNITY

(Continued from page 3.)

day, when all the world is at war, can there be any greater need to re-emphasize and preach anew that all men are brothers? This idea alone is large enough to wipe out all minor differences and to create a new interest in every community in the place of the group interests that destroy.

Another thought that needs emphasis today is the sanctity of the home. There are forces at work that tend to undermine the home. And when the home is undermined the very pillars of state are threatened. This idea, too, is large enough to be preached in every community, and to overshadow any group interests that may threaten the welfare of the community, and which might tend to unite the various conflicting interests into one harmonious whole.

Finally, there is need today to draw our communities together through the emphasis that can be laid and must be laid upon national righteousness. It is righteousness that exalts a nation. There can be no righteousness in a nation except as it is found in the individual. The preaching of righteousness and justice, in relation to social conditions would do much to give men a larger idea of society and it would help to break down the special group interests.

The responsibility of the church to the community is this: She must give the community a vision that transcends the narrow group interests that are usually found in a community. This must be done along the line that divides communities into groups. The Gospel of Jesus Christ is human enough, manward in its aspects to meet every social condition that may exist. In its Godward aspects it is divine enough to furnish the motive that will lift men out of their surroundings and place them on a higher plane.

CORREPONDENCE

Donnellson, Iowa, Jan. 13, 1916. Dear Mennonite: Our church and Sunday school had a good program of declamations, dialogs and songs for Christmas Eve. We also had a large Christmas tree, as usual; the church was filled with young and old people and I believe God was in our midst and we all were blessed. On the next day the Sunday school elected the officers for the ensuing year. Chr. Loewenberg was re-elected as superintendent. On last Monday, Jan. 10, the congregation held their annual meeting; the outgoing deacon, Ed J. Loewenberg, was replaced by the election of John Schnebele. A committee, consisting of the deacons and our minister, were appointed to work out a revision of our constitution. The reports from the several finance committees were very satisfactory as there was a balance on hand in every treasury.

On last Sunday our minister announced that Bro. Horsch from Upland, Cal., would arrive here on January 19 and would hold a series of meetings here. As it is so seldom that a visiting minister stops here, we certainly are glad to have Bro. Horsch come, and we hope for good weather and good roads.

Wishing the editor and all the readers of the Mennonite a happy and blessed new year,

F. H. Krebill.

Wadsworth, Ohio, January 10, 1916. To the Readers of The Mennonite:—Another year has closed with a feast of good things that gives strength to the writer to begin the new year.

On Christmas Eve the Christmas pageant "Bethlehem" was rendered by the Sunday school under the direction of Mrs. Walter Schaub and the Men's Bible class. The scenery in the background was a reproduction of the city of Bethlehem. Prophets, wise men, Bethlehem boys and girls, all appeared in costumes. After the distribution of the gifts the Christmas service was closed by the benediction. Christmas morning a praise service was held at 6 o'clock. Some special music and an address by our pastor, W. S. Shelly, was given at this time.

The following Sunday we had a very beautiful and impressive service when eight persons, mostly young people, knelt at the altar confessing Christ as their Savior. They were baptized and received into the church; one united with the church at Sterling. Watch Night services were held on New-year's Eve. A gospel team from O. S. U., brought here by the Y. M. C. A. boys, had charge of the early evening service. The Christmas pageant, "Bethlehem", was repeated by request. By this time people were beginning to feel hungry and started for the basement of the church, where refreshments and a social period were enjoyed. The refreshments were in charge of a committee from the C. E. society and other members of the church. The regular Watch Night services were then held, consisting of the singing of hymns, prayers and addresses by the different members of the gospel team. As the hour of midnight approached all bowed their heads in silent prayer and the church bell was run. In this manner the new year was ushered in.

Pearl Overholt.

Geary, Okla., January 10, 1916. Dear Readers of the Mennonite: For some years past, it seems, reports from this place have been quite silent. The old year is past and gone, never to return. The new year, 1916, is on hand and thoughts turn forward at the beginning of the new year, we often desire to know whether the year will be a fortunate one; yet, it is not in the power of human beings to answer such a question, for the Lord alone sees into the future.

We have reasons to be thankful for the past year, 1915, as we have been much blessed spiritually and physically. The many sermons which were rendered by Bro. J. S. Krehbiel, were, as usual, excellent and comforting to the hearers. Our church is slowly growing, four more members were recently added, namely, Earl, Waldo, Milo and Nora Amstutz, who returned from Pratum, Ore., last fall; six boys and girls are regularly attending the Catechism class, three boys and three girls. May God bless their good intentions.

On October 8, 1915, the annual meeting of our church was held. The meeting opened by singing. The chairman, Rev. J. S. Krehbiel, read the 1st chapter of Hebrews, after which miscellaneous business was transacted; then followed the election of officers. For trustee Henry Ringleman was re-elected; Henry Funk was elected for the Mennonite Aid Plan committee, and O. P. Ruth re-elected as secretary; G. A. Lehman was elected for correspondent for the Mennonite, and John Horsch for the Bundesbote. The meeting closed with a song.

Several delegates from here attended the conference at Bruderstal church, near Hillsboro, Kan., namely, Rev. J. S. Krehbiel and G. A. Lehman and wife. We enjoyed a blessed time among the many good people of that place.

On November 18 and 19 J. S. Krehbiel and wife and son Otto, Mrs. Fred and Henry Ringleman attended the Sunday School convention at the Bergthal church, near Weatherford, Okla., and report enjoying a very interesting time while there. December 5 Rev. J. S. Krehbiel and John Horsch had the pleasure to attend the dedication of the new Herold church at Bessie, Okla.

Saturday, Nov. 27, Bro. and Sister Daniel W. Amstutz arrived at Geary where they had many relatives and former Ohio friends to visit; they were on their homeward tour from the extreme West, Washington, California and Oregon. They remained here a little over a week and their visit here among the many friends was enjoyed very much and we wished they could have stayed longer. They continued their visit to Missouri before returning to their home near Orrville, Ohio. It would please us to see many more from the far East to venture as far as Oklahoma to make us such visits.

Our church, when the weather permits, has regular Sunday school and church services, and the Young People's Christian Endeavor meeting every Sunday night. The crops of all kind were very good in this part of Oklahoma; although on account of the unusual wet season quite a great deal of wheat and oats was ruined, but all other crops, such as corn, cane, kaffir corn and most of the alfalfa hay was well saved, and we are thankful for the bountiful gifts we are enjoying from above. The health condition at the present time is somewhat indifferent, a siege of grip has been taking its course the past few weeks here. It appears it has taken more effect on some people than others, but thus far nothing serious has been reported.

Today we had the pleasure of entertaining one of our old friends and brothers, Abraham Reusser and son Otto and wife and two little girls who arrived here from Simson, Sask., where they have lived for two years. His two sons, Otto and Abe, threshed out together 14,000 Bu. of wheat last year and 5000 Bu. of oats. They speak very favorably of that place and would be pleased to see many more Mennonites settle there. Bro. Abraham Reusser is an old pioneer of Christian, Kansas, landed there with several of his brothers and many other friends of the same faith in 1876. Today he is enjoying and celebrating his 71st birthday and reports his health being good.

With kind regards and God's blessing to all readers,

G. A. Lehman.

Bedford, Pa. Dear Friends:—This is the first time I have written. The Lord has been very precious to me; I feel His blessings on my soul. I cannot keep it to myself; have been testifying to it here and thought I would write you about it.

A few days ago, while praying, the Lord showed me how important it is for the Mennonites, as God's true people, to stand true for the sake of coming generations. I received a new vision of the fearful price the martyrs had to pay to preach, protest against sin and preserve the Gospel of Jesus Christ. If they had not been true to their calling, perhaps we would not have the Gospel today. How important it is for us to be **faithful!**

I find people very hard-hearted and sometimes the awful pressure comes against me until it seems almost unbearable. When I talk to the people about salvation, sometimes they turn and will not listen, but, thank God, there are a few who listen and express their appreciation for the good literature we give them. Glory be to Jesus, my soul is filled with praises to Him, and I am determined to hold out to the **end.**

Yours in Jesus,

Naomi McCleary.

Pulaski, Iowa, Jan. 11, 1916. Since no communication from this church has appeared in your columns for some time I will endeavor to give you a few items of general interest.

The past Thanksgiving was observed in a somewhat different manner than usual by our people. In addition to the regular morning service, which has always been a feature of the day, a dinner was served in the basement of the church and in the afternoon a missionary program was given under the supervision of the officers of the Ladies' Missionary society. A much larger audience was present than at any previous Thanksgiving service.

On Friday evening, December 23, the young people of the community rendered the cantata, "The Prince of Israel", under the leadership of Bro. Monroe Lantz. The usual large house present at such exercises was greatly diminished by unfavorable weather and road conditions. The church was decorated in a manner befitting Christmas time.

The annual business meeting of our church was held on Jan. 3. Unusual interest was manifested and all the business was transacted in a very harmonious way.

On the first Sunday in the new year our pastor gave us a very masterful and appropriate sermon, speaking on the words—"I am come that they might have life and that they might have it more abundantly." John 10:10.

Our pastor and family expect to move soon from the place they are now occupying to the farm near the church, until recently occupied by Monroe Lantz. This place is very near the church and makes an ideal parsonage.

Several members of the Pacific Conference and former residents of this place have been visiting here this winter. Mr. and Mrs. Edward Reinhard have been visiting the latter's parents, Mr. and Mrs. J. W. Conrad and numerous friends. Also Mrs. Chr. Slonaker and sons Louis and Albert and the latter's wife, from near Colfax, Wash., who have many relatives and acquaintances at this place.

Our church and Sunday school attendance the past year has been very good; many voice their appreciation of the excellent sermons given us by our pastor.

Best wishes to all the readers of The Mennonite.

J. A. Baughman.

THE C. E. TOPIC

January 30.

Great Foreign Missionaries.

II Cor. 8:16-23.

In order to do this topic justice, it would be necessary to make a review of Christianity from the day the Great Commission was given to the disciples. Missionary activity in the apostolic days was the most wonderful and the most effective. In no time of the church was the seed of the gospel so thoroughly scattered and rooted as it was in the first few generations of the church. In Paul's time preaching had carried the Word to Spain and possibly to Britain on the west, while there is a tradition rather well sustained that St. Thomas carried it as far east as India. Three centuries were all that were needed to shake and win the great Roman empire to acknowledge Jesus as its Lord.

The missionary activities of the

period before the middle ages, which carried the gospel to northern Europe and converted the pagans there into Christian and civilized peoples, have an important bearing upon our own destiny, since, if it had not been for their sacrifices and efforts, most of us might still be naked savages, eating raw flesh and given to awful and degrading superstitions. Among the most famous names of the period from 500—800, we find such as Columba, Augustine, Willibrod and Boniface.

Even the dark middle ages were not without their missionaries of great consecration. Raymond Lull, 1236—1315, in many ways anticipated the efforts of the moderns to win converts for Christ from among the Moslems. He died a martyr in his efforts, having been stoned to death while on a missionary tour into Africa.

The Waldensians were perhaps the greatest missionary people of the middle ages, having succeeded in scattering the light of the gospel here and there all over Europe in spite of the bloody efforts of Rome to suppress them. They survive as a people today in their mountains in Savoy and are just now exceedingly active in combatting the errors of Rome.

Modern missions among the Protestants have been the marvel of the world. Every continent has been blessed by their efforts and every great nation and most of the smaller ones, have also been benefitted by their efforts. Carey, the pioneer to India, found a few native so-called "Syrian Christians" there who had survived from the very earliest times, but the story of Christianity in India must be re-written with the name of Carey, the cobbler, heading the list of the many mighty men of God who have given their lives and efforts for the redemption of Hindooism. Judson, often affectionately spoken of as the Apostle to Burma, led a life full of marvelous adventures for the gospel's sake. The sacrifice and the sufferings he and his family had to endure, while terrible to relate, were borne with such patience and love that the natives soon learned to speak of him as "The Jesus Christ's man". No wonder he belongs to the number of the world's greatest missionaries to the heathens.

Dr. Robert Morrison, who died in 1834, was the great pioneer missionary to China and, though he had to wait seven years before he could baptize his first convert, he gave the world the benefit of his literary work and Scripture translation which made it possible for other missionaries to do missionary work effectively. The necessity of mastering languages and translating the Scriptures often compelled pioneer missionaries to leave the greater part of the work of evangelization to those who would follow them and benefit by their literary efforts.

Africa, the dark continent, is speedily getting light from many quarters. In some instances nations have accepted Jesus Christ through the consecrated efforts of their missionaries, but the names of David Livingstone and Robert Moffatt will ever head the list of pioneer African missionaries. In our appreciation of the missionaries we must not forget their wives. While the body of Livingstone lies among the great of the Empire in Westminster Abby, that of his wife lies in a lonely grave under a tree somewhere in Africa.

The story of the life of John G. Paton, as written by himself, is unquestionably the greatest missionary book of our time. During his thirty or more years among the South Sea Islands he saw a change among the people with whom he labored from Cannibalism to a high type of Christian piety. The South Sea Islands were not won to Christ without their toll in martyrs, notably the Gordons of Erromanga and Bishop Pattison.

Anyone who reads Rev. Dr. George S. Mockay's book, "From Far Farmosa", with its wonderful details of pioneer life in that unhealthy climate, cannot help but be impressed with both the gigantic tasks and the wonderful accomplishments of the missionaries of our time. The journey of Petrus Rynhart and his wife and child into Tibet, and the death of the husband and child and the return of the lone widow through that hostile country is one of the wonders of modern missionary effort at doing pioneer work for Christ among Christless people.

Space does not permit even the mention of the names of those whose lives should be studied in this connection. To those mentioned we will, however, add the names of Parker, Nevius, Taylor, Williams, Schwartz, Heeber, Duff, Murdoch, Clough, Martyn, Verbeck, Hamlen, Reggs, Gardner and Wheeler.

THE S. S. LESSON

January 30.

The Lame Man Leaping.

Acts 3:1-12.

Golden Text—Acts 3:6.

Peter and John were on their way to the house of prayer. This was not only an exercise for their own benefit, but it glorified God and set an example for others to follow. The confessor of Christ must never neglect the opportunity of attending service. The world is soon to notice the carelessness of Christians who neglect divine service and attribute it to their lack of sincerity. In this the world is correct in its estimate. When Christians neglect the house of God it is a pretty good sign that they are not living very close to Him. The complaint from every quarter today is that the houses of worship are poorly attended while church members are following their pleasure and interests elsewhere. The world interpretes this as an inconsistancy and calls religion a sham.

The friends of the lame man did the best they could for him. Possibly they were as poor as he and could only contribute the help of their friendly hands to his support. Unfortunate ones have a just claim upon the help of their friends. No one knows how soon we may need the same kind of assistance and if the good Lord is continually helping us all in our miseries and afflictions, we certainly should be ready and willing to help one another. But there was a limit to the help friends could give. His greatest trial could only find relief from God. Our greatest troubles, the troubles which cripple and destroy our souls, are beyond the help of human hands; if they are to be relieved, relief must come to us through the grace of God. It would be wise if we concerned ourselves more about our spiritual needs than we do about our physical needs. God is just as ready to offer help for the latter as He is for the former.

The poor man lay at the gate "Beautiful". What a contrast! Beauty and a helpless disfigured cripple beside it! It represents the way of all earthly things which we prize. A beautiful face may belong to the owner of a horrible heart. A fortunate life, possessed of wealth, education, culture, popularity, etc., may not be far separated from a guilty conscience, an unspeakable past or a life of sin. It is only when the influences of Jesus Christ get into a life that it finds association with real beauty—the beauty of holiness.

The cripple was there to ask alms. There are those who would deny the helpless the right to ask assistance and punish unfortunate ones as though their begging led them to commit crimes against their fellows. Regulation of charity and the exposure of impostors is all right, but when misfortune is punished as though it were a crime, justice has defiled herself in the interest of heartless selfishness. At the gate of the temple the lame man had the right to hope that those entering there were bent upon doing good. If people's eyes are closed to the opportunities to do good which present themselves on the way to the house of prayer, they will hardly see opportunities elsewhere.

Peter and John noticed this unfortunate person. Their notice was a recognition of the fact that he had a claim upon them. A proper attitude for all Christians to take toward those who are in misery or distress is that God has placed them in their way so that they may prove how truly Christ-ly they are by helping them. So long as there are those in the world who cannot help themselves, there is plenty of chance for everyone to prove that he is sympathetic and has the true spirit of the Jesus who went about among men doing them good and helping them.

Peter and John were without means, yet they were in a position to do more for the lame man than the richest man who ever passed him on the way into the temple. Money is not good for everything. It does not always buy health, protection or peace for the soul. Happiness, the greatest of earthly prizes, is absolutely beyond the purchasing power of gold. So, while the apostles were moneyless they still had something better than money. This is the poor person's comfort. The best things in life may be secured by the very poorest.

The cure wrought was done in the name of Jesus. The apostles recognized that they were mere instruments, but they had faith and were willing to be used, therefore God used them to bring a great blessing. Peter did his part—he lifted the lame man to his feet; the lame man did his part—he grasped the hand of Peter; then God did His part. That is the way to get the best blessings — do all you can and God will do the rest. The cured man proved his gratitude by praising God. The multitude was amazed, yet it was but a few weeks before when Jesus was on earth and did many miracles. They should have remembered Him. Peter made the incident the subject of an address in which he preached Christ, (1) crucified, (2) resurrected, and (3) called on men to repent.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

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Needy in Europe—Anonymous, $10.

Needy Armenians—Anonymous,$10.

Schneller's Orphanage in Syria—Anonymous, $10.

Indian Lepers—Anna E. Rhodes, Swornville, N. Y., $2.

Widows and Orphans in Germany—San Marcos Mennonite cong., Paso Robles, Cal., per J. J. Dueck, $25.

Suffering Widows and Orphans and Prisoners Interned in Siberia—Tabor cong., Goessel, Kan., per J. S. Schmidt, $63.62.

Gratefully acknowledged,

Harrison Landis,

Treas. Emergency Relief Commission,
Sixth St. and Columbia Ave.,
Philadelphia, Pa.

NEWS OF THE WEEK

CONGRESS ROUSED BY MURDER OF AMERICANS

Washington, Jan. 16. — The problem of securing protection for American life and property in Mexico, revived by the Santa Ysabel murders, is expected by congressional leaders to dominate proceedings of both houses during the coming week. Issues arising from the European war have been completely overshadowed by it. Members of the house and senate are unanimous in their insistence that the Santa Ysabel bandits be punished, but the majority oppose any step that would result in intervention.

The senate foreign relations committee Wednesday will take up the nomination of Henry Prather Fletcher as ambassador to General Carranza's government. Several opposition senators, however, have announced they will oppose a recommendation for his confirmation and it generally is admitted nothing can be done toward confirmation until the republicans have been appeased by an answer from President Wilson to Senator Fall's resolution asking for reasons which led to recognition of Carranza.

Secretary Lansing has promised to have data in compliance with that resolution ready for the president early this week, and Senator Stone, chairman of the foreign relations committee, hopes the president's reply will be sent to the senate in time for the committee meeting Wednesday.

ONE KILLED IN PENNSYLVANIA CHURCH RIOT

Scranton, Pa., Jan. 16. — Rioting which broke out between rival factions at the Church of the Sacred Heart of Jesus in Dupont, near here, today, resulted in the death of one man, the probable fatal injury of two others, and the serious injury of at least a dozen more. Knives, revolvers and clubs played a prominent part in the riot, eleven state troopers being among the injured.

This church has been the scene of half a dozen riots in as many weeks, one faction objecting to the authority exercised by Bishop M. J. Hoban, of the Catholic diocese of Scranton, in naming a priest to take charge of the affairs of the church and the other supporting him.

FOUR KILLED AS SUBMARINE E-2 EXPLODES

New York, Jan. 15. — An explosion this afternoon on the submarine E-2 resulted in the death of four men and the injury of ten others. At least three of the men hurt are expected to die. The submersible was undergoing repairs in dry dock at the navy yard here when the accident occurred.

New York, Jan. 16. — A statement indicating that the new Edison storage battery was not in any way responsible for the explosion on the submarine E-2 at the New York navy yard yesterday was made tonight by Miller Reese Hutchison, chief engineer for Thomas A. Edison and a number of the naval consulting board.

WAR GOING ON; PACIFISTS RETURNING

Berlin, Jan. 16. — British artillery is bombarding the important French town of Lille, near the Belgian border and inside the German lines, but so far the shells have caused only slight damage to the place, the German headquarters announced today. The statement also says there was lively artillery fighting and mining activity yesterday along the French front.

London, January 16. — The Russian armies now are attacking not only in east Galicia and Bessarabia, but also in the Caucasus, reports from Teutonic sources show. The official statement by the Turkish war office reveals that Grand Duke Nicholas' Caucasian army has been reinforced and has assumed a general offensive against the Turks along a front of almost 100 miles.

The Vienna war office asserts that the desperate and sanguinary struggle between Russian and Austro-Hungarian forces in east Galicia and Bessarabia continues with very heavy losses to the Muscovites. Russian attacks are said to have been repulsed repeatedly, frequently in bayonet fighting.

Rotterdam, Jan. 15. — About 150 Americans, members of the Ford peace pilgrimage, sailed for New York today on the steamer Rotterdam.

Sentiment among those departing mingled homesickness with regret at going back to work. Many, particularly women, tried to get Gaston Plaintiff to give them passage money, instead of tickets on the Rotterdam, but met with a determined refusal. Some optimists rejected the tickets and stayed over on business or pleasure, trusting that when their money was gone Mr. Ford would provide more.

The returning peace pilgrims constitute the largest group of Americans crossing the Atlantic in a single ship since the Lusitania, and the largest and most heterogeneous collection of rainbow chasers that ever found a pot of gold and dipped into it for six weeks. The real business of the peace move is now starting. The advertising phase is over. The American and European peace delegates could have been selected at home and gathered with less expenses and trouble. The pilgrimage was designed to put peace on the front page, and Mr. Ford, believing in community wisdom, thought that, with a typical community, he would get valuable ideas. These results were not attained.

Public interest steadily decreased. In every country visited ridicule was the dominant though not the exclusive sentiment aroused. Many Europeans think that fundamentally Mr. Ford and his party were ignorant of the causes of the war and the essentials of permanent peace. Secretary Lochner's phrase, "Out of the trenches by Christmas, never to return," proved disastrous. The presence in the party of Mme. Schwimmer, a Hungarian subject, and widely suspected of being a German agent, did much damage to the cause—in Scandinavia.

The unsuccessful attempt to suppress newspaper men for reporting quarrels on the Oscar II. created a bad impression, and the prestige of the party never fully recovered from Mr. Ford's desertion, although this was necessary and good for the party, as giving Plaintiff control.

The last day of the party was characteristic. This morning, at a meeting, the Scandinavian delegates presented a platform binding the conference to a program of total abolition of all armaments at the end of the present war. Most of the Americans agreed to this, but vigorous opposition on the part of John Barry, already prominent, in urging moderate action caused the matter to be deferred owing to the absence of the Dutch delegates. A formal disbanding lunch was held at the Hotel Witteburg, speeches being made by representatives of each country.

LINER IS CRIPPLED; THREE LOSE LIVES

London, Jan. 18. — The trans-Atlantic liner Ryndam passed Southend today down by the bows with a list to starboard. All her passengers were safe. Three stokers were killed and four injured.

The Ryndam proceeded to Gravesend under her own steam. The nature of the accident was not learned.

The passengers who did not land at Falmouth will remain on board in accordance with official instructions. None of them was injured.

The Ryndam sailed from New York on January 5, for Falmouth and Rotterdam. She passed the Lizard on Jan. 14, but her arrival at Falmouth had not been reported, although ordinarily she would have reached Falmouth the day after being reported off the Lizard.

The Ryndam belonged to the Holland-American line and has been in service for a number of years between New York and Rotterdam.

The vessel carried 101 passengers, a crew of 225 and a miscellaneous cargo.

The accident to the Ryndam evidently occurred at some point in the English channel. The Lizard, off which she was reported January 14, is at the southwestern extremity of England, and Southend is in southeastern England, at the mouth of the Thames, so that the steamer evidently passed around the southern end of England in the interval since January 14.

ULTIMATUM HANDED GREECE, IS REPORT

London, Jan. 18. — A note to the Greek government, amounting to an ultimatum, is said by the Overseas News Agency of Berlin to have been presented by France and Great Britain. According to a Sofia dispatch to the news agency, Greece is required to deliver their passports to the ministers of the central powers within forty-eight hours, failing which the entente will take "necessary measures".

CARRANZA AFTER BANDITS WHO KILLED AMERICANS

Laredo, Texas, Jan. 16. — Any citizen has a right to shoot those bandits who participated in the massacre of American mining men near Santa Ysabel, Chihuahua, last week, according to an order issued yesterday by General Venustiano Carranza at Queretaro, before the head of the de facto government moved his headquarters to Celaya.

"If the bandits should cross the American border, I trust American authorities will capture them immediately and return them to Mexico for execution," General Carranza is quoted as saying.

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ANNOUNCEMENT

Bro. Harrison Landis, for many years treasurer of The Emergency Relief Commission of The General Conference, has resigned on account of ill health. Much as the members of the commission regret to lose him as treasurer, they have accepted his petition, with the definite wish, however, that Bro. Landis remain a member of the commission and also that he may in the future assist the work with his valued counsel.

Bro. P. P. Hilty of Donnellson, Iowa, is our new treasurer. May now all the churches take notice of this and in the future write all drafts, money orders and checks in favor of Rev. P. P. Hilty, Donnellson, Ia., and send them to him. **John Lichti,** Sec'y.

NOTES AND COMMENTS

The Altoona (Pa.) mission reports that the mission board met in regular session on January 15 and reports the following: Received $3 from the Second Mennonite church of Philadelphia and $20 from the Eastern District Conference; $5.46 received in offerings at mission; four boxes of clothing; one box of hymn books and clothing from Sunday school of Second Mennonite church; 103 pieces of clothing given out. It was decided to start revival meetings Sunday, January 23.

Recently Freeman college, Freeman, S. D., was especially fortunate in having the governor of the state present at vesper service, who gave a very helpful address relating to Christian democracy. The address showed that the governor is interested in the college and realizes its value to the community and the state. He was brought up on the farm himself and realizes to the full extent the superior advantages which the young people of today have over those of the past generation and that it's up to them to take advantage of the opportunities offered them or see others forge ahead. With the governor came also Mr. C. H. Lugge, the superintendent of public instruction, having lived in the same county, has seen the organization and growth of the college. Now, that he is state superintendent, he finds that the influence of the college has become statewide. Largely through the influence of the college, Freeman has become the educational center of Hutchinson county.

According to a statement issued by The World Alliance of Churches for the Promotion of International Friendship, for almost thirty years America has been violating her treaties with China. For decades our treatment of nearly all Chinese entering our land and oftentimes even of those who are permanently living here, has caused and is still causing indignation and alienation of friendship. The problem of our relations with Japan, moreover, is a serious one, needing early settlement on a basis of mutual honor and advantage. Many newspapers are aggravating the situation by a steady stream of misinformation and malicious insinuation. Other international questions, also of vital importance, are pressing for solution Shall Christendom continue to base her civilization as in the past, upon the pagan postulates that might makes right, that the state is the ultimate and absolute authority for the individual and that the state is not subject to the laws of morality, or shall we move forward to golden rule internationalism and world organization? These conditions and problems constitute a challenge to the responsible citizens of America who desire righteous, friendly and helpful international relations. Our citizens must be educated in these matters, and we must also so mobilize our forces that we can act effectively. The World Alliance (Amer. Branch) is inviting every American church to share in this movement.

BUSBY, MONT.

January 6, 1916.

Dear Readers of the Mennonite:

Having passed over the threshhold of a new year it is quite natural that one pauses for a moment to look back and recall some of the experiences of the past year. For us here at Busby the past year has been a year of rich experiences. The Lord has been most wonderfully gracious in His dealings with us. We would humbly attribute all praise to Him, for He it is that has given the life, the strength, the opportunity; He it is who has made the hearts willing to hear and to receive the Gospel and He it is to whom we look for further sustaining power. He is all in all. Only in Him do we have confidence, without Him we would despair not only in this work but with our own selves as well.

The work at the station and at the outstation on the upper Rosebud, except the work in the government school in the first quarter, could be carried on uninterrupted. Here at the station we have Sunday school with the pupils from the school, the children are brought over from the school by some of the employees, of the latter we are so glad to have such who are interested in work of this kind and who have been very faithful in teachig classes in the Sunday school. We feel very fortunate in having a set of employees at the school that seem to harmonize with each other and with whom it is a pleasure to deal. There have always been some very dear people there, but unfortunately there would be some among them who would make harmony impossible and so would act as a blight upon the whole school. After the Sunday school we have the services with the Indians from camp in the Cheyenne language. Then in the afternoons of every other Sunday we have to go to the tent on the Upper Rosebud for Cheyenne services, on those Sundays we are very much crowded, especially so if the roads are such that we cannot use the car and must drive with the team, for by seven o'clock we must be back at the school for the usual Sunday evening service there, and before we can go over we have the chores to look after so that on these Sundays, if we have to drive with the team we do not have time for neither dinner at noon nor for supper in the evening, just a lunching in between is all the time will permit. If we can use the car then we are not nearly as much crowded. So every other Sunday, when we go to the outstation, we are very much crowded, however, the other Sundays are usually very full, too, for besides the three services, baptismal instructions very frequently take up the afternoons of the Sundays when we do not have to go to the upper Rosebud. Then, on Thursday evenings we have a sort of Bible class together with singing at the school. Otherwise the time is taken up and generally more than taken up with preparing for the various services, receiving visits by the Indians, the upkeeping of the stations and as time will permit, visiting of the Indians. The Lord has graciously owned the efforts put forth so that in this past year we were permitted to receive 14 new members and 2, who had expelled themselves, were, upon confession and repentance, reinstated, so that our membership was almost doubled in this last year, and we have now again several more candidates for baptism. The Lord is working mightily among them, and though there are many things which give us concern about some of the Christians, yet, we feel that the work is going on. We feel that more earnest and zealous prayers at home are beginning to tell here in the field. The more we can realize the futility of even our best efforts in bringing benighted souls to a knowledge of the Truth, the more we realize that it is He who must do it, that He must bless the feeble efforts put forth, so much more we will ask and so much more we shall receive. I do not in any way wish to depreciate the work that is being done, indeed, it is through the feeble efforts of human creatures that it pleases the Lord to do His great work, but I wish to emphasize the importance of prayer, for the effectual fervent prayer of the righteous availeth much.

Also materially our Indians have made very gratifying progress, due largely to a better administration. We have a new superintendent here now, who is here to help these people and not to "help himself". These Indians have raised nearly 100% more

grain this year than before; they have a flouring mill at the agency so that now they are well supplied with flour. Then, their stock has been looked after in a better way so that if the present policy continues these Indians will, before long, be quite independent. They might have been independent long before this and a different class of people they would be if politics had not thrown corrupting influences around them and kept them down all these years. It will take many years to make good again, if it is at all possible, the harm done.

The Lord has spared our lives, has given the necessary strength and has been gracious every day of the past. We look to Him for the future, may He continue His mercies and keep us and all His own ever watching and waiting for His blessed return.

Yours in Him,

G. A. Linscheid.

THE CARE OF THE BABY IN WINTER

(As the U. S. Dept. of Labor Suggests It.)

So much emphasis is constantly placed upon the necessity for special care of the baby in summer, when the heat is excessive and diarrheal diseases at their worst, that the fact that winter, too, has its special dangers for the baby, is sometimes overlooked.

But the combination of heat and diarrhea is hardly more serious for the baby in the months of July and August, than are cold and respiratory diseases in winter.

It is plain, then, that the winter care of the baby deserves special attention from everyone interested in his health and well-being.

It has been demonstrated quite conclusively that a large part of the deaths from summer diarrhea are needless, because this disease may be cured in many cases, and prevented entirely in many more by the proper care and feeding of the baby during the heated months. The same doctrine is now being applied to the group of what are commonly called "winter diseases" of babies and children, namely, bronchitis, pneumonia, "colds", and the like, which are, like diarrhea, to a large extent, preventable by the intelligent care of the baby, and by surrounding him with proper living conditions.

These proper living conditions consist both in winter and summer of suitable food, in the right amounts, at the right times, cleanliness, sufficient sleep, plenty of fresh, clean air to breathe, and protection from exposure to infectious diseases. It is chiefly the lack of these two latter requirements that causes the winter illnesses among babies.

It is not the cold of winter that makes people sick, ordinarily, but rather the stale over-heated air inside our houses and public buildings, which we breathe and re-breathe, thus passing disease germs about from one to another. Babies are particularly liable to be infected in this way, because they spend a large part of their time indoors, and because mothers are apt to feel that to keep the baby warm the rooms must be kept shut tight.

A mother should use every means in her power to protect her baby from "taking cold," as it is commonly described. "Colds" are due to a germ and are very contagious, being easily passed from one person to another in coughing or sneezing. A nursing mother with a cold should tie a thin cloth or veil over her mouth and nose while nursing the baby, and should be careful never to cough or sneeze in his face, nor kiss him on the mouth. She should be particularly careful not to use her own handkerchief for the baby, nor sleep with him, while the disease lasts. Many babies contract these colds by being taken up and kissed by visitors, and it is a wise rule to keep the baby away from the presence of people who are coughing and sneezing. The reason for this great care as regards a baby is that a contagious cold is very often the forerunner of bronchitis and pneumonia, which diseases cause the deaths of many thousands of young babies every year, and which are infinitely easier to prevent than to cure.

Fresh air is the most effective weapon with which to fight the diseases of the respiratory tract. This does not necessarily mean cold air, for cold air may be stale, and warm air may be pure. The ventilation of most American houses is faulty, since in order to keep them warm enough to suit us we shut them so tightly as to make the air unfit to breathe after a few hours. To counteract this tendency mothers should see to it that all the occupied rooms of the house are thoroughly aired at least twice every day in the coldest weather, while in moderate weather there should be as nearly constant a supply of fresh air throughout the house, night and day, as can be managed.

When the temperature outside is very low, the baby should be taken into a warm room while his nursery is being aired, and at night his bed should be shielded from a direct draft. If there is a communicating room, the window in that room may be opened, if there is danger of chilling the air of his sleeping room.

If the cold is excessive, or if there is a raw, damp wind blowing or rain or snow is falling, the baby should be given his daily airing in a room with the windows open, or on a protected porch, dressing him warmly in out-of-door clothing. He should be taken out during the middle of the day, for a little while, never long enough to run the risk of chilling him. This applies especially to young and delicate babies. As a child gets old enough to walk about and thus exercise himself, he can be allowed to play for some time in an open room or where he is sheltered from the wind.

But an airing every day does not take the place of fresh air in the house, day and night, and to secure sufficient ventilation for health the mother must be on the watch to see that the rooms are opened and the air changed at frequent intervals.

THE ROMAN CATHOLIC CHURCH

In reading the recent articles in the Congregationalist and other religious papers on the subject of Roman Catholicism, I recognize the fact, generally, if not universally prevailing, is the failure of Protestant Christians to see the fundamental distinction between the Roman Catholic church—ekklesia—and the great body of the Catholic laity.

The distinction between these two bodies is as absolute, and their separate interests are as far apart as a body of slaves is from their owners and masters. The great world-wide Roman Catholic church consists exclusively of ecclesiastics. It is a great oligarchy of officials without a single layman in its membership. No layman is a member of that body any more than a chattel slave is a member of his master's family. No layman has anything more to do in the management of that body, or with the management of the great body of laymen to which he belongs, than a slave has with the management of his master's family or his master's slaves or business. The laity build the property which the great oligarchy owns, but it has no more voice or vote in its management than slaves have in the management of the property which they build for their masters.

The time was when the great Roman church—ekklesia—owned half of Mexico. The Catholic laity did not own it. They were pious to the church and to other godless grafters.

The Roman Catholic church has no more semblance to a New Testament democratic Christian church than has the Norman or Mohammedan, or any other oligarchy. It is anti-Christ. It exists in violation of the most explicit teachings of Jesus to his apostles. (Matth. 22:22-26; 23:8. It is a great world-wid political power, which controls its laity by an appeal to their religious convictions which it aims to produce, in Protestant countries by mixing a good measure of Christian teaching with popery. Many of their laity get enough of this teaching to become Christians. They believe in Christ but they are taught that they can come to Him for forgiveness only as they come to Him through the pope or some of his priests. They are taught that loyalty to the pope and obedience to his dictates is loyalty to Christ.

By this grip on the consciences of its laity the great oligarchy can and does use the boycott and the solid balance of voting power of its laity to place its loyal subjects in positions of government control in the interests of that great, undemocratic, anti-Christian, foreign octopus.

Moreover, this grip and its political use in this country is the supreme method of Romish propaganda among us. It draws into the ranks of laymen many self-seeking and office-seeking men who could not be persuaded by any religious motive to become Catholics. This strengthens the Roman oligarchy, but it would weaken any Christian church.

The effective way to help the Christian lay-Catholics is to help them throw off the yoke of that foreign octopus and organize themselves into true Christian churches of laymen and officers, such as the early Christians organized under the instructions of the apostles.

No Christian union ever can be made with that anti-Christian ekklesia, nor with Christian Catholics while that octopus has them in its evils. It is well for the Catholic laity of Mexico to break the chains of that monstrous oppression and expel its agents from their territory. And the plea of its agents in this country for those exiles only reveals the character of those agents here and everywhere. This great political power must be crushed with the other monarchies of the world before we can have peace.—George Candee, in The Religious Telescope.

AMERICA AND JAPAN

Just as though there were not enough material furnished by the situations in Europe and Mexico to make the jingo ready to tear everything to pieces, the matter of possible trouble with Japan is getting considerable attention just now. A newspaper is responsible for the statement that Russia, Germany and Japan are only waiting for the end of the war so that they can enter into an alliance to "make it hot", for the United States! Of course, the matter of Japan and Germany being enemies at war at present is of such small consequence that it deserves no consideration whatever. There are people in this country whose mind is not at peace unless they can be making an awful noise about preparedness and the war which they see thrust upon us. In as far as the danger of trouble with Japan is concerned we can see no reason for being alarmed for the reason that neither the people of America or Japan want it. The following, prepared by Mr. Henry Loomis of Yokohomo and presented by the Advocate of Peace, answers the question, "Is There Danger of a Japanese Invasion?"

"There have been frequent and strong assertions that there is such a probability of a war between Japan and the United States that to prepare as speedily as possible for any emergency is an urgent necessity Such an event is so utterly impossible that it is not worthy of serious consideration. And the reasons are these:

"There is no such disposition on the part of the Japanese people. Some irresponsible jingoes may try to stir up trouble, but they do not represent the thinking and ruling classes. Writing on this subject, the editor of the Japan Mail (who was an ex-officer in the British army) said: 'Before engaging in a war with America Japan would have to divest herself of the strongest sentiments of friendship which are entertained towards any foreign country.'

"The Hon. Shimada Suburo, the editor of a leading daily paper in Tokyo, and one of the most prominent men in the Diet and politics, writes: 'These rumors, that Japan may attack and occupy the Pacific coast are absolutely without any foundation in fact, and will be proved baseless in time. Such an attack would be suicidal. The United States is the greatest buyer of Japanese goods, and she does not propose to ruin all this trade by making a foolish attack that would be foredoomed to failure.'

"In an editorial in the Japan Advertiser (which is owned and edited by an American in Tokyo) the writer says: 'To suppose or to pretend to suppose, that the leaders of the Japanese people contemplate a war with a non-military but extremely powerful nation, containing double the population and tenfold the resources of Japan, and separated from Japan's bases by 4,000 to 6,000 miles of sea, is to pay a very bad compliment to the political sagacity which has made Japan the power that she is. War with America on any pretext whatever is unthinkable. No government could propose it and live a day.'

"At a meeting of the leading American residents of all professions in the city of Yokohoma, the American ambassador said: 'There is no cause under the sun why there should be distrust between the people of Japan and America. I think that the idea that Japan is a blood-thirsty nation that wants territory and war with the United States is being gradually worn out, and the idea of suspecting our neighbors will be a thing of the past.'

"The following is an extract from the resolutions that were unanimously adopted at the same meeting:

"'It has come to our knowledge that in sections of the United States rumors have been circulated to the effect that public sentiment in Japan is hostile to the United States and that the Japanese government entertains sinister purposes of a dangerous character.

"'The rumors in question are based upon misinformation, or, even worse, the hope of selfish advantage. We believe, upon evidence that cannot be doubted, there is not to be found in the Japanese Empire any wish or thought other than to maintain the most friendly and cordial relations with the Republic of the United States, and that any representations to the contrary, wherever emanating, and from whatever cause proceeding, are baseless calumnies, which, if uncontradicted, can only result in vast material losses to the people of both governments, and creating an unhappy prejudice between them.'

"The war between Japan and China, and also the one with Russia, were not brought about by Japan's seeking. Had either China or Russia been willing to accept reasonable terms of adjusting differences which had arisen in the administration of affairs in Korea, the whole trouble would have been settled without resort to arms.

"Should there be any change of feeling at this time, or in the future, on the part of the Japanese towards the United States, such a thing as a war is impossible for the following reasons:

"The whole area of Japan proper is less than that of the state of California, and only one-fourth, or less than the area of New York state alone, is under cultivation.

"The wealth of Japan is only one-half of that of the state of New York.

"The total population of Japan is about 60,000,000, and that of the United States 111,000,000, which is slightly more than one-half.

"The national debt of Japan is greater than that of the United States, and more than one-half of this sum is money borrowed from abroad. Her wealth is less than one-twelfth that of the United States.

"The annual income of the Japanese is $30 per capita. The annual income of residents of the United States is $250.

"Less than one per cent of the farmers in Japan own 25 acres, and ninety per cent less than one acre. The rent is often sixty per cent. of the crop, and the average peasant must pay as much as 20 per cent. interest.

"The ordinary taxes amount to about ten per cent. of the income, and to this is added the special income tax, which runs from 1 7/10 to 26½ per cent.

"No other country in the world is carrying so heavy a financial burden in proportion to its strength. The ordinary revenue of Japan, according to latest report, was $259,849,000. The ordinary revenue of the United States was $734,673,000. The total expenditure for army and navy in Japan for 1914-15 was less than $100,000,000. The expenditure for the United States army alone was $94,000,000.

"The Kokubin Shimbun (a Tokyo daily paper) says: 'The heavy debts of Japan are more than the nation can endure.' Baron Shibusawa, who is one of the ablest financiers in Japan, says: 'The present rate of taxation in Japan in indeed extremely high, and more than the people at large can bear.'

"At the close of the war with Russia the new cabinet proposed a considerable enlargement of the navy, in order to be prepared for a possible renewal of the struggle, but the people protested so strongly that the cabinet resigned, and the result was a change in the program and a large reduction in the appropriation for that object.

"The Diet which met last December refused to sanction the increase of the army by two divisions, and a new Diet was chosen before such additional expense was approved. This approval was secured for the simple purpose of establishing the Monroe doctrine for the protection of China, and with no idea of inaugurating war of aggression against the United States.

"Speaking on the subject of an increased army and navy for Japan, President Sato, of the Tohoku Imperial University, said: 'It is ridiculous for Japan to think of supporting a bigger armament; and that is what a majority of the people think.'

"Japan is largely dependent upon the United States for a market for her produce. Her chief articles of export are tea and silk. The United States takes practically all of her tea that goes abroad and the larger part of her silk. The latest report of silk exported to the United States gives the amount at $100,900,025 value of raw silk and $39,936,000 manufactured silk. The value of tea sent to the United States was $16,735,000.

"According to the latest statistics, Japan has 7 dreadnaughts and 16 battleships and a naval force of 42,407 men (not counting reserves). The United States has 10 dreadnaughts and 22 battleships, and a force of 85,965 men, or more than double that of Japan.

"To conduct an aggressive war against a nation with about double the population, with twelve times the financial strength, possessing a more powerful navy, and at a distance of from 4,800 to 6,000 miles from its base, is a project that no sane person would consider. Hawaii is too well fortified to be taken by any such force as Japan could send, and is 3,900 miles distant from Japan and 2,400 from San Francisco.

"With modern equipment, even a small body of soldiers, with the aid of mines and submarines, could repel any number of invaders, as has just been demonstrated in the Gallipoli peninsula.

"The simple matter of a coal supply for a fleet of battleships and transports would render an invasion utterly impossible. None of the war vessels would be able to carry sufficient coal for a round voyage, and a few submarines or destroyers could prevent new supplies being sent.

"The former American ambassador at Tokyo, Hon. Luke Wright, said, on his return to the United States: 'The talk of war between this country and Japan isn't even respectable nonsense. Japan no more wants war with us than we want it with her, and the idea that there is an impending conflict, is ridiculous.'"

THE MENNONITE

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EDITORIAL

In Europe the efforts of entire nations has been strained in order to successfully mobilize not only then fighting machines but every other industry that has the slightest bearing on the military. It is a supreme effort to break all opposition and come out victorious. We are not concerned about the final victory. God has a way of taking a hand in such matters that is seldom in accord with human judgement. But as St. Paul made the armor of the Roman soldier, who was chained to him, suggest the beautiful picture of the Christian soldier arrayed in the "full armor of God", so we, of the church, can learn the lessons of straining every effort, organizing every resource and presenting a determined front against the common enemy. In this instance there can be no question about the result, but we do know that results will come quicker as everyone in the ranks does his little part faithfully and loyally.

It is hardly fair for one to say that chances come and go. There is no such a thing as chance. Were the printer to throw his type in a heap on the floor, we are sure the Mennonite would not chance to turn up. Before the paper can be given to its readers there must be design in every part of it from the securing of the printer's material and working them together in such a way that the paper will result to the finished article placed in the postoffice for distribution. This old world of ours didn't chance. It came into being because the great Designer planned it, then created it and now makes everything work together according to His plans. In the same way our chances to do good are not the result of just-happen-so. The great Creator and Sustainer provides in His plans opportunities for us to do good. It was no mere accident that threw the poor blind beggar into your path on your way down town today. It was no unexplained chance that led you to know that in the little dark street a poor widow sits in want with her children; neither is it simply a happen-so that across the seas there are millions and millions of men and women sitting in Christless darkness. The very fact that you know these things proves that a Providence is daily opening to everyone the opportunity to do good in the peculiar circumstances in which he finds himself. As we observe things in life, we notice that the enduring and important things are not wished on us. Rich men may inherit money, but ability to do things with that money must be acquired. Some may find themselves in a fortunate circle of friends, but before the proper esteem it is possible for these friends to give can be enjoyed the fortunate one must, by a hard and trying life, prove that he has character and is worthy of respect. A man or woman doesn't become a Christian by chance. True, the opportunity for becoming so is greater in a Christian than it is in a non-Christian land, but, no matter where one finds himself, he only becomes a Christian, sure of eternal sonship, when he uses the opportunity God gives him according to the conditions God sets. We become Christians when we come to a knowledge of sins forgiven through the atonement on the cross and in faith accept Christ as our Lord and Redeemer and obey Him and devote ourselves to the upbuilding of His kingdom, looking forward to the time of His coming when we shall enjoy the full glory of our eternal inheritance.

A number of well meaning Americans are very much interested in the commendable task of emphasizing the necessity of being true and loyal citizens of our nation. With the population of our country built up of material drawn from all parts of the world it is quite natural that many should have serious doubts about the melting-pot's turning out the right kind of a product without first being regulated and controlled. Our institutions are peculiarly different from those of any other nation and they provide a latitude for individual action very much broader than those of any other nation. In order to properly enjoy them they must be understood and an alian, unable to speak the language, coming from a nation across the sea, cannot be expected to fully appreciate them until he has been here long enough to get the atmosphere and get into intimate touch with those who were bred and born here. It is because many of the immigrants to our shores keep aloof of American institutions and flock by themselves, living in their own quarters and speaking only their own languages that such a thing as an un-American community is possible in America. When this flocking by themselves continues, say for a generation, the hyphenated product appears. We have nothing but respect for the person of foreign birth or ancestry in whose heart there remains a love for the land of his fathers and in whose memory are treasured the sweet recollections of the home-land's glories and goodnesses. Indeed, we are, none of us, anything but the children of ancestors who had to leave homes across the seas with tearful eyes and sad hearts. But when it comes to placing a nation first in our affections, people should be reasonable enough to think that they have given their unqualified allegiance here, that it is the land which their children call their own and that they came here because they saw something better here than in the country they left. The bitterness between the native-born and the foreign-born which crops out occasionally, is altogether unnecessary and would be impossible were it not for the fact that some persons are so wanting in good judgment that they are continually unfavorably comparing this country with the nation which they felt they were justified in leaving for good. On the other hand, the unsympathetic attitude of many Americans toward the alien is nothing but a piece of pure snobbishness. Birth is one of the things over which the individual has no control, and to be blamed or condemned for having been born in Iceland or China shows a want of good sense. All men are brethren and those who come to our shores wanting to be our brethren and seeking a share of the burdens which all must bear in the working out of our national destinies, should be as welcome here as the flowers of spring so long as they sincerely wish to be Americans and do the part of American citizens.

The editor of a valued exchange recently took his readers into his confidence and told how that an editorial, inspired by the beauties of snow, waited on his desk for an opportune time when it might be given to the readers. Very provokingly the snow, which inspired the article, disappeared and another storm did not materialize and so the editor was compelled to give his readers his impressions on the "beautiful snow" without a concrete illustration, trusting that a kind providence would at least not make it as hot as July about the time his readers would get the article. In the production of a weekly a great many things are likely to occurr between the time of writing and the time when the paper gets to the reader. Generally the editor must take this circumstance into consideration and try to get his matter so arranged so it won't be altogether inappropriate. We would especially urge upon those who are kind enough to send us correspondence from the churches that they give us up-to-date information. A successful Thanksgiving or Christmas service may mean much to the local church, and the readers of the Mennonite will be glad to hear about it but in reporting it to the "Mennonite" the one writing should not wait until February. By that time the events are a great way off and the reader is not so much interested in them as he might have been weeks before. The editor is always glad to hear from churches, indeed, he regards items having to do with congregational life and activities of great importance, but he would appreciate them all the more if they came in in good time. If the correspondent has only one item it would be better for him to send that in and get it in fresh, than wait until he has a "bunch" of material with the probability that much of it has gone stale.

WORLD-WIDE SUNDAY SCHOOL NEWS

Helping the Armenian Refugees in Cairo.

Rev. Stephen Trowbridge of the World's Sunday School association, now acting as secretary of the Armenian Relief Committee, operating in Egypt, writes from Cairo:

"The relief work is now well organized and the $6,200 sent from America is being used for a number of very useful purposes; for example, providing 1200 loaves of sweetened bread for 1200 school children between the ages of four and fourteen. We are building eight hot baths and providing 1200 towels, and are seeking to engage a superintendent nurse for the hospital. We have also sent a shipment of ten sewing machines for the women to make up winter clothing. We have sent this week a wheat crusher, which will be exceedingly useful in providing the food which the people are accustomed to. We are also building two hospital sheds, as there have recently been cases of dysentery, ophthalmia and typhoid. We are providing twenty-five tons of coal for the baths, and are holding a reserve fund for hospital equipment, supplies, etc., as well as for industrial work. Most of the people are comb-makers by trade, and we are endeavoring to cooperate with the Armenian committee in getting the industries started."

Teacher-Training Books in Spanish.

The Presbyterian Board of Publication has given permission to Rev. J. A. McAllister of Mayaguez, Porto Rico, to translate and publish in Spanish C. A. Oliver's "Preparation for Teaching". This book has been published in Portuguese in Brazil for more than a year, and has met with a good reception by the missionaries and Sunday school workers. Over one thousand copies have been sold in Brazil.

The Lutheran Publication society has given consent to the translation in Spanish and Portuguese of Prof. Weigle's book, "The Pupil and the Teacher".

These items are of vast importance, for one of the greatest needs of Sunday school work in all Latin-America is that of trained teachers.

Chinese Conference on Adult Bible Class Work.

From July 13 to August 13, 1915, the China Sunday School Union, in co-operation with the Forward Evangelistic Movement committee and the Sunday School and Bible Study committee of the China Continuation committee, held a conference on Adult Bible Class Work at Kuling, Central China. The conference problem was the enlistment, training and use of adults for effective Bible study and teaching, personal work and Christian service. This conference was one of three, and was intended for central China. Twelve different missionary boards were represented with delegates, among whom were thirty preachers and fifteen teachers.

At the conclusion of the month's study, examinations were given and the China Sunday School Union certificates were given to all but two or three men. Some of those who made addresses or conducted courses, were: Bishop Roots, Bishop Lewis, Miss Margaret King, Prof. G. W. Sarvis of Nanking University, Dr. E. I. Osgood, Dr. W. E. Taylor, Rev. C. M. Lack, Prof, F. C. Mabee, Prof. D. F. Pan, Mr. P. P. King, field secretary for Sunday school work of the Southern Methodist church, Mr. C. F. Feng and Rev. E. G. Tewksbury, secretary of the China Sunday School Union. Other conferences for the training of adult Bible class leaders are being held at Mukden and Canton.

Training a Sunday School Leadership in Japan.

When Mr. Horace E. Coleman returned to Japan last summer, as the educational secretary for that country under the World's Sunday School association, he took with him a valuable exhibit of Sunday school literature and method material.

Quite recently, at their home in Tokyo, Mr. and Mrs. Coleman gave a reception to 250 leading Japanese officials, educators and Sunday school workers, who found this exhibit to be of intense interest. Because of the World's Sunday School convention, which will be held in Tokyo following the war, and the encouragement given by leading Japanese officials, the Sunday school work is bound to make a great advance in the next few years.

A movement has just been initiated to organize a permanent institute at Tokyo for the training of a Sunday school leadership. The two-year course will include the Old and New Testament, educational psychology, and principles and problems of Sunday school organization.

These Know the Joy of Giving.

The nickels to provide a million Testaments for a million soldiers are coming in steadily to the World's Sunday School association office, 216 Metropolitan Tower, New York City. A woman in Fort Worth, Texas, writes: "I send one-tenth of my first earnings, and I hope it is not too late to be of use for the cause in which I had hoped to have a part."

Another writes from Chicago: "My little boy, six years old, hearing through the papers that more Bibles were needed for the soldiers, wanted to save all his pennies to send to you, so you could send five Testaments to the soldiers."

One Sunday school superintendent distributed pennies in the school and asked the children to grow nickels from them. This school later sent in a contribution of $23.13.

There are thousands of adults who should send from twenty to one thousand Testaments to the soldiers throughout Europe, as sharers in this splendid movement. Do it now!

WHAT IS SUCCES OR FAILURE?

The boy may fail in one or in many studies; do not discourage him; if he comes out with the character of a man he has won. The girl may not lead her class, but if she comes out pure and true for life, that is success. God has given us our business not so much that we may gain wealth as that we may be made into men. The getting of wealth is only an incident . . . . No man need fail in business. The work may fail, the man need not. The business may perish, but the man may triumph.

The man who will let his last piece of goods go that no one else may lose—the man who does so, compelled by no law but the consciousness of right, wins. The man who pays the outlawed note, when it takes his last dollar to do it, succeeds. The man who takes into his business the same principles he takes into his prayer-meeting wins, no matter on which side of the book the red ink appears. The victorious life does not demand that you become a great lawyer, a great physician, or a great merchant; but it does require that you shall carry yourself through life so as to uplift and not blight your fellow men; so as to help and not to hinder; so as to elevate and not degrade them. It does demand that you shall not gain riches by impoverishing those who help you to become wealthy; that your dollars shall be clean and not smirched with the guilt of getting ahead of your competitors by sharp and dishonest practice. It demands that your wealth shall not be stained with the blood of widows or orphans or honest men; that you shall not lift yourself up by pulling others down. Victory is to win in the highest, even at the cost of the lowest.—J. Sherman Wallace, M.A., in "True Wealth".

THE C. E. TOPIC

Feb. 6.

Christian Endeavor Fidelity and Force. Matt. 25:31-46.

(Christian Endeavor Day)

Christian Endeavor, though beginning in a small way with no set purpose to become a great world-wide movement, has, by the grace of God, encircled the world and its work is known from the icy North to the hot tropics. God has seen fit to take that which was a great blessing and power to a parish and make it increase its power and usefulness in thousands of parishes the world over. Like all other good things, Christian Endeavor was bound to grow. Although designed for the young people, the young people have stayed with it and, in middle life, they find it serving their needs as effectively as in youth; on the other hand it has continued its hold on the youth and reached to those of tender years to take them under its care. In the beginning, when C. E. was making its wonderful strides, critics called it a "mushroom" growth and spoke of its "early bloom and early decay", but the movement has lived down the period of experiment and now takes its place as a fixed factor and power in the church throughout the Protestant world.

The topic, "Christian Endeavor Fidelity and Force", is particularly appropriate for Christian Endeavor Day. It touches the secret of the usefulness and success of the C. E. movement.

Fidelity is faithfulness. One who is committed to a cause can reasonably be expected to be faithful to it and the things it represents. Good things usually fail because of a lack of faithfulness. Few things worthwhile in this life will come to naught when there are those who are willing to die for it if necessary. When churches fail it is because some or many are not even willing to give their time, their efforts and their money to them, let alone devoting their lives to them.

Faithfulness is required everywhere. In the married state it is the one thing which makes a happy married life possible. In business it spells success and prosperity. In national life it is the salvation of the country and the assurance of lawfulness and contentment within its borders. In the Christian life faithfulness to Jesus Christ is vital. He was faithful unto death and now he never forsakes His own. Faithfulness must be neutral. Christ's faithfulness only benefits us as we are faithful to Him. There come tests of faithfulness, troubles storm upon us, trials assail us, doubts seek to undermine us and temptations endeavor to destroy us, but none of these things need move us, for He who was faithful unto the cross is also always faithful to those who trust and love and serve Him in every emergency.

Fidelity includes the idea of loyalty. Loyalty means remaining true and sincere through every difficulty and trial. A great deal has been said of late about those who may not be loyal to the country of which they are citizens. When once a nation can not depend upon those within its fold in the hour of danger and trouble the end of that nation is near at hand unless it takes measures to protect itself from the dangers within. Loyalty to Jesus involves our entire surrender to His will and the consecration of our all to His service and glory. It was the loyalty of the apostles that carried the Gospel to strange lands and led them to give their lives for Jesus; it was

Paul's loyalty that made him, next to Jesus, the greatest influence in Christianity; it is the loyalty of the missionaries that results in the upbuilding of the cause of Christ in heathen lands, and the loyalty of the individual Christian to his Lord and Master now will be the only factor that will save the world and win men and women to lives of righteousness and peace.

Fidelity also includes the idea of honesty. We can be faithful to Christ only as we want to be honest with Him, with ourselves and with the world. Here is Jesus, He has done all that can be possibly done for our body, minds and never dying souls. He lived and died for us. He has a just claim upon our affections and we cannot honestly deny Him all that He claims for us. Here we are as Christians infinitely better than the very best that a Christless condition can assure. Would it be right or honest to ourselves if we ignored the one who has done so much for us? Here are our never dying souls, faithfulness to Jesus will save them; unfaithfulness to Him will be their damnation. Could we honestly ignore our spiritual opportunities in Christ and choose eternal misery instead?

In the idea of fidelity integrity must be included; this includes wholeness—a whole-souled devotion, uprightness—freedom from base and mean things and purity — freedom from corruption.

Force is another word with big ideas behind it which our subject suggests. Force means the ability to accomplish things, the power to overcome and the impossibility of being discouraged. This force is inspired by an intimacy with our mighty leader Jesus, an obedience to His commands and faith and prayer.

THE S. S. LESSON

Feb. 6.

The Boldness of Peter and John.
Acts 4:8-21.

Golden Text—I Cor. 16:13.

Peter and John had just been spending a night in prison for no other crime than that of having healed a cripple and told the people by what power they did it. We can imagine them sleeping soundly and sweetly that night for they were conscious of no wrong-doing and were certain that God would care for them. They were already in the beginning of their ministry, beginning to feel the persecution which Jesus had told them must certainly come, but they also, no doubt, remembered how He had told them in the Sermon on the Mount how they would be blessed when men persecuted them.

They were brought into distinguished company at their hearing, the high-priest, the scribes, the leaders of the people were there, but the most notable persons were not the haughty, rich and influential members of the council, but the poor fishermen who stood before them as prisoners. These distinguished persons were jealous of their authority, hence they ask concerning the cured man, "By what power or what name have ye done this?" The power they had was awfully abused when they opposed Jesus and finally secured His crucifixion and came to an end, if they would only know it. God permits many men to go on thinking they have great power and influence when, as a matter of fact, the weakest and humblest are frequently stronger than they.

It was by the power of the Holy Spirit that the cripple had been restored and it is by this same power that Peter addresses his persecutors. The Holy Spirit made them fearless of the dignitaries who sat about them. They had no occasion for fear, for behind them was the power of the Godhead to be used in their defense and the propogation of the message they had to deliver. Being fearless and filled with a sense of the righteousness of their cause they could be eloquent. True eloquence is the expression of truth with honesty and directness. Note that they were speaking to the rulers and elders of Israel. It wasn't the council alone that was trying them, they were being tried by the Israel of which they were a part. They were anxious in appealing through them to Israel to save Israel. This was a dear hope cherished by all of the apostles.

The answer to the question, "By what power," was, Jesus Christ crucified and resurrected and manifested in the power of His Spirit. This was always the greatest theme of the apostles, as it must be of all Christians. Whatever we are or whatever we do for Him is not by ourselves, but through Him. The crucifixion and the resurrection changed the apostles from ordinary to extraordinary men. It gave them a message of salvation to all mankind and gave them wonderful power to declare it.

These two points, the death of Christ and His resurrection, touched the sore spots in the hearts of Peter's hearers, and naturally so, for they had been responsible for His death and wanted to suppress the truth concerning His resurrection. The best way to present Christ to the sinner is to get right down to his sins and doubts and assail them. The sinner must, if he is to be saved at all, be led to realize how terrible his sin has been and how impossible it is to stand in the way of God's Truth.

The council had the greatest opportunity for saving their souls for Peter presented Jesus as the only Savior of men. They tried to save themselves by self-righteousness and hypocricy and made a miserable mess of it. Every sermon should hold up Jesus as the only Savior, and the message that every Christian should give his life to delivering to the world should be, "There is none other name under heaven whereby we must be saved." Any preaching or teaching that falls short of this is useless and certain to fail.

The hearers noticed certain things about Peter and John. They were bold—they could be, because they were sure of their ground and had the power of the Spirit to back them up. They were unlearned and ignorant—that is, as the scribes regarded learning—but they had sat at the feet of the greatest teacher of all ages and they had learned their lessons well. All the learning of the world that leaves Christ out is but foolish vanity and the true source of real wisdom is not at the feet of human instructors but at the feet of Jesus, the fountain of all knowledge and wisdom. The Jews came to the right conclusion, they had been with Jesus. Even His enemies will concede that contact with Jesus makes extra-ordinary persons. There were certain things which rebuked the zeal of the council—one was the presence of the man who had been healed. Christ-helped men are His greatest witnesses against those who would deny Him. The other was that all of Jerusalem knew. The world may be wicked and selfish, but it must see the power God wrought through His men.

Peter and John's determination to obey God rather than men was the only thing they could do and keep right with God. Those who prefer to obey men rather than God bring present and eternal miseries upon themselves.

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At our last General Conference the wish was expressed that the church papers occasionally print a list of the officers and the boards of the Conference as a matter of general information. In accord with this wish we herewith publish them:

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DEATHS

Meyers.—On Dec. 29, 1915, at Passer, Pa., Mary M., nee Fulmer, widow of William K. Meyers, aged 90 years, 6 months and 16 days. Interment on Jan. 5, 1916, at Springfield Reformed church. Services by Rev. A. M. Fretz and Rev. Faust.

Meyers.—On January 10, near Dublin, Pa., Elizabeth, nee Zeigler, widow of the late Joseph F. Meyers of Pipersville, aged 71 years, 8 months and 28 days. Interment on the 13th at Salford Mennonite church. The deceased was twice married, her first husband being John Kulp, from which union she leaves three daughters. She was a member of the Deep Run church. Pastor A. M. Fretz officiated.

NEWS OF THE WEEK

CONSCRIPTION IS PASSED BY LARGE VOTE

London, Jan. 24. — The military service bill passed the third reading in the house of commons tonight by a vote of 383 to 36.

The bill was immediately sent to the house of lords and given its first reading. The second reading will be taken in the house of lords on Wednesday and parliament probably will be prorogued Friday.

The fact that the minority against the bill was virtually only a third of that on its first reading, is considered a great triumph for Premier Asquith and for Andrew Bonar Law, who directed its course and although tonight's debate showed that many labor members are still suspicious, there is no doubt that general opposition to the measure has diminished enormously since its introduction and the feeling of the country is strongly with the government.

DOVER ATTACKED BY GERMAN AIR MEN

London, Jan. 24. — Dover, the great English channel port through which runs the main line of communication between Great Britain and France, was the goal of the raid by a German naval aeroplane Saturday night, the German admiralty announced today. The German statement reports that bombs were dropped from the machine on the station, barracks and docks of Dover.

The official British account of the German airoplane attack, as given out yesterday, said that the east coast of Kent was visited early Sunday morning by a hostile aeroplane which dropped nine bombs, killing one person and injuring six. The announcement did not reveal the fact, now made public by the German admiralty, that the attack was made on the city of Dover.

KING OF GREECE ASSAILS ALLIES

That trouble is brewing in Greece between the king and the allies is no secret. How it is going to end is a mystery. A recent dispatch from New York states that the king of Greece late Thursday summoned the Associated Press correspondent in Athens for the purpose of making a protest through the press of the United States, which he said was the only forum of public opinion open to him, against the recent action of the allies in their operations at Salonica, in blowing up the bridge at Demir Hissar, in occupying Corfu and other islands which Greece claims.

He said the situation is as if a foreign power had occupied that part of the United States which had been won from Mexico after the Mexican war, and that the plea of military necessity advanced by the allies was like that given by Germany for invading Belgium and Luxemburg. It is the merest cant, the king declared, for Great Britain and France to talk about the violation of the neutrality of Belgium and Luxemburg, in view of what they had done and are doing themselves. He denied the military necessity for the blowing up of the bridge or for the occupation of Corfu, and he also challenged them on the contention that submarines of the Teutonic allies are being supplied from a Greek base.

He said that the allies, in pique over the failure of all their calculations in the Balkans, were trying to unload on Greece the result of their stupidity. At the beginning 80 per cent. of the Greeks were in favor of the allies, but now not even 20 per cent. would turn their hand to render them aid.

King Constantine did not feel that he could afford to demobilize while the fate of Salonica was undecided and, while he did not think it probable that Germany could be victorious in the sense that she could take London, Paris or Petrograd, he believed that it would be very difficult, if not impossible, to conquer Germany in a military way, if economic exhaustion did not force her to sue for peace. He expressed the opinion that the war would end in a draw.

The interview with the king was transmitted from Athens on January 13, but was sent out from Paris only on January 18, at 3:45 p. m.

On January 18, at an earlier hour, "the highest French authority"—whose personality is not otherwise indicated—gave an interview to the Associated Press in reply to the statements made by the Greek king. This authority denies any parallel between the German invasion of Belgium and Luxemburg and the temporary use of certain points in Greece, which does not constitute an occupation properly speaking and which use was made for the most part with the tacit consent of Greece.

The allies, he said, only went to Salonica to aid Greece's ally, Serbia, and to take up treaty obligations which Greece did not fulfill. During the recent months, he added, the Greek government permitted Germans and Austrians to violate its neutrality by using the Greek coasts and islands as a base for provisioning their submarines. The charges about the bridge at Demir Hissar were without foundation, the French authority said, and the question of the sympathies of the Greek people was proved by their action at the recent elections and their attitude toward M. Venizelos, the friend of the entente.

The authority points out that while the king declares he can not demobilize, he forgets to add that the allies continue at his request to advance money to Greece for its mobilization.

As for the king's opinion regarding the result of the war, the authority says, it is pleasant that a sovereign who is so impressed by Germany's strength should publicly admit that she can not be victorious, which shows how right impartial people are in proclaiming that she will be crushed.

SWEDEN MAY JOIN WAR

Great Britain's determination to extend her blockade of Germany and Austria in such a fashion as to prevent any contraband from reaching them, either directly or indirectly, bids fair, according to present appearances, to bring Sweden into the war on the side of the central powers before many days are past.

King Gustav, whose mother was a German princess; his queen, who, as a sister of the reigning grand duke of Baden is a grandchild of old Emperor William; his brothers, and, in fact, all the members of his family, save the English born crown princess, a daughter of the Duke of Connaught, have been endeavoring, ever since the beginning of this great international conflagration in August, 1914, to commit Sweden definitely to the cause of the two kaisers.

The court of Stockholm is entirely pro-German. So, too, is the old aristocracy, while nearly all the lawyers, the physicians, the college professors, and the Lutheran clergy, having received at any rate a portion of their education in German universities, are pronounced in their Teuton sympathies.

The Swedish army, too, is pro-German. Indeed, the only element that has heretofore been against the nation participating in the fray against the allies has been that of the commerce and industry of the country. For as long as they have been able to carry on trade with Germany on the one hand and with Great Britain, the United States, and all other neutral nations on the other, they have been reaping a golden harvest; a harvest which, it was thoroughly realized in Sweden, could only continue as long as present conditions prevailed.

Germany, cut off by the British blockade of the North sea from all direct trade with the overseas nations, excepting Sweden, has been obtaining through the latter nearly all her foreign imports. A certain quantity has reached her through Norway, Holland, and through Denmark. But in all these countries the leading merchants, in conjunction with the governments, have organized certain so-called overseas trusts, the members of which pledge themselves to refrain from re-exporting to Germany any foreign goods imported under their auspices.

Sweden, however, has all along declined to consent to anything of the kind, taking the ground that it would constitute an impairment of her sovereignty to tolerate any restriction of her trade by any foreign power or powers. She would not listen to any suggestion of a supervision by the allies' consular agents within her borders, of the exports of goods to Germany, which had been imported from abroad. The extent to which she has benefited by this policy is best shown by the fact that her imports from the United States alone during the last twelve months have risen to a figure almost fivefold that immediately prior to the war. The British partial blockade of Germany has, according to official statistics, diminished exports from the United States to Germany by $316,000,000 for the year 1915. But the American exports to Sweden, Norway, Denmark, and Holland, were augmented correspondingly.

Sweden has, indeed, all along been the weak point in the scheme of Great Britain to cut off Germany from supplies from the outer world. Hence England's determination to blockade all Germany's ports in the Baltic.

The number of English submarines in the Baltic is now so large as to warrant the English declaration of a blockade of all the Baltic coasts of Germany. Not content with this, Great Britain is now beginning to hold up every ship bound for Swedish ports, no matter whether from the United States or from any other country, and to seize provisions and other goods on board that they have reason to know are in reality destined for transmission from Sweden to Germany.

This action by Great Britain has naturally had the effect of creating a great popular outcry throughout the length and breadth of Sweden. The mercantile and industrial classes are beside themselves with indignation; they see that all the golden harvest which they have been reaping ever since the beginning of the war until now has virtually come to an end.

A serious feature in the present condition of affairs is that practically both nations are anxious not for peace but for war. All Sweden is to such an extent roused against the English as to render the people entirely amenable to the earnest desire of King Gustav and of his government to embark in the fray on the side of Germany and Austria.

On the other hand, Great Britain would be equally glad to have Sweden as a full fledged foe, instead of a most unfriendly neutral. Open hostilities between itself and Sweden would enable it to render far more effective its blockade of German ports. It would render more facile the complete stoppage of the export of all supplies, contraband, and non-contraband, from Sweden to Germany.

Moreover, it would have the advantage, in the eyes of Great Britain, of diminishing to a great extent the causes of friction between itself and the United States since Sweden has been the chief intermediary of large American importations into Germany. If England goes to war with Sweden it means that not only will the blockade of German ports become more effective but that Swedish ports as well will be rigorously closed to all foreign trade.

Inasmuch as Sweden and its industries are almost entirely dependent upon Great Britain for their coal for rubber, for tin, and other goods indispensable to Swedish trade and industry, the lieges of King Gustav would soon find themselves embarrassed.

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NOTES AND COMMENTS

The union services, in which the First church, Philadelphia, is now engaged, are proving to be a remarkable success in the community. At some of the meetings every seat in the building is occupied and over-flow meetings have been necessary. On several occasions people had to be turned away for lack of room.

Says the United Brethren bishop, Rev. C. J. Kephart, in writing on "Christianity and War", in the Religious Telescope:

"A striking fact as to creeds also is that as adopted and promulgated throughout Europe, and largely the same as to the world, they deal almost altogether with truth as it relates to God and the future, and but little with truth as it relates to man and the present, touching but little, and then only in very general terms, on the ethical or social truth taught in the Word of God. So far as the writer knows, there is not a historic creed in Christendom that formerly affirms belief of the law of love to man, or in the Golden Rule. Only in recent years has the church really begun to awaken to the fact that Bible truth relates to man in associated relations as truly as to man in individual life; to the welfare of man in the present as truly as to his welfare in the future."

The U. B. movement, partly at least, began in the Mennonite church. As a matter of information we would direct the bishop's attention to the historic Mennonite Confession of Dortrecht of 1632 which appeared in English in this country as early as 1727. At some time or other every Mennonite body of importance has approved of this confession, the 14th article of which reads:

"As regards revenge or defense, in which men resist their enemies with the sword, we believe and confess that the Lord Jesus Christ forbade His disciples, His followers, all revenge and defense, and commanded them, besides, not to render evil for evil, nor railing for railing, but to sheath their swords, or, in the words of the prophet 'to beat them into plowshares'. Hence it is evident, according to His example and doctrine, that we should not provoke or do violence to any man, but we are to promote the welfare and happiness of all men, even when necessary to flee for the Lord's sake from one country to another and take patiently the spoiling of our goods, but to do violence to no man, rather than take revenge or resent evil. And, moreover, that we must pray for our enemies, feed and refresh them when they are hungry and thirsty, and thus convince them by kindness and overcome all ignorance. Finally, that we should do good and approve ourselves to the consciences of all men; and, according to the law of Christ, do unto others as we would wish them to do to us."

OUR VOYAGE TO CHINA

Kai Chow, Chili Prov. China,
Dec. 8, 1915.

Dear Friends in the Homeland:

This letter will reach you too late to serve as a Christmas greeting from Mrs. Boehr and myself, but we believe it is not any too late to wish you a blessed new year, even though it may not come to you before the 1st of January, 1916.

Since November 3 we are on the field at Kai Chow (Ki Joe) with Rev. and Mrs. H. J. Brown, who have been here for 6 years. All the way from East to West in the United States, and across the deep, and into inland China we have felt that the hand of God was leading us and "underneath were the everlasting arms." Deut. 33:27). In our visits with you we were blessed, and we were made to feel that you were interested in us, and in the work to which we have been appointed. And when we tell you that just two months were allotted us in which to be with our parents and brothers and sisters a short time ere we bade farewell for a number of years to make final preparations for sailing, and to do all the visiting you will understand that we did our best in order to do justice to ourselves and to the cause for which we stand. We believe that we would not have been wise had we done more visiting, considering that my dear wife was out of the hospital just a few weeks.

After our ordination, Sept. 19, in the home church in Henderson, Neb., we left on the 24th by way of Kansas for California and the coast. The visit with Rev. J. W. Kliewer, the president of our mission board, and the farewell services by the Volunteers for Foreign Missions in my alma mater, Bethel college, were a blessing and full of meaning to us. Likewise in the churches near Newton we felt a live interest in missions. And a few days before sailing we had the pleasure of being with another member of the mission board Rev. A. S. Shelly of Upland, Cal. In this city we, together with missionary R. Petter, conducted an evening service, visited with Dr. S. S. Haury's and spent a few hours to see the splendid sanatorium of Upland. Our visits in the homeland were concluded by the one we paid the Bachmann Exposition home where we were cordially received and entertained.

October 2 came and we entered the stately "Chiyo Marn", a Japanese steamship of 21,500 tons, and over 500 feet long. To the one who for the first time starts upon an ocean voyage, everything connected with the loading of the ship, the taking in of passengers and the mass of people at the wharf, is full of interest and thought provoking. Such a ship is a veritable swimming village, which can accommodate over a thousand passengers, and carry tons of cargo. And what strange feelings and thoughts of home and friends arise in one as the ladders are lifted and the large ship slowly turns away from the pier and glides away upon the vast deep. But for Mr. C. F. Claassen of Newton Kans., we would have been without anyone to see us off in San Francisco. Thank you; we were so glad for someone who gave us such a hearty "Godspeed" and waved his handkerchief after us out of the thousands who stood on shore with fluttering handkerchiefs. That beautiful song, "God will take care of you", sung by those on shore as our steamer was about to leave, in its meaning characterized our voyage throughout. What a weight words of that type have when sung at a time of peculiar interest such as the time of sailing for a distant heathen land!

We imagine how interested all of you are, as regards our sea voyage and our future work. We can tell you a few things about our voyage and our field, but it is impossible for us to give every detail. Here we will just give an outline of our trip und a few words about the field.

We were blessed with a calm ocean, with beautiful weather, and good health all the way. It seemed as though we had selected the best season of the year to sail, for but one day did we have a turbulent ocean; the weather was excellent, so that we could be on deck practically at all hours of the twenty-four days which we spent on the Pacific ocean and Yellow sea; and we practically escaped the much dreaded, ill-reputed "sea-sickness," for which we were duly thankful.

Because of the withdrawal of the Pacific mail steamers our ship was over-crowded. Among the hundreds on board we were over 50 missionaries. There were of help to us, for one is delighted to meet with such as are of like interests with us. And the fact that they were bound for various fields—Japan, China, Philippine Islands, Siam, Burma, India and Java—fostered widened interests in each of us. With a number of the missionaries we made profitable acquaintances.

Sunday services were conducted and valuable lectures given at intervals. Our ship was a real mission field with only 300 white people on board, the rest being people of all shades (at least the majority), both physically and spiritually. And we had the missionaries, a few of which did a little for those on the lower decks.

Besides the enjoyment, the sunny days and the magnificent sunsets of the first 17 days (the time it took to go to Japan) afforded us, we had the pleasure of a few hours in the Hawaiian Islands. This garden spot in the Pacific with its stately cocoanut palms

and a large variety of beautifully colored fish in the aquarium, is well worth a visit of a few weeks. but we had just eight hours. The acquaintance we made with Rev. Ebersole, associate pastor of Central Union church, through the courtesy of Dean N. E. Byers of Bluffton college, made the visit more pleasant.

The five days of waiting for the boat to take us to China were profitably spent in the "sunrise kingdom". We availed ourselves of the privilege to go by rail from Yokohoma to Kohe, Japan. Of outstanding interest to the visitor in Japan is the majestic Fuji mountain, sacred to the people; it had lately received a fresh snow cap, hence it stood in all its splendor. The country is like a fairyland, with its little people, and beautiful rice patches which one can see in the valleys and hanging on the mountain slopes in pretty terraces.

In the cities you are everywhere met by the riksha men who approach the foreigner that he may take a ride in the two-wheeled cart drawn by a horse that can speak and which loves to share money with the tourist. You see the streets of these cities crowded with people who use the middle of the street as a foot path. Sky-scrapers you see none, most people living in low mud huts. What a contrast, to ride through these streets on a modern street car. In Tokyo we had just a night, but in Kobe, which is so beautifully couched at the foot of a mountain range, we stopped two days. Here we stayed in the Thornton missionary home which was recommended to us by the Rev. Dr. Ballagh, the senior missionary of Japan, whom we met on the train going from Tokyo to Kobe. In this city we visited the noted Nanco temple, where for the first time in our lives we saw nicely dressed devotees bow to the idols and pray to a god that can not help. It is striking to see so many shrines and temples in a country that has made such rapid strides toward civilization.

A seven-days' sea voyage from Kobe through the beautiful inland sea of Japan and across the Yellow sea, and we were in Tientsin by October 31. Had we not been obliged to lie at anchor, south of Korea, because of a storm on the Yellow sea we would have reached Tientsin a full day sooner. Here we were greeted by Rev. Brown and Miss Neufeld, who was not permitted to go further than Hongkong, China, because of matters pertaining to war. We feel for her because of her disappointment; however, we were glad that we could have her company to Kai Chow.

After a little business on Monday we took the train for Peking and Chang te fu (south of Peking) where we left the train and went some 60 miles southwest overland on Brown's American spring wagon, drawn by two mules. By November 3, in the evening, we were at the station where we were greeted by the song, "O Happy Day", sung by the Chinese at prayer service. Mrs. Brown, who had been alone since October 20 with little Silas and Linda, was glad to welcome us to our new work and we were happy that we were so favored as to enter upon the work to which we have often looked forward. All the way we had the best kind of weather and our health was good. We had many things for which to thank our heavenly Father, who cared for us all the way.

And now we are on the field in which we hope to spend ourselves for Jesus Christ. We live in two upstairs rooms in a house built by Mr. Brown a few years ago. When we tell you that we can see eight or nine temples from our upstairs window, and are surrounded by thousands of those who know no Savior, you readily see that we have come into a field of great need. We are in a land of walled cities, walled villages and within these walled households. The people who live in their mud-huts without heat, even in the coldest weather, live on a very low plane both physically and spiritually. Their temples even crumble to pieces for religion to them is but a holiday affair; the dead are honored and often is but a holiday affair; the dead are honored and often a man spends all he has for the deceased. They are poor people with an average wage of 150 cash, or 3 to 4 cents per day. What a lesson they have to teach us, who are so favored as to live in a Christian land where we have a true home and uplifting surroundings. On Thanksgiving Day one of the Bible women placed 300 cash into the collection basket, money representing more than two days' wages for her; and these people need all they get to live.

The field we are in has three cities of importance: Kai Chow, where our work started; Tung Ming Hsien, where a good church building has been lately dedicated, and Chang Yuan Hsien, where as yet no place for worship has been built. A number of evangelists are at work; one has charge of the work at Tung Ming Hsien, until a missionary couple is ready to go there; a few colporteurs are at work in the field, Chang Yuan Hsien being used as one of the centers of operation.

How sorely we need help if our church is to do her part in the evangelization of China. This field is ours, and still we need one more couple in order to be able to occupy the above named three stations. Tung Ming Hsien is about 35 miles south and Chang Yuan Hsien about 30 miles southwest of Kai Chow. Between these cities there are places from which one can see 40 to 50 villages with the naked eye. They need to be touched by the Gospel that can save to the uttermost. When I tell you that we lost a nice little fellow because we could not cleanse and sew up his awfully torn scalp, but had to send him a day's journey across the country to a missionary doctor who could do nothing for him at such a late hour, you will see the need for a consecrated medical man in this field. A boy's school is in construction, a girl's school is needed and then there is need of teachers for both of these schools. A new church will be erected in Kai Chow and it needs our support.

We feel confident that you in the homeland, farmers, business men, professional men and women and our volunteers in Bluffton and Bethel college, will not forget us in China, nor will you allow yourselves to be satisfied with less than a world outlook. Will you remember us here at Kai Chow and our entire needy field in your prayers?

We remain yours in His service for needy China,

P. J. and Jennie Boehr.

P. S. — Please note that all packages, addressed to us, whether freight, express or parcel post, should be put in care of A. C. Grimes, Tientsin, China, so as to insure safe delivery. All money should be sent in form of New York or Chicago drafts as these pay best exchange.

PRAY FOR JOHN OF BIRNEY, MONT.

John Standsin Timber, one of the first Christians on the Birney station, was permitted to glorify his God through patient suffering in the last three years. We are reminded involuntarily of the life of Job, for we can truthfully say of John, "He is a man of sorrows."

Three and a half years ago he applied for baptism and after thorough instruction he was baptized. Upon rising from his knees after the last lesson he spoke with fervor when he said, "I certainly want to be a Christian," and the testimony he gave publicly just before baptism proved to us that he had fully accepted Christ as his Savior. He was an active worker in the Sunday school, teaching a boys' class, and reading the lesson aloud in Sunday school; he studied the Bible and often told the Bible stories to the other boys.

He is not ashamed of his Master, nor does he fail to confess Him before the white people. A coarse cow boy even said of John, "He is a religious man; he is not afraid to confess his religion nor to speak about it."

He had a loving and cleanly wife, the latter we do not often find among the women, and an only child, a son, whom they had loved above all else. The boy was three years old, when he suddenly took sick, but after a month's illness he again could play outdoors again. After a short time however he took sick very suddenly und after suffering extreme pains throughout the night his spirit passed away. The anguish and grief of the parents cannot be described. John prayed und plead for the life of the boy, but again and again, "Lord, Thy will be done" sounded above his grief. To add to their suffering the Indians made such remarks as these: If you had not become a Christian your son had not died; if you had not accepted the new religion the evil one had not taken your child etc. The Indians do not appear at public gatherings while they are in mourning but John attended church regularly although he did not take part for a while

Sorrow cannot last und so John became cheerful again although he could not forget his son. Their hearts were again made glad in the expectation of a baby into their home. John often spoke about it and inquired as to the best care und treatment of the mother so as to give the child the best chances in life. We desired very much to have her with us for confinement. John wished it very much but she hesitated because of the medicine man and her father who were opposed to it.

In July 1915 John was sent to Chicago with I. D. cattle, that is the cattle of the Indians, to be marketed. He was gone a whole month but during his absence his frequent cards of, "Dear Brother Pete: Take good care of my wife and tell her I will bring her many nice things," showed his tender love for her. While he was away the child was born. He had no idea how poorly his wife was; how weary und worn she looked when I brought her his message. It is the Indians' custom to keep the mother sitting up in bed the first three days after childbirth.

My wife visited her regularly and brought her some tid-bits. She was always glad to see her but her joy was centered in her little daughter. After the child was four days old its father came home. The joy of seeing his wife and little daughter blinded John to his wife's critical condition. She did not improve but gradually became weaker till seventeen days later she also passed to the great beyond. At eleven o'clock one night after we had gone to bed we were awakened by the wailing and mourning of the Indians over the dead. I hurriedly dressed und went down to comfort John. When he saw me coming he came to meet me and threw his arms around my neck and wept bitterly but his first words were, "The Lord's will be done. I trust Him. My wife died in the Lord for she believed in Him. Often I read to her from my Bible She wanted to become a Christian but she was afraid to confess Christ."

Our dear brother was led through dark sorrows. He requested a home with us for a while after his wife's death but his uncle begged him so much to come to stay with him that he lodged with him but stayed with us during the day. All that was left to him now was his precious three-weeks-old baby, a very intelligent looking child. John wanted to give it to us. We were only too glad to have it but he said: "The medicine man claims it but I want you to have it. The Indian women do not know how to take care of children, so I'll bring Vosta (that was the child's name) to you tomorrow." We made ready for the advent of Vosta but alas, the medicine man had so many excuses to offer and he tried to dissuade John from his purpose by telling him it would not take the bottle anyway. They took it to the fair at Lame Deer and promised John that they would bring the child to us after they came back from the fair; but they did not. Thus they put him off from time to time until we had almost given up hope of ever having it here. But after a while the medicine man's wife got tired of caring for it. She is quite an elderly woman.

We had been trusting God to open a way for it to come here und this indicated that He had heard our prayers.

Two months later John came rushing into the house one morning all excited and said, "In half an hour now the baby will be here!" My wife asked, "How is that?" He replied, "The medicine man will drive past here in a little while and I'm going to go and take it away from him by force if need be because his wife told her neighbor that she was going to take the baby up into the hills and leave it to die there on its mother's grave. The baby cried so much that she was tired of caring for it." When John heard this he was determined to bring it here at any cost. The medicine man had been trying to avoid John as much as possible and now when he recognized John's horse standing at our gate he took a different road. John was on the lookout and when he saw this manouver he quickly mounted his horse und cut straight across the field. He caught him near his uncle's place. His uncle took the child and brought it over the next day. All the Indians were glad that we had the child now. Every now and then we would hear them talk about it. John also seemed quite relieved. We told him however that we could not promise to keep the child from getting sick or dying but we would do our best.

The baby was brought to us by the uncle and his wife on the thirty-first of October in the evening. After they were both gone, John remained and we unwrapped the little thing. She was a pitiful sight. Her little undeveloped hands lay quietly bound over her breast; her little feet were almost crippled by tight binding. In this one position she had been since her birth three months ago. We bathed her immediately to wash off the paint und dirt. but the former did not all disappear until after the fifth day. After the bath we put her to bed and she slept till five the next morning which was very unusual as the Indians said.

Little Vosta became our little sunbeam. She smiled at all who came near the crib. John came over every day to see her. What a joy she was to all of us but ah! for only a short time. After ten weeks the bud withered and died. On New-year's day her eyes did not look as bright as usual. so we summoned a doctor, twenty miles away. He started out immediately in his car. I rode out to get the father. The doctor arrived in an hour and a quarter, a short time before John and I arrived, and a half an hour later Vosta lay still in death. She fell asleep quietly without a sound.

The agony of the father was distressing. He walked back and forth dejectedly, wringing his hands. Then he came and pressed the lifeless form to his breast and wept bitterly. The chauffeur went to get his uncle and the mourning and wailing was heartrending after they came. The medicine man who formerly had claimed the child heard the wailing and soon appeared. His first words were addressed to John: "Don't you see how the evil spirit is punishing you, and still you remain a Christian. Can't you see that he is trying to bring you back to our religion and leave the faith of the new religion? First he took your son but you would not leave your faith, then he robbed you of your wife and now he takes your baby." John replied, "I am ready to die even now with my child but I will not give up my faith in the living God."

John took the corpse home to his uncle where many of the Indians went to show their sympathy. The next morning he brought it back and after we had put on the shroud the remaining Indians bewailed it in our home.

The funeral services were conducted from the church; then it was taken to the family grave hill where Mr. Neufeld of Lame Deer spoke a few words of consolation and sister Marie Braun sang an appropriate song. The bereaved stayed to supper with us. Friends, this child had grown very dear to our hearts, we had great hopes for its future service for the Master. Why was it called so soon? We knew that whatever the Lord doeth is done for the best of all concerned, and although we cannot hope to understand why, we trustingly say, "The Lord's will be done now and ever more."

P. A. and K. B. Kliewer.
Birney, Mont.

INSPIRATION NOT ABOLISHED

Bishop Wm. A. Quayle LL. D.

The Bible many men would give us, I confess, I do not want. It is useless to the church. Protestantism would never care to die for such a poor excuse of a revelation. It tells nothing, came with no authority, is in no way other than other books from God. It is only one of many, is honeycombed with errors and is such a book, according to this theory, as God would be ashamed of. Now Isaiah may be possessed of one or two Isaiahs, I do not know, but I do know as well as anybody else, because those who are schooled in these matters of criticism do not agree among themselves; and, second, their grounds for coming to conclusions exactly opposite are argued before us all and we have the last word and the best word the advocates of these theories can utter; and why are we not jurymen and equipped to have an intelligent opinion?

A Bible full of lies is not a safe Bible. Errata there may be and are, but that this book has been in any important regard proven to be false, is an assumption not warranted by the facts, in my humble opinion. No book can stand before the methods of criticism pursued by some critics. Until these men can be persuaded that they could be mistaken possibly, they will not learn humility. The disproof of the Bible does not lie in the power of so-called higher criticism. Only the archæologist can give the authoritative word, and archæology upholds the integrity of the Book. Ramsey has set a face like flint for the unity of Acts. Hommel has given a blow to the sapient abolishers of Moses they cannot well recover from. Robert Louis Stevenson and his stepson, Lloyd Osborne, were collaborateurs in writing "The Ebb Tide". Now let a critic on purely literary grounds divide the work of these men and make no mistakes. Who will? And yet, this book is written in our time and in our mother tongue. Yet in a long-dead speech, these critics speak as men foreigners to mistake or failure. They do profess too much. They annihilate too much. They do not know the limits of their own powers and their own instruments. They have all the intemperance of specialists.

It has not been shown that miracles did not occur as recorded.

It has not been shown that prophecies were not uttered, as the church has understood that word. It has not been shown that Daniel was a post-exilian product. It has not been shown that the Book of Jonah is a fable. Inspiration has not been abolished. True, all these things have been affirmed. But a man like Sunday will not go so far. Critics know too much or too little. The Bible has come on well when we consider the unjust to which it has been subjected. The Bible offered us by this view is the Bible that destroys miracles; that in the end robs Christ of His divinity and crowds out all the great claims of the Bible. Some great truths are to be held and enforced. These men do not seem to have thought of that. Their puzzle appears to be this: "How much can be cut away from the Bible and its selfhood be retained?" They are consumate in subtraction but seem to have skipped addition. — Evangelical Messenger.

THE MENNONITE

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EDITORIAL

Are you one of those who come late to meeting? If you are, may we ask, Was it your deliberate purpose to disturb the pastor or whoever was leading the last time you did it? If it was, you succeeded admirably. No doubt you wanted to interrupt those who came on time so that they would miss at least some of the good things for which they came. Were you so vain that you wanted everyone to turn their heads in your direction as you walked down the aisle? If you were, perhaps it might not tickle you so much to know what most of those who had to submit to your disturbance thought of you. People do not always say what they think—to your face—but they think harsh things just the same. One certainly can inject a new element into the singing and throw the congregation out of tune if one is just a little bit careful in timing one's entrance to about the middle of the second stanza. The singer ought to have something happen sometimes which will take his mind off of the music. Hymns are such old-fashioned things anyway. A little discord or a great deal of inattention will help make the service modern. If you cannot disturb the singing, try it on the Scripture reading, you will attract more attention. People will have a better chance to size you up. Any paster will tell you that he knows of nothing which will help the devil more in spoiling an impressive reading of a Scripture passage than the tip-toeing of one or more persons to their pews on the other side of the room while he is making the effort. The reading of the Scripture is only a part of the usual routine anyway. In most churches the ushers do prevent people from coming in while the prayer is being said, but this is such a quaint old-fashioned custom that hopes are entertained for its being shortly abolished. A service with everyone in his or her place when the time comes to begin is such an unusual thing that in some quarters there is talk in favor of trying it at least once so as to see how it goes, and permit the minister to know how it feels. It may be that he will recommend that it be continued as a regular practice and it may be that the people will like it well enough to keep it up.

In one of the cities of North Germany they show the visitor a beautiful tomb of mighty blocks of granite which is bursting asunder because in one of its crevices the seed of a tree happened to fall somehow and in spite of cramped quarters it grew into the tree that was strong enough to not only push the stone blocks apart, but to break the bands of steel holding them together as well. They say that the builder jestfully remarked that he was making the tomb strong enough to defy the resurrection. Whether such a statement is to be attributed to the builder of the tomb or not the power of a little seed as matched against all the strength and ingenuity of human hands and the human mind shows how easily humanity looses out. The smallest things in nature are capable of the mightiest deeds. When the ancients wanted to split rocks they first bored holes in them and inserted plugs of the softest wood they could find; on these plugs they poured a few cups of water and as the plugs swelled the rocks were torn in twain. The weak individual, when confronted with the mighty powers of sin has this comfort: God chooses the weak things to confound the mighty.

The Christian sets a standard wherever he happens to find himself. In business the Christian buys and sells in a way that lets the world know he is a different sort of a person from others who do business; in the school, the pupil, who is a Christian, is marked by the way he or she do work, respect their instructors and use their fellow pupils. There is even a destinction made between soldiers who are Christians and soldiers who are not. Although we cannot see how Christians have anything to do with the business of wholesale murder. As citizens the Christians and non-Christians are marked by very striking differences. The Christian citizen supports every decent measure and opposes everyone that is not decent and will not even tolerate measures that are only questionable. He may have his own notions about a proper policy in running the government, but he is never tied so strongly to a party or a party boss as to allow himself to be led into doing the things which he knows to be wrong or supporting the measures his conscience tells him are improper.

So far we have been picturing ideal persons, but, alas! to the eyes of many the Christian in business or in politics remains to be discovered. It is within the power of the Christian element in our land to revolutionize business and make a dollar's worth of goods represent a dollar's value. This same element can, if it asserts itself, assure clean politics, eliminate graft and wipe out corruption, moreover, it has it within its power everywhere to abolish the saloon. But what is it doing?

When our Lord stood before Pilate's hall many were calling for his death, but in that crowd there must have been many fainthearted ones who, while not desiring the destruction of this good man, had not the nerve to cry out for his release. Possibly those who might have sympathized with Jesus were there in greater numbers than we suspect and only because of the silence of those friendly to Him were His enemies able to bring about his destruction. It is the Christian who does not make himself active in opposing the crooked politics, crooked business and the crooked morals that make possible the riot of sin and crime which every once in a while break out in a community. A silent, timid, inactive person, who inwardly protests against wrong and hates it, but outwardly conceals his feelings and lets the crowd go on, is as dangerous a menace to morality, to society and to religion as the one who is openly and passionately in opposition to them.

A GREAT BATTLE LINE

The reading world is becoming accustomed to long battle lines. There are battle lines in the present European war extending hundreds of miles. But the battle line in this country against the saloon is thousands of miles in length, extending, literally, from the Atlantic to the Pacific and from the Gulf of Mexico to the international boundary.

Some of the great central states occupy critical positions in this line. Indiana, for example, where the liquor interests literally spent hundreds of thousands of dollars in their battle for the preservation of their saloons during 1915. During this period they succeeded in re-opening only 12 saloons in communities which had formerly voted dry, but in the same period of time the dry forces succeeded in closing a total of 120 saloons. This is a wonderful record when one considers the fact that this work has been done under city and township local option laws which were created in the interests of the brewers and distillers.

The city of Indianapolis is considering the possibility of calling a local option election. Friends of the dry cause point to the fact that if Minneapolis and Boston can come so near to closing their saloons as a result of local option elections, Indianapolis will stand a still better chance of going dry. Prominent men in that city claim that it can be voted dry by a majority of 20,000.

The national convention of the Anti-Saloon League of America will be held in Indianapolis from June 26 to 29 inclusive, 1916. Coming, as this convention does, so soon after the national conventions of the great political parties, it will be one of the most momentous gatherings of temperance forces ever assembled in this country. Plans are now on foot to make it a great school of methods where the latest and most scientific word concerning the war against beverage alcohol will find utterance. Men of national and even international fame will be on the program. Recognized leaders in the fight against the saloon throughout this country will be there and will have prominent parts in the proceedings of the convention.

CORRESPONDENCE

Allentown, Pa., Jan. 28, 1916. Dear Readers:—Greetings. Since we told you about the dedication of our new church, we have been quite too busy to report anything further. Immediately after the holidays the Biederwolf evangelistic campaign started in our city, in a tabernacle that seats eight thousand people. There are twenty-four of the Allentown churches of various denominations co-operating, and the chief talk of the town is about the meetings and Dr. Biederwolf's sermons, for and against.

Our little congregation with its pastor has jumped into the thick of the fight and is hanging on faithfully. Ten of our people are in the great chorus choir (which numbers about a thousand voices), and eight more are serving as ushers and personal workers. Our pastor, Rev. V. B. Boyer, is chairman of the Delegations committee, and consequently has been obliged to spend much time traveling around among neighboring towns to arrange for delegations to the tabernacle meetings. Scattered throughout this pine temple you will find our people who come night after night, to hear and to help.

The Biederwolf party consists of eleven members, of whom four compose the National Male quartet which takes part in every meeting by singing Gospel songs as only a good male quartet can do it. Every member of the party has a definite work, as, leader of the cottage prayer meetings (which now meet at 9:30 o'clock in the morning), head of the personal workers, leader of the work for women and factory girls, etc. Mr. McEwan, a Scotchman, who is considered the world's greatest Gospel tenor singer, and whose voice is heard in song from the graphonola in many a home, leads the chorus choir.

On the evening of Dec. 31, our C. E. society was gathered at the home of one of our members for its annual business meeting. Never was business conducted on better schedule time, and never was a dainty lunch, served after adjournment, eaten in a bigger hurry, than it was done that evening, for the great Watch-Night service, and the dedication of the great tabernacle were to take place from ten to twelve o'clock, and everybody must be there for a good seat. That was the beginning of this wonderful month, the most remarkable in the history of our church, a month that records the beginning of a better Allentown. It is remarkable how we can find time to attend the services five evenings a week, and all day Sundays, and not get tired but only hungrier for more.

Dr. Biederwolf strikes straight from the shoulder. He is no respector of persons, paints sin in its true colors, and knocks down every excuse and argument that the sinner has been accustomed to lean upon. Someone remarked, "He is not telling anything new!" No, he is giving us the old Gospel, that Jesus Christ saves sinners.

Up to this time there have been over thirteen hundred conversions and re-consecrations; and the work is still going on with ever greater power. **Cor.**

Halstead, Kans., Jan. 24, 1916. Dear Readers of the Mennonite:—Christmas with its festivities is past. Our Sunday school rendered a program on Christmas eve. It was a pleasure to see the happy faces of the children during the program and distribution of the bags, also when the offering was taken. It seems they realize there is pleasure in giving as well as receiving.

The 8th of December Bro. and Sister Amstutz went east to attend the funeral of Bro. Amstutz' mother. During their absence Prof. Balzer of Bethel College preached for us. They returned before the holidays and the members were glad to have them back again.

The week of prayer was observed by the various churches of our town. Two evenings all the churches held union meetings and the remainder of the week the German and English churches respectively held their own meetings. These meetings were not as well attended as they might have been on account of the prevalence of la grippe. Peace was the main topic discussed at these meetings. Different speakers mentioned the fact that there would be no peace until each individual would have the peace of God in his own heart, then and only then can we expect to have peace.

Rev. H. J. Dyck from Hutchinson favored us with a series of Gospel meetings. He preached to us from different passages of Scripture in his earnest und sincere way, urging everyone to accept Christ as their personal Savior and that the only way to be saved is through the blood of Jesus Christ. He mentioned various ways in which we may test ourselves that we may know if we are the children of God. On Saturday afternoon the brother preached to the young people especially those in the catechism class and those who recently joined church. He told them how the father-heart of God yearns for them und that the only way to live a satisfactory life is by accepting Christ as their personal Savior and becoming active sincere workers for Him.

In October a teachers' training class was organized, which meets once a week under the able leadership of Rev. Amstutz. We hope to have more efficient teachers in the future.

Ten boys and girls are attending the catechism class which meets every Saturday afternoon. Both the Ladies' Aid and the Junior Mission society held their annual business meeting at the beginning of the month. May God bless the efforts of the societies in the future as He has done in the past. Communion services were held Sunday, Jan. 2.

Katie B. Schmidt.

LOVE'S EXTRAVAGANCE

There was an unusual gathering in the home of Bethany. It was a supper such as had never been held in this world before, and never has been held since. There were certain persons in that group whose names have become immortal. They have passed into the world's history and will never be expunged from the record of the immortals while the world stands. The home was not grand, and the menu was not elaborate. It was just a quiet gathering of friends. There were sixteen persons present: Lazarus, Martha and Mary, the residents of the home where the supper was served, and Christ with His twelve disciples.

The remarkable thing here to observe is the personnel. The name of Lazarus is especially noteworthy at this time. Lazarus, be it remembered, is now living a resurrection life. He had died, had been buried, had lain in the grave so long that Martha objected to his resurrection on account of the length of time since he had been buried. But Jesus told her that in this supreme act she would see the glory of God, and so raised him from the dead. Lazarus is now back home, engaged in the activities of the family and is present to receive Jesus and His twelve and to join in entertaining them at supper, and also so to take his place with them at the table. His sisters were women whose names have been household words in the church for almost 2,000 years. Many a time had they entertained the Lord of Glory, but here their abiding love for Him appears more manifest than ever.

The act of Mary is also noteworthy. While they were reclining at the table, Lazarus, apparently, being the only one at the table aside from Jesus and His disciples, Mary took a pound of precious ointment and anointed the feet of her Redeemer and then wiped His feet with her hair It was an act of pure love. It was love's extravagance. It was the best she had in the house to offer It was an offering that could not be concealed, even if she had desired to conceal it, for the pungent odor filled the entire room where the supper was in progress. It immediately called forth remarks. Judas, very discourteously, objected to such "waste". Good manners might have suggested that he reserve his criticism, at least until they had left the home of their entertainers. Very suddenly he blossomed out as a great friend of the poor. That, of itself was a fine ambition. But the reputation of the critic is not such as to credit him with great sincerity. Judas was the treasurer of the little band of disciples, and if the ointment had been sold for "three hundred shillings", the value that the treasurer placed upon it, that would have been just three hundred shillings more in Judas' wallet, and there is no telling what use he would have made of it. When the treasurer is "a thief and bears the bag' the poor may whistle for their charity. Jesus placed an entirely different construction on Mary's "extravagance".

It is rather unusual to find an individual too "extravagant" in his offerings unto the Lord. The widow's mite was the most extravagant contribution recorded in history. When Carnegie has given his tens of millions to found libraries, and Rockefeller has donated his millions to establish "foundations", their offerings will not compare with the offering of that poor widow in the temple court at Jerusalem. These benevolent gentlemen have still held back more than the widow ever saw or dreamed of. They were only shearing off a few coupons; she gave all that she had. We should indeed be grateful to these men for what they have done for humanity, but when it comes to a comparison of giving, they are not in it with the nameless widow in the temple, or the hostess at Bethany. Their offerings represent love's extravagance, if indeed anything done for Jesus could be called extravagant. It is, however, the nature of love to be extravagant. When the hand is the representative of a heart that loves it is never filled with meager offerings. The hand that has no heart in it, and no love in it, is a poor hand to reach heavenward. Mary's ointment and the widow's mite are great because their love was back of the gift.—United Presbyterian.

THE C. E. TOPIC

Feb. 13.

The Consecration of Influence.

Heb. 10:19-25.

Some time ago a member of the Royal Canadian mounted police was called into the presence of his superior and given orders to go through a hostile country to a hostile tribe 500 miles away and arrest a murderer. He went alone and brought back his man. In that dangerous country every man was his enemy but none dared touch him, for they knew that by so doing they would be bringing the wrath of the British Empire upon their heads. In his battle with a world of sin the Christian knows that although he appears to be alone, he has an influence with the great King of all, who will care for him. Too many, who may know to a certainty that they have a power of God, hesitate about using it and, as a result, they miss great victory.

A visitor to the camp of Gen. Grant once asked, how many of the enemy were in sight. "About 20,000," was the reply. "How many of your men are here?"

"About 15,000." "Are you not afraid of being overwhelmed by numbers?" was the next question. "No," was the answer. "All that I need to do," said he, pointing to the telegraph instrument, "is to call for more when I need them, a few touches on the key can bring me 50,000." A few intelligent words uttered in prayer may have the power of opening all the secret sources of help which God keeps ready for those who call upon Him. The unequaled appearance of the enemy's power amounts to nothing to him who has gained an influence in prayer with the great heavenly Father.

A friend's influence, when consecrated to noble things, must make others partake of its noble quality. A kind-hearted woman once carried a beautiful boquet of flowers into the dirtiest home in a dirty street. The one receiving the flowers set them in the window, but soon determined that a dirty window and a bunch of beautiful flowers did not go well together, and so she cleaned the window. Then she thought, a clean window and a dirty room didn't go well together, and the room was cleaned. Then said she, "A house must have more than one clean room," and a house-cleaning followed, after that she looked at her own soiled hands and garments and said: "These don't go with a clean house," and, Presto! she appeared in neat clean array. The neighbors saw the change, they followed her example and the whole street had a transformation. The little act of kindness on the part of the friend started what became a cleaning all around. A friend's act for good are like the ripples in a pond, they keep going on and on with their mission of goodness.

A name may, if it is that of a consecrated one, be a power. A poor man once wanted to purchase a bill of goods at a public sale. "Who are you and where is your money?" they asked. Before he could answer some one said, "He is Stephen Girod's man," and without question the goods were delivered to him. The name of a friend was all that was needed to secure treasures for him. The one who bears the name of Jesus, and all who confess and obey Him do, finds that the door of heaven's richest treasures opens to him. "A good name is rather to be chosen than riches", for it has an influence that money cannot purchase.

The Bible speaks of Christians being "living epistles", they are also "lights" and Jesus reminds us that we are the "salt of the earth". Our lives, then, like books, are teachers and helpers; like lamps they are guides, they may warn and they may brighten, like salt; they have keeping qualities. The life, then, even of the humblest, may, when consecrated to Jesus, be a great influence for the upbuilding of His cause and the salvation of sinners.

The influence of our work may appear to go unnoticed, but who can tell? God, and not man, is the final Judge. A traveler once asked permission to carve a figure on the beam of a great cathedral they were building. He was unknown to the master-builder and so an obscure place was assigned to him, but when he was gone it was discovered that an artist had placed a great work of art in that place and ever after the work of this obscure workman was pointed out as the chief treasure of that wonderful building. God sees what the world fails to note and in His own time he properly rewards the humble efforts of His children.

THE S. S. LESSON

February 13.

Humbled and Exalted.

Phil. 1:1-11.

Golden Text—II Cor. 8:9.

The Apostle Paul is writing to his friends and the personal element enters into his message. "Fulfill my joy that you be likeminded," he says, which means, "If you would make me happy, do as I do and show your consolation, comfort, fellowship of the Spirit and mercy.

What is the Christian's consolation? It is the fact that Jesus is his helper in all things, the One who has had sorrows and appreciates our sorrows; the One who has suffered and knows what we have to suffer; the One who was tempted and knows how to enable us to overcome temptation. Misery, suffering, disappointment and persecution may be the lot of those who are Christ's, but such a one knows that the end of all those things is triumph if he abides in the Christ who gives him power to triumph.

Comfort, too, is a sweet word to the follower of Jesus. He has the comfort of knowing that in loss, sickness and death the sympathetic assistance of his Savior is assured. The Gospel says comfort to the sinner broken by his failures; it whispers sweet assurance to the one who is physically weak and distressed, it says to those who mourn over the loss of dear ones, "The resurrection is a certainty and with it is assured every resurrection hope."

Paul was happy in the fellowship of the Spirit. He had the Spirit's witness that he was a child of God, he delighted in His companionship and guidance. Every Christian, like him, is happy in the knowledge and power of the Spirit. He is his assurance and his helper not only in his infirmities, but in all things. One way by which we may be happy in the possession of the Spirit is by obeying His commands and following His lead.

Again, Paul would remind his readers that he is made happy by their showing mercy. We, all of us, are what we are because of the mercy which God shows to us who do not deserve it. If God is merciful in dealing with us in our great sins, should we not show mercy to one another in being merciful and considerate to each other in regard to our little shortcomings? Christianity is, above all things, a religion of mercy. It reveals the mercy of God and inspires God's children to do deeds of mercy one for the other.

In fulfilling his joy the apostle expects that his friends will be "having the same love". He then goes on defining this love. (1) It does nothing through strife. (2) It is lowly and observes the golden rule. (3) It posesses the mind of Christ which all Christians should also possess. Here, then, follows an analysis of the mind of Christ Jesus.

1. Paul often had to write warnings against the dangers of strife among his followers, indeed the purpose of some of his epistles was to settle serious difficulties which had arisen. The dangerous spirit of strife invaded the sacred circle of the apostles; it forced itself upon the early church and it has since then always kept the church in danger. Yet, there is nothing more remote to the spirit of Jesus than strife among His followers. The greatest blessings are only possible when peace and harmony have their way.

2. Love is lowly. The supreme example of love is Jesus. He sought to serve rather than be served. The dignities of earth, though He was worthy of them all, were things He did not value or try to get for Himself. As a man among men He assumed the lowest place, being content in His poverty and humble position. Human greatness is generally the result of accident after all and those who acquire it have not themselves but the special favor of God to thank. In God's sight men are equal, they ought to live and act as though they were equal. Love observes the golden rule. If men made it the law of their lives, war, greed, injustice, poverty and wrongs would disappear. The golden rule in action, which is the Christ rule, is the only thing that will save the world.

3. True love betrays itself in the possession of the mind of Christ Jesus. In that mind is included all that is perfect and good. The mind of Jesus was divine because He was divine, that which originated in it had the beauty and perfection of divinity. In securing possession of the Christ mind for ourselves, we come to have God in us. Humility shown in every manifestation of that mind, He sought no human glory—made of Himself no reputation, He became a servant rather than a master, though His was a Master-mind. He became a man, and the lowliest of men at that, He obeyed, setting an example of obedience to all His own, His obedience led Him to the supreme test of obedience and humanity—death. But life eternal came through that death.

Next, Paul tells of what the Christ mind let to. It exalted Him. The power of the name is above all things in heaven, in earth and under the earth.

Because of the power of the name of Christ everyone should confess Him Master and so glorify God.

PROGRAM OF MINISTERS' CONFERENCE

To Be Held in the Bethel Mennonite Church, Perkasie, Pa., Monday Afternoon and Evening, Feb. 7, 1916.

Afternoon Session 2 O'clock.

Paper—"The Purpose of Preaching." By Rev. D. J. Brand, Bally, Pa.
Discussion, opened by Rev. A. M. Fretz.
Paper—"Keeping in Touch With Our Scattering People."—By Rev. N. B. Grubb, Philadelphia, Pa.
Discussion, opened by Rev. Victor B. Boyer, Allentown, Pa.

Evening Session, 7:30 O'clock.

Song Service.
Short Sermons by Rev. Sinford Foulke, Quakertown, Pa., and Rev. Victor B. Boyer, Allentown.

DEATHS

Lingefelter. — Mrs. Mary Lingefelter died at the home of her daughter, Mrs. Aden Kephart, near Hollidaysburg, Pa., Monday, Jan. 17, 1916, aged 79 years. Services held in Grace Reformed church, Claysburg, conducted by H. G. Snyder and C. Skyles.

Shaffer. — Mrs. John Shaffer died at her home, 2230 Tenth Ave., Altoona, Pa., Wednesday, Jan. 12, 1916, aged 44 years, 2 months. She is survived by a sorrowing hushand and 10 children. Services conducted at her late home on Friday evening at 7:30 hy Rev. Shouf and H. G. Snyder. The remains were shipped on Saturday morning to McVeyton for burial.

CONTRIBUTIONS

For the Treasury of the Pacific Dist. Conference.

From brethren at Portland, Oreg., per S. S. Baumgartner, $11.

Gratefully acknowledged,

S. R. Aeschliman, Treas.

NEWS OF THE WEEK

PRES. WILSON ON DEFENSE

President Wilson is on his tour to bring his defense program before the people. His Pittsburg speech follows:

"As your servant and representative, I should come and report to you on our public affairs," he began. "It is the duty of every public man to hold frank counsel with the people he represents."

He said the subject on which he spoke demanded such counsel.

"There have been many views expressed on the question of national defense," he said. "Some of these proceed from sentiment. I do not feel free to criticize any of these, for this is a country of free expression.

"I love peace. But peace costs something. The best way to maintain it is to gain the respect of others.

"There are other countries, the source of whose counsel are titles. But it is not wise to be guilded by the impulses of passion. America does not desire anything that any other country can give it aside from justice and friendship.

"I have tried to be neutral, not only in my acts, but in my feeling. It is hard to keep the judgment cool when the world is running red with blood. It is hard to keep the passion of sympathy under control of the coolness of judgment.

"While we admire the zeal of the professional enthusiast, I would not wish to be guided by him.

"What is it," the president asked, "that we have to defend? We want to defend the life of this nation against interference and the unity of the western hemisphere. And in their defense our thought must go beyond our own border.

"America isn't anything if it consists of each of us. It must consist of all of us. I have a great enthusiasm for making America spiritually efficient, and this involves military efficiency.

"We want merely an army sufficient to preserve peace, and we want back of it a spirit which shows that the American people are back of that army."

The president said that he sometimes felt that it was very awkward to wear a frock coat, ride a horse and review troops, because the sombre dress of the civilian is a symbol of the fact that civil life is better than military life.

"I am not going into details of the military program," he went on. "Details make no difference, I am convinced of one thing, however, not that there should be a great militant force in this country, but a great reserve of citizens who will be glad to go to the service of their country.

"Along with industrial and vocational education it is perfectly feasible to instruct the young men of this country in the use of arms. It will not then be necessary for men, crude, green, and raw, to come to the defence of their country. It would be a shame to have this nation do this when it does not need to wait for training a body of men in the use of arms and efficiency in an armed camp.

"According to our plans it will be up to the young men and the men who employ them. We will then see what is the true spirit of this country."

The president said he had no anxiety as to what congress would do. He said he did not fear its debate, and felt sure it would bring out the most satisfactory results.

"It is a pity that this is a campaign year. I hope that no one will draw this into a partisan issue. Democrats do not differ with Republicans on a question of national safety. Men on the other side politically are just as enthusiastic for this as I am, and I shall feel ashamed of any friend of mine who views it differently.

"The world is on fire. Sparks are likely to drop anywhere. The influence of passion is abroad. We are dependent now on other nations for the movement of our commerce while those nations are at war, and where there is contact there is danger of friction, and where nations are engaged in war they are likely to be stubbornly steadfast in their convictions, though they be but for the moment.

"New circumstances have arisen for which the country must prepare itself not for war, not for aggression, but for national defense.

"I want you to go home determined to tell all within the circle of your influence to urge that the president shall go home with the backing of all in serving his convictions.

"Out of what seems to be limitless debate is coming a plan for national defense — unpartisan — which will make us all feel that there is a great spirit of unity for America."

President Wilson is receiving a hearty welcome in the West and the people's response to his preparedness pleas fully meets his expectations.

FLOOD CONDITIONS EVERYWHERE

Washington, January 31. — The weather bureau today issued this special flood bulletin:

The heavy rains of Sunday in Arkansas, the lower Ohio valley and the Mississippi valley, from St. Louis to Vicksburg, have continued throughout the last twelve hours and, coming upon rivers already in flood, have created a serious situation in the river valleys of Arkansas and also along the lower Ohio valley and the Mississippi valley from Cairo to the gulf.

Floods cost many lives in various states, have done immense damage to property throughout the Middle West and the West, including California.

54 KILLED BY BOMBS DROPPED IN ENGLAND

London, Feb. 1. — Fifty-four persons were killed and sixty-seven injured as the result of the raid of German airships over Norfolk, Suffolk, Derbyshire, Leicestershire, Staffordshire and Lincolnshire Monday night, according to the official report of the British government. In all 220 bombs were dropped from the aircraft and considerable damage was done.

Berlin reports that all the airships returned safely to their base in spite of the heavy fire directed on them from all points, none of them having been hit.

Berlin asserts that at Liverpool, Birkenhead and Manchester and along the Humber, docks, blast furnaces and factories were attacked, heavy explosions and serious fires resulting. On the Humber a battery was silenced.

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ZEPPELINS DROP BOMBS ON PARIS

Paris, Feb. 1. — This city was visited two times within the last two days by German Zeppelins.

In the Zeppelin raid on Saturday night, 24 people were killed and 27 were injured. Twelve bombs were dropped and many buildings were wrecked. Most of the victims were killed in their beds. One bomb struck the house of Police Sergeant Bedault and he was killed. A six-story apartment building was hit and partly demolished. Thirty aviators immediately went up in search of the raiders and finally discerned the great yellow bag 14,000 feet above the earth. They gave a chase and the Zeppelin turned back toward Germany.

ZEPPELINS KILL ELEVEN IN SALONIKI

London, Feb. 2. — The casualties in the Zeppelin raid at Saloniki were 11 killed and 50 injured, according to a dispatch to the Daily Mail from Saloniki.

AUSTRIA DENIES BLAME IN SINKING OF PERSIA

Washington, Feb. 1. — Secretary Lansing today announced the receipt of a dispatch from Ambassador Penfield at Vienna, saying that he had been informed by the foreign office that all Austrian submarines operating in the Mediterranean had reported that none of them was concerned in the sinking of the Peninsula and Oriental liner Persia.

The secretary also announced that he was addressing to Ambassador Morgenthau for presentation to the Turkish government an inquiry as to whether a Turkish submarine was responsible. The state department regards the statement from Austria-Hungary as closing the question of whether a submarine of that nationality sunk the Persia.

SHIPS COLLIDE; FEAR JAPANESE VESSEL IS LOST

Boston, Feb. 1. — The American tank steamer Silver Shell and a Japanese steamer, believed to be either the Takata Maru or the Tokushima Maru, the former a new vessel, were in collision near Cape Race, N. F., just before midnight tonight. The Japanese steamer was reported sinking, the latest word being that the wireless dynamo room was flooded. The Silver Shell, which was damaged, but not dangerously, was standing by, ready to lend assistance.

BRITISH STEAMER APPAM CAPTURED BY GERMANS

Norfolk, Va., Feb. 1. — Given up for lost days ago, the British passenger liner Appam, plying in the West African trade, sailed like an apparition into Hampton Roads today flying the German naval ensign and with her ship's company under guard of a German prize crew. She brought word of a mysterious German commerce raider, the Moewe, which now roams the seas and had on board the crews of seven British merchantmen and admiralty transports captured by the Moewe before she seized the Appam and started her across the Atlantic for an American port with Lieutenant Hans Berge of the German naval reserve and twenty-two men in charge.

The Appam now lies off Old Point Comfort, under the guns of Fortress Monroe, waiting for the state department at Washington to determine her status—whether she is a man of war, subject to interment or a German prize.

There were 451 persons aboard the ship, including 138 survivors of seven ships sunk by the raider which captured the Appam; twenty Germans, civilians, being transported from Africa to England to be placed in detention camps; 155 members of the Appam's crew; 116 original passengers on the Appam and the prize crew of twenty-two.

Many of the passengers on the Appam were women and children. There were also several high British colonial officials who were returning to England from Africa. There were also four wounded sailors, taken from one of the sunken ships, which resisted capture and was shelled.

RUMANIA READY TO JUMP INTO FRAY

Petrograd, Feb. 1. — In connection with the negotiations which are alleged to be proceeding between Greece and Rumania and the report that Rumania is ready to form an anti-Bulgarian alliance, it is stated here that four-fifths of the Rumanian troops are under arms and that the main Rumanian forces are concentrated on the Bulgarian and Hungarian frontiers, while the troops on the Russian frontiers have not been increased.

Rumania continues to make difficulties for the central powers with respect to the purchase of grain, which difficulties have been increased by the British authorities who are buying large quantities and driving up the prices.

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NOTES AND COMMENTS

A Presbyterian missionary in Persia says it is estimated that in Urumia alone 3,000 Christian refugees have perished from disease, another thousand have been murdered, and five hundred women and girls carried captive to a fate worse than death. The desecrated churches and Scriptures destroyed show the animus of hate against Christians. Thousands of Syrians were barely kept from starving by the missionaries in Urumia.

"An army is a devouring monster, and when you have raised it you have, in order to subsist it, not only the fair charges of pay, clothing, provision, arms and ammunition, with numberless other contingent and just charges, to answer and satisfy, but you have all the additional knavish charges of the numerous tribe of contractors to defray, with those of every other dealer who furnishes the articles wanted for your army, and takes advantage of that want to demand exorbitant prices."--Benjamin Franklin (in 1787).

An interesting story is told of the power of the Word in the American Messenger. It appears that in 1860 the British fleet lay at Dalny on the Chinese coast and someone on board gave a Chinese Testament to a trading villager. For thirty years it lay unread. Then the wife of the man started to cut it up for use as wall paper. A Chinaman who was interested in accumulating merit by collecting printed paper protested against this dishonoring of the printed page and offered the woman unused paper in exchange for it. The bargain was struck, the stranger took the book, read it carefully, read it again, was finally converted, became himself a pastor and was followed into the church by friends and his whole family for four generations. His village has been transformed, there being two Christian schools there now, and some of the people evangelize the surrounding country.

The formal dedication of the Mennonite church of Carlock, Ill., took place on January 2, 1916. This is now the most commodious church edifice of the Central Mennonite Conference. The church had its origin in a union Christian Endeavor society—union with the U. P. Christian Endeavor society which was formerly a society of Carlock. From the first there were signs of rapid and healthy growth. In the Christian Endeavor there was a spirit manifest, well expressed in the Scripture, "They had a mind to work." On the first Sunday of January, 1914, a Mennonite Sun day school was organized in Carlock to accommodate the members of the Mennonite church and others who were living in and around Carlock, who found it inconvenient to attend the North Danvers Sunday school because of lack of proper conveyance, and because the town had need of another Sunday school.

In February, 1914, the first steps toward the organization of a church were taken in Carlock, it appearing necessary to have a church for the same reason that the Sunday school was a necessity. Opportunity was given to all who wished, to become members of a church in Carlock, to register as charter members, on or before April 12, 1914. On Easter, 1914, the church was formally organized with 101 charter members.

The latest number of the Christian Evangel gives an interesting account of the dedication service as well as a splendid picture of the beautiful church building which cost about $21,000.

HOME MISSION

The activities in the mission work in Los Angeles for the past year are presented by Missionary Grubb in the appended article. Various difficulties had to be met and overcome. The conditions in that field are of such a nature that they call for great faith, courage and self-denial on the part of the workers in order to efficiently combat with the degradation and ungodliness which prevail there. Mission friends may well remember that work in their prayers, that the Lord may grant wisdom, power and endurance in the work, and that He may grant increased fruit to His glory.

H. P. Krehbiel, Sec'y.

The Whosoever Will Mision Church of Los Angeles.

In the past year we held 350 public meetings; there were from these 23 conversions reported. Converts here must not be compared with those in our regular churches; the comparison should rather be made with the field of heathen mission; it is not to be compared to many of the purely rescue missions in the business parts of cities; in these places most of the converts are men who once knew the story of the cross; who knew something of the Bible; here we have many who have never seen the Bible; who have never been in Sunday school; who have been in an atmosphere of ignorance and superstition all their lives. Most of the converts here should have considerable instruction before comparing with those of our churches.

The attendance at Sunday school averaged 60 for the year. The sewing classes were limited to 52 because we could not get more teachers. Clothing was given to 93 families; 975 garments being distributed. At Thanksgiving we gave baskets to 10 families and at Christmas to 17 families. These baskets, as a rule, went to widows with children.

These figures do not tell all there has been of service, circumstance and sympathy. We know that in our churches it is hard work to save men; it is more work here; it requires effort to win the children from good homes and of interested parents; much more is required here; how shall we keep the attendance regular when there is no encouragement from home? How shall we keep control and order when these children at home are subject to spasmotic punishment, at school to but temporary restriction and on the street to but partial police supervision? But it is ours to help answer for righteousness the question, What manner of child shall these children be?

Every Tuesday afternoon is clothing relief time; then the poor of the district who attend the meetings at the mission come for such clothing as they can get.

We have problems arising from unemployment; the inefficient workman is soonest out of a job and is last to be employed; we have many idle men. Then, there is the problem of mismanagement; one woman, who has been with us several years has been deserted by her husband; he had been receiving $120 a month for some years but they had spent every cent so that when she was left she was penniless. Then the problem of misfortune: One day a lady came for help, who said: "I have been nine months in the insane asylum; I have six small children; my husband has been in jail eight months for drunkenness; I am better now and I want to get my children together from the various homes where they are scattered and have a home of my own again." What a multitude of problems are present in one such case! It requires much time to minister to these. Mrs. Grubb spent two whole days in persuading one lady to move from an undesirable house and part of the city to a very much more desirable place; now, that she has moved, she would not for anything go back to the former place.

We have made the acquaintance of some of the families of the district; we have had some children and young people in attendance much of the year; but the people move so often—not many own their homes; there is a demand for Bibles; not many requests, to be sure, but we regard it as a good indication of interest when someone desires a Bible. So on the whole we feel that very considerable gains have been made.

We have been handicapped by lack of workers; when it is difficult in our regular churches to get enough teachers, how much more the problem here. Our attendance might be greatly increased if we had the teachers. Our influence might be more widely extended if we could get into more homes and oftener into those where we do call.

We did not expect to change this district in one year, but we are glad for such improvements as have come. The children on

the streets now go singing, "Whosoever will". They come to us on the street and ask, "Is there Sunday school tonight?" Every service is to them Sunday school for want of a better name. Thousands of tracts went into the homes last year. They heard us on the streets and know of the work we are doing. So with consistent and persistent work for many days to come we expect there will be many who will praise God for the fact that some Christian people gave the money and the workers to bring the Gospel to the poor and lowly.

In His name,

4900 Aldama St. **E. F. Grubb.**

MAKING A CONGREGATION CRY

Some ministers think it quite an accomplishment to make a congregation cry. This thought is likely to be most prominent in the minds of young preachers (we speak on this point from personal recollection). As ministers grow older in years most of them conclude that, except as hereinafter mentioned, the matter of making a congregation weep is of doubtful propriety and utility.

Preachers who think it their duty to lead a congregation to tears are certain to overwork this faculty at a funeral, for that is the easiest place to accomplish their purpose. It is easier to see a fault in others than in ourselves, and so it was in another minister that we were first impressed with this fault. It was about twenty-five years ago. We had preached the funeral sermon of a little child. This minister, who was the pastor of one member of the family, had been asked to assist. As soon as he got up to speak he began to tell the mother how, in coming years, she would open the bureau drawer and look at the little shoes, stockings and playthings as sacred mementos. In a few moments sobs were heard in various parts of the congregation and a few hysterical screams from the mother. Judging from the appearance of his countenance, the preacher thought he had accomplished a wonderful feat. But we think that the word "cruel", rather than the word "comfort", characterized his conduct. We have no objection to people weeping at funerals. Nature knows her needs, and weeping is one of the best means of relief for sorrowing hearts. But the point is that they will weep enough without the preacher helping them. His mission is to comfort the broken-hearted. And the minister who understands his mission will encourage the mother to think of her child as happy in the better world, instead of thinking of its lifeless body, its grave, or its discarded playthings. Anyway, that story about the bureau drawer, even if proper when told originally, has certainly served its purpose, and ought to be filed away with a lot of other ministerial antiques.

The effort to make people weep is also seen before the ordinary congregation. Here, it is usually a resort to the imaginary funeral, to the stirring up of the waters of quieted grief by talking about such things as the still, pale face and the clods falling on the rough-box. This is certain to touch the partly-healed but still sensitive heart of somebody, and move it to a fresh utterance of its grief in tears. Such preaching seldom gets down to the subsoil of the heart. It is superficial, and its effect is but for the passing moments. There is nothing substantial about it, and flimsy preaching always produces flabby Christians. It is needless to say that it requires no special ability on the part of the preacher to make a congregation weep under such circumstances, and he has accomplished nothing worthwhile when it is done.

But there is one instance in which the ability to make people weep is something a minister may well rejoice in. It is seen when men and women, under the preaching of the Gospel weep because of their sins. There is all the difference in the world between making an emotional woman weep by reminding her of the death of her child, and making a strong man weep by convincing him of his sins against a pure and loving God. The former requires no ability, the latter does; the former accomplishes nothing, the latter accomplishes much. The fact is, many preachers nowadays are too polite in dealing with Satan and too compromising in dealing with sin. Their sermons leave the sinner under the impression that he is better than he is. This is the easy-going method of present-day salvation. As a result, there is not much crying out in agony of soul and calling upon God for mercy, such as is witnessed under the pungent preaching of divine justice.

Yes, there should be crying in the congregation, but the preacher's ambition should be to make sinners cry because of their sins, rather than to make Christians cry because of their bereavements.—Church Advocate.

A HERO AND MARTYR

The age of martyrs is not something in the past and the country of martyrs need not be some strange, far-away, Christless land. In New York, the First Baptist Mariners' church recently took notice by passing a suitable resolution of the martyr's death of one of its members, who gave his life rather than take up arms against his fellowmen. The story, as reported in one of the papers of his denomination, is as follows:

About fifteen years ago a young Russian, Afannas Galuso, came to New York. By perseverance he established in time a good business and comfortable home, but falling into bad company he became a drunkard and gambler, beggaring in a few years himself and his family. He had, however, one steadfast friend, Rev. Michael Lodsin, of the Russian Department, Mariners' Temple. For many months this friend earnestly besought him to give up his evil habits, but in vain. The effort was so discouraging that Mr. Lodsin came near abandoning it; but finally, about three years ago, he determined to make one more plea. It proved to be God's time. That night Afannas was transformed. He united with the church, obtained work and re-established his home. Later, his wife and children returning to Russia, he regularly sent the money necessary to their support. In July, 1914, he himself sailed for Russia.

The day after he landed, the great European war broke out. Afannas was called to the colors. He told the officials that he had become a follower of Jesus Christ and had, in America, united with a church where he had been taught to love his enemies. They warned him that he would be shot if he refused to fight. He answered: "I am willing to lay down my life rather than take the life of another. Jesus Christ said, 'My sheep hear My voice and follow Me.' He laid down His life for me. I will gladly lay down my life for Him." They thereupon imprisoned him and later executed him.

A QUAINT OLD BOOK

The first Mennonite book printed in America was in the English language and came from the Bradford Press in Philadelphia in 1727. The book had the title, "The Christian Confession of Faith of the Harmless Christians in the Netherlands, Known by the Name of Mennonites." The little volume contained a reprint of the Dortrecht Confession of Faith, translated into English in Holland some years before and was followed by an appendix, signed by a number of Mennonite ministers then living in Pennsylvania. The writers of the appendix apologize for their clumsy way of handling the English language, and as one follows their effort it is almost pathetic to note how they labored to express their convictions in a tongue so very strange to them, indeed one cannot help but notice how very much superior the translation of the Dortrecht Confession, which was made by other persons, is to the appendix which followed it. But all credit is due to these simple German colonists who realized the great importance of setting their faith in its true light before the world and undertook the task which must have been the most difficult one they ever attempted to perform. Evidently the source of their arguments was to be found in the German and Dutch literature which they had with them, for they quote quite often from both the Dutch and German works. If they were no more skilled as theologians than they were as English writers, they did, however, recognize the value of historic and theological literature and attempted to use it to effect.

An interesting side-light on the production of this work came to light some time ago in the shape of a bill for ten pounds for printing this little work. As far as the writer knows there are but two copies of this work in existence, one is the property of the Historical Society of Pennsylvania in Philadelphia and the other was sold with the Pennypacker collection several years ago. Because of its length we are unable to present the whole composition to our readers but an extract will serve to show their style and the type of arguments they used. In spite of the material being clumsy in its arrangement and faulty in its language, the reader will, we think, agree with us that our forefathers deserved the gratitude of their children for letting the world hear a blast of their trumpet at that time.—Editor.

"Every Christian that is somewhat experienced in the Word of God, he knows full well that the truth and foundation of religion is not built upon people and their witness, but only upon God and His witness, it shall rest and stand fast. Like as the Lord Christ gives clearly to understand, in the 5th chapter of the Evangelist John, wherein He only takes the Father to be His witness. It behooves also each particular Christian to know and also observe that it (only speaking the witness of religion) doeth nothing to the purpose, or if the same hath been known for a long time ago, or a short time, in a particular country or city, and by the inhabitants of the same; and if it

had the votes and been received by the many or by few; or if the same had been spoken against and cast away; as the same is but known in the Word of God, and the truth of the Holy Scriptures, as it is in the canonical books of the Old and New Testament. Therefore it seems also not to be so very needful to bring much proof out of the histories and theologies except the apostles, evangelists and prophets writing, when, where and through whom, and how our religion or reformation had a beginning, or by whom it was known, helped forward, voted for and received, or if it was otherwise befriended or not.

But because that not anybody (through our negligence or silence) should suppose or think, that our (already several years past in the Low Dutch, French and High Dutch languages) published, and now in English here, beforegoing Confession of Faith or Articles of Faith, and the religion of the weapon and revengeless Christiandom (the same who in this country are commonly called Mennonists or Baptist congregation) to be something new in strange and almost till now unheard of: like as, at several places, it has been talked of by many, who through wrongfulness and without knowledge, as also out of spite and malice, have not spoken in praise, nor in goodness thereof, but like as if we ought not to be named or numbered among the Protestant, Reformed and Evangelical churches, etc., therefore holden to be intolerable, or not to be endured; not always worthy of all reproach, mockery and trouble, and to be minded as nothing; yet it is (as already mentioned in the Preface of our before named or before mentioned Confession) for profitable to renew and bring forth some of the faithful, and by many experiences of old well known testimonies, and to put this following Appendix, instead of a declaration thereunto for the better advising and recollecting of the good-hearted and truth-loving reader, of the knowledge thereof, as also the occasion of the work, the inditing and setting forth of the confession, and the like occasion, largely to be added hereby. Praying and exhorting in Christian love, that he would be pleased to read the same, not only without discontent but with care and also without partiality, and after the nature of Christ-like love, to judge charitable thereof, and not to take it ill of us, but for the best, and helping of the common welfare, and to take good care of the love amongst one another, keep yourselves well.

God's mercy and absolute will, love and peace, revealed and brought to us through Jesus Christ, His Son, when He came into the world, has in time, through the help of the canonical books of the Holy Scriptures, and the reading of the same in the mercy of His Spirit through faith enlightened and shined gloriously out of the hearts of many people, and knocked at the door of the same, so that they were awakened, opened their eyes and rose up out of their sleep, and were brought (in and through Him) upon the way of peace and everlasting blessedness; but after and through the spoiling of the latter times, and the reading of the Holy Scriptures was taken away from the greater part of the Christian world, the same lay again in the deep sleep of ignorance and misunderstanding of the Holy Evangelium, the people were girded with thick darkness and blindness, and contented themselves with the husks of superstitious worship, the most shepherds did err, the sheep were scattered, the powers let themselves be ruled by so-called spiritual, and the one blind, leading the other, fell both into the ditch. Men have ofttimes seen a light arise in several places in the world, but the darkness could not abide the same, but it was quenched by the haters of truth as soon as the shining beams had been seen.

But when it pleased the merciful God again to let several great lights arise, who brought the Holy Scriptures in the common language, then the same was read of many who sought after God, with such care and pleasure, that through the same also again, many thousand God saving souls were awakened, and drove to the Word of their blessedness out of the living spring.

Amongst those, these have been none of them left. Dr. Martin Luther (who did take extraordinary care about the Reformation and the work of translating the Holy Scriptures) Ulrich Zwingli, Conrad Groble, Felix Mantz, Dr. Baltsasar Hubmar, Michael Sadler, George Blaurock, Dr. Leonard Keyser, Oecolampadius, Bucerus, Philip Melanchton, John Calvin, Sebastian Castellio, and many others in High Germany and besides there was in the low countries Menno Simons and Detrich Philips and such like more. And though all these have been one mind to set the candle on the candle-stick, and save the world out of darkness; yet some amongst them have had contrary opinions and understandings concerning some places in the Holy Scriptures, not only in some common articles of faith, but also especially in the right administration or use of baptism. Notwithstanding that Zwinglius anno 1523 had conference and a dialogue with Dr. Balthasar Hubmar at Zurich on the Dyke, and there openly did confess that young children should not be baptized till they had grown and come to an indifferent age and understanding, and also promised that he would mention of and advise the same in his little book of the Articles of Faith; as also he hath done in the 18th article of the said little book; also that Oecolampadius, Sebastian, Hoffmister, and Cellarius have written to the above named Dr. Hubmar, that children's baptism is not grounded in the Holy Scripture: and, moreover, that the preachers at Strassburg, (and those Wolfgangus Capeto, Caspar Hedio, Matthias Zel, Symphorianus Pallia, Theobaldus Nigor, John Latonius, Antonius Firm, Matthias Hackli, Martin Bucer) in their published book confessing ground and reason, Page 1, have written, that in the beginning of the Christian church nobody was taken or owned in the same, but those that had given themselves wholly to the Word of Christ. Of all these mentioned things may be found substantial information in a till now unprinted book. Soon afterwards Zwinglius holding conference with Conrad Groble and Felix Mantz concerning the baptism, but could not agree about the business, did afterward, with a greater part of the above mentioned and other high and well learned men, stay by many Popish customs, and have consented and allowed of the children's baptism, and swearing an oath and also the use of carnal weapons; and since we have besides the Holy Scriptures, several believing worthy and extraordinary testimonies against children's baptism, we will also bring several against an oath, so that the Christians of the primitive Christian church would rather die than swear an oath, as may be seen by Basilides, who, when he was asked why he would not swear, he answered: Because I am a Christian it behooves me not to swear. Cesar Boronius writes also, that the Albigenses would swear no oath; and in the histories of John Huss and Jerome of Prague, we read how John Wichiss, out of oppression of conscience spake to those that sat hard on him to swear an oath: "I am everywhere afraid; if I swear, then I am guilty of everlasting death; if I do not swear I may not escape your hands; but yet, for me it is better to fall into your hands than to sin in the sight of God. And the extolled Erasmus Rotterdamus in his paraphrase upon Matt. 5 and Jas. 5, cuts the Christian quite off the oath, so that it appears clearly that all these are of our opinion and doctrine, and that the Christian innocent and simple yea, yea is that yea, and nay, is that nay, and must be in such force and truth, and kept so unbreakable, as if it were sworn with a substantial oath.

After these foregoing testimonies against an oath we will also for a conclusion take notice of and bring some evidence or testimonies, of the use of measure of outward weapons, which weapons, through God's just judgment, and the people's manifold heavy sins' sake (that the one rose up against the other) were suffered by him as one of the threatened heavy punishments of the land. Is it not, then, very needful that well-meaning Christians should seriously consider and outwardly and heartily take notice (to meet and hinder such great punishment) if it is not the very best and surest to have such a fright of weapons, as being the cause and carriers of such desperate grief and destroying of people, considering they were all created in the likeness of God, ransomed and bought so dear, through the blood of Christ, and they that believe in Him should be redeemed from everlasting curse and destruction, which, without question, hath pervaded and converted so many extraordinary men, that they with us did understand alike out of the Scriptures, that in no way becomes a right believing Christian to go to war or use outward weapons, so out of many we name and discover these few, viz.: When Celsus did diminish and mock the Evangelium because war was therein forbidden and to be more than answered by Origenes, **that the sword of the Christian was to pray for the mighty ones in the world.** That like Jacob Straus did write in the 35th of his 51 Articles of Christian doctrine, printed at Eisenach anno 1523 where he says, **Beware yourselves, honest Christians, that ye do not smother nor withstand force with force.** And in the 36th, **You have no other weapons but the Word of God.** Also, it seems clearly that, that excellent and well learned man, Luther, in the beginning of the Reformation has also been of this understanding and meaning, for he put in a book, printed at Wittenberg, anno 1520, thirty reasons why he burned the pope's books, whereof the 22nd reason was this, **Because the Pope teaches that men may defend and destroy force with force.** Likewise he

(Continued on page 4.)

THE MENNONITE

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EDITORIAL

An exchange, a religious paper, complains with considerable vigor, that justice has been miscarried because a certain Roman priest, convicted of a horrible murder, has been reprieved for thirty days by the governor of New York. We agree that the crime of murder is one of the worst which can be committed against society and the law should be strict in protecting society from it and punishing those who commit it, but we are not so sure that capital punishment settles the matter properly. It surely does not prevent murders and it does add another violent death to the one already brought about and, when the authorities make a mistake and put to death the innocent party, there is no way of making right the mistake. Moreover, the command not to kill, applies to the life of the criminal much well as to the life of anyone else. Punishment should be meted out to the murderer and he should be so placed that it would be impossible for him to repeat his crime. Life imprisonment, we believe, answers all the needs of society for dealing with capital crimes. We are especially shocked that a religious paper should add its voice to the cry for blood. At any rate, the condemned priest only has thirty days longer to live and the brief respite may give him opportunity to prepare for his end. It surely is never becoming for Christian people to cry for blood and to complain when the machinery of justice makes provision for a little of the mercy which Christians are expected to show even to their worst enemies, and doing so is certainly not speaking in the spirit of those who stand for the things that the Christ, who forgave a murderer from the cross, stands for.

Mixing business with religion is always a bad thing because it gets to be too much business and too little religion. We have heard of the professional and business people who identified themselves with certain churches because that act helped their business, but they were not long in being found out and if they did gain the business advantage they coveted, it was surely at the expense of their spiritual interests. The business that the church allows to get into it generally amounts to some money-raising scheme, but we never hear of some money-raising proposition in the church without thinking of that memorable occasion when the Master drove the money changers and the sellers of merchandise from the temple, heaping upon them His severest denunciation. Where the spiritual end of the church gets its proper attention there is little likelihood of it becoming difficult to meet the legitimate financial obligations of the church. Every member in his or her place in the church at every service giving to the Lord as the Lord has prospered him or her, is one of the best ways for making unnecessary such things as "pink teas", "chicken dinners", "picture shows" or any of the hundred of other ways by which the house of God is unfitted as a house of prayer. When a congregation's spiritual pride has reached the extent of wanting a church way out of its ability to pay and want it more for show than for worship, the temptation to resort to questionable methods in money-raising is strong and hard to resist.

There have been so many Sundays set apart for special interests and pastors have been asked to devote special sermons, or at least special attention, to so many worthy causes that the tendency of late has been to ignore them all, or at least speak or preach on them at the times best suited to the preacher's individual judgment. There is a feeling in some quarters that with Mothers' Day and Fathers' Day, Peace Sunday and many other kinds of Sundays the message of the pulpit has come to be too much of a special pleading for special causes when a straight gospel is needed more than anything else. We are not willing that organizations, devoted to causes, though good in themselves, but, apart from the church, should dictate to the minister what should be his theme and how he should present it on particular Sabbaths. The pulpit is at the beck and call of nothing but the great commission which Christ gave His church, namely, the preaching of Jesus as the Savior of men's souls. One day, however, February 27, 1916, set apart as a Day of Prayer for Students, might profitably be considered by our ministers and congregations. The young people in our colleges and schools will soon be taking the leadership in all of our affairs and in their training for this great responsibility they certainly do need the prayers of all Christian people, not on this day only but at all times.

It must be admitted that we are living in a critical time and that our country is in a critical position just now. Never before in its history was our nation involved with so many other nations in so many difficult questions. We are indeed fortunate that those into whose hands Providence has placed the affairs of state are not of the foolhardy type that is ready to rush into trouble without a thought of the serious consequences that hastiness may impose upon others. During the past eighteen months there were a dozen situations which might have ended in a resort to armed force had there not been cool patient men in charge who had the welfare of the whole nation at heart. Just now, however, the war-germ seems to be getting into action throughout the nation. "We have seen the havoc across the seas," people are saying, "and it is for us to arm against the possibility of an enemy coming to our shores to butcher our women and little ones and destroy our possessions and crush us out of our cherished rights." This is an essentially military point of view. It means we must be prepared. Though the different political parties and their politician leaders are divided they seem to agree that the United States must prepare. We love our country well enough not to want to see her invaded and involved in a senseless war but we seriously question the propriety of compelling her to enter the ranks of those who have already converted half of the world into an armed camp that just now has let loose its blood, tears, fire, death and hell. So long as human nature is what it is, we need police protection to keep evil-minded persons in straight paths and protect us, and nations too, need a policing, but that does not mean, make every man a policeman and walk around with a "chip on the shoulder" suspecting everybody of having base designs upon us. The preparedness that longs to make us bigger and more dangerous as fighters instead of keeping us out of fights will be only so much force to drive us into fights. The only thing that would tempt invaders to our shores would be what they could steal from us and after this present conflict is over on the other side, every nation will be so crippled by its present efforts that none of them will be hankering about going over three thousand miles of sea on a thieving expedition.

A QUAINT OLD BOOK

(Continued from page 3.)

wrote in another book, printed at Wittenberg anno 1552 amongst other articles (which the Sarbonists at Paris did draw out of the same for heresy) upon the words of Christ, that men should not resist evil (Matt. 5), when he that gives thee a stroke on the right cheek, offer him also the other. And upon Rom. 12: Revenge not yourselves, etc., because there be so manifold and believe, worthy testimonies at hand, and before our eyes concerning the revengeless doctrine of our Lord Jesus, therefore it seems to be an admiration to many that understand the Scriptures and fear of God, that so many highly gifted, understanding and excellent men did yet stay by the custom of the Papacy, and, that which is to be lamented, that those people, after receiving knowledge and clear shining light of the Gospel, have so little altered themselves in customs and amendments of their old life; as they did comfort themselves and were content to read out of the Holy Scriptures that brought them comfort, bliss and blessedness, and not in superstitious worship, but only constant in the death, sacrifice and meditation and satisfying of Jesus Christ; without any consideration such knowledge of the goodness of Christ did oblige and bind them and that without the consideration of such conditions as the Lord Jesus Christ did join thereunto; or needful points to blessedness, his knowledge, temptation, suffering, death, resurrection and triumphal ascension, and profit them little." Etc.

THE PRIMARY OBJECT OF WAR

The primary object of this war and of all wars is to lacerate human flesh, to break bones, to inflict torture, to paralyze, and to kill, says Arnhold Bennett in the Daily News and Leader, London. Every army in the field today is out for maiming and homicide, and for nothing else. Armies make prisoners, not because they want to do so, rather because they are afraid logically to carry out their principles. Every explosive weapon, from the 42-centimeter gun to the service revolver, is designed, made, charged and fired with the definite and clear intention of either doing men to death or inflicting upon them the severest possible disablement, which must nearly always be accompanied by intense physical pain, and which very often involves life-long misery and woe. Guns are aimed against buildings only for the reason that they serve directly or indirectly to protect men from murder and disablement, and the purpose of destroying buildings is to deprive men of some kind of defense, and thus expose them to destruction, torture and paralysis. This is war . . . This is what is going on daily just now in many different parts of Europe against the outraged conscience of the world. This is the basis of military glory, and of all those other fustian things that overlords rant about. This is what overlords wish to perpetuate among the usages of mankind. Let us never forget that war is first and last the tearing of human flesh, the shattering of human bones, and the greatest source of human agony, both physical and mental.

We see on a poster "Ten Thousand Casualties". But we forbear from letting the words raise an image in our minds. Our conception of the affair implied by those three words is a mathematical conception more than anything else. We do not see a thousand prisoners led away in despair, nor a thousand decaying corpses lying in strange, contorted attitudes on the ground, nor eight thousand tortured, bleeding men, whose torn and pierced bodies have in a few moments exuded hogsheads of blood. You protest that I ought not to use such a phrase as "hogsheads of blood"—it sickens you. And why should you not be sickened? Those hogsheads of blood, lacerated limbs, smashed bones, glazing eyes, screams of pain, are exactly what we all in every country asked for when we voted supplies. A battery which could not point proudly to such results might as well spike its guns in shame . . . It is a tremendous pity that those who cause war seldom see what the thing is that they have caused. It is a tremendous pity that we cannot all of us see on the cinema the fall of a shell into a trench crowded with men, and the convulsions of the wounded in the open field. What men can suffer we ought surely to have the strength to witness! Could we bring ourselves to do so, could diplomatists, overlords, and financiers be compelled to do so, there would be an end to war and of bellicose ideals. War only persists because people do not realize what it is. People object to realizing what it is, and their delicate sensibilities are carefully respected by practically all those who talk or write about war.

CARE OF THE BABY

Weight and Weighing the Baby.

The baby's weight is perhaps the best index the mother has of his condition. The average weights of babies of given ages are now pretty well established, and a weight noticeably lower than the average indicates a lack of development due either to deficient diet, or to illness, while an excess of fat may point to improper feeding. If the baby's weight either remains stationary for any considerable time, or begins to fall off it is always a sign that something is wrong, and the mother should seek the help of a good doctor without delay.

The average girl weighs seven pounds at birth, while boys average half a pound heavier.

During the first four days the baby may lose from one or two ounces to a pound, but as soon as he begins to nurse regularly he should quickly regain this loss. During the first month he should gain about three-quarters of an ounce each day; then, up to the sixth month, from four to eight ounces a week, and from the sixth to the twelfth month, two to four ounces a week.

At three months the average baby weighs from twelve to fourteen pounds; at six months, fifteen to sixteen pounds; at nine months, seventeen to eighteen pounds; and at one year, twenty to twenty-two pounds. The baby thus usually doubles his weight at five or six months, and at the end of his first year weighs three times as much as at birth. Most babies do not gain quite steadily, week by week. During short periods, owing to excessive heat, when the food is reduced, a baby may show no gain, and may even fall off a little. This condition should be temporary and he ought to begin to gain as soon as the disturbance subsides.

Bottle-fed babies do not gain as rapidly during the first months as do breast-fed babies, but after the ninth month they are apt to gain more steadily because they do not lose weight as breast-fed babies usually do at the time of weaning.

A very fat baby is not to be desired. Although mothers are prone to believe that a fat baby is a healthy one, this is not necessarily true. An exclusive diet of certain of the proprietary infant foods, consisting largely of sugar or of starch, is very apt to produce excessive fat, and give a false impression of abounding health, since bones and muscles may thus be deprived of their proper nourishment. Overfat babies are very uncomfortable in the summer from prickly heat and other ills.

A healthy baby has a well rounded body, without wads and cushions of fat, or pendulous cheeks and pudgy legs. He has springy muscles, and is alert, active and full of life and motion.

In order that the mother may be informed as to the baby's progress, he should be weighed at regular intervals throughout at least the first year. For the first week or longer he should be weighed every day; during the first six months, once a week, and later once in two weeks.

The best scales are ordinary platform balance scales such as are used in grocery stores. A special basket or pan which fits on the platform and which will hold the baby comfortably, is desirable. Spring scales are less accurate but are cheaper, and are better than no scales at all. Most country households have enough general use for a good scale, so that such a purchase will not be an extravagance. Many city mothers have the advantage of being able to go to an infant welfare station where the baby may be weighed as often as desirable. In these cases it is easy to keep a careful record of the baby's growth.

The Children's bureau has published a bulletin called Infant Care, which contains directions for weighing the baby and also a chart for recording the weight. This publication is sent free to all who ask for it, addressing the Chief of the Children's Bureau, U. S. Dept. of Labor, Washington, D. C.

COST OF EDUCATION IN THE UNITED STATES

The Bureau of Education has just issued a report to the effect that the cost of education for the 22,000,000 persons enrolled in institutions of learning in the United States in 1914 was $750,000,000. "This cost is less by $300,000,000 than the cost of running the federal government," the statement asserts. "It is less than one-third the nation's expenditure for alcoholic liquors, and it is only a little more than three times the estimated cost of admission to motion-picture theatres in the United States for the same year." The attendance at elementary school totaled 19,000,000: 1,374,000 in secondary schools, and 216,000 in colleges and universities. In point of rapid growth, the public high school represented the most impressive figures, the enrollment being 84,000 in excess of the year previous.—Lutheran Observer.

THE C. E. TOPIC

Feb. 20.

How to Put the Bible Into Our Lives.

Psa. 119:105-112.

When Wycliff declared that he would put the Bible into the language of England so that even the "boy who drives the plow" might read it, he set in motion a power which accounts for the glory, the goodness and strength of the English-speaking peoples. When Martin Luther gave the German people the Word of God in their own dialect, he not only laid the foundation of their unity, but gave them the base of their piety as well. An Indian chief, attending a meeting of the Evangelical Alliance in Washington some years ago, asked the question, "What is the secret of the white man's greatness?" Instantly General O. O. Howard was on his feet, holding the Bible high above his head, he exclaimed: "This is the secret of the white man's greatness." It matters little whether we be English, German, American or of any other nationality, the one secret of our being right and having a high sense of our duty lies in our possessing the Bible. The so-called Christian nations are supposed to be those whose people accept and serve the God whom the Bible teaches. Now it only requires a brief thought concerning the hell that so-called Christians are making of this world just now to convince one that they are completely ignoring the plain truths of the Bible, the only hope for a world at peace, and happy is a world that gives itself to living according to the precepts of the Bible. It is not because they are Christian nations and let the Bible guide them, but because they have thrown off Christ and ignored the Bible that so many of the earth's people are beastal just now. When once a people really and honestly endeavors to order its affairs according to the spirit of the Word of God, we will get an exhibition of righteousness and love such as no nation ever has shown.

As individuals, the Christian people are not always numerous enough to over-rule the non-Christian element and compell

them to refrain from lives that are wrong, but every individual may, if he or she will, live right, and, after all, the right living of the common people will go farther toward making the nations right than all the laws ever placed on the statute books. It is not enough for the church and the church members to let it be known that the Bible is the one book having their approval, they must live the precepts of that book before all the world.

In order to put the Bible into our lives it is important that we own a book. While it is the most printed, the cheapest and the easiest book on earth to get, there are many who do not own one. The family Bible is all right in its place, but it frequently is in danger of becoming a mere piece of furniture only handled on house-cleaning days when the dust that has been gathering on it is carefully removed. The individual Bible, with whose every page the owner becomes familiar and whose precious passages are stained with tears and thumb marks, has the greatest influence upon the life of the owner. Everyone should have his own and turn to it for his own spiritual needs.

But it is quite a step from owning a Bible to reading one. It is the greatest piece of literature and has had the greatest influence in the development of the world. but its value only becomes real as the owner reads and reads it. He needs it in youth, in middle age and in old age, in sorrow and joy and in prosperity and in adversity.

The important thing about owning and reading a Bible is learning to know the Bible. Plenty of people know considerable about the Bible but they don't know the Bible and so their Bible does them very little good. In reading, that which we read may pass out of us like a sieve, leaving nothing behind; such reading is profitableless. We are to drink in the Word so that it becomes a part of us, refreshes us and supplies our spiritual needs. The sad thing about this age in which we are hearing so much about every other thing is that the Bible becomes a neglected book. The kind of Christians who don't live right are the ones who prove how much they have neglected their Bibles.

Again, the Bible is not a candle under a bushel, it should be made to let its light shine; to do so the Christian must speak of it, teach it and lead others to love it as he does.

Above all the Bible must be lived. A missionary tells of a Korean learning the gospels by heart in a remarkable short time. This is how he did it: "I come to the missionary and have him tell me what the Book says, then I go home and live it." If men and women lived the Book, the world's problems would soon be properly solved.

THE S. S. LESSON

Feb. 20.

The Christian Brotherhood at Jerusalem.

Acts 4:32-5:16.

Golden Text—I Pet. 1:22.

We have here a picture of the primitive church in its simplicity. The converts were gathered together about the apostles and they tried to arrange all of their affairs as they thought Jesus would have them arrange them. The church had not yet reached out beyond Jerusalem to any extent and many of the problems it had to solve later did not yet present themselves. It had to learn to grow and to adapt itself to new conditions as Providence would present them. Certain things are to be noted. There was joy and enthusiasm, the spirit of brotherhood imposed itself upon them and they were all ready and anxious to prove their faith in life and deeds as the Spirit directed.

It is interesting to note that "them that believed" are spoken of as a "multitude". Compared with the very few who remained loyal to Jesus to the end the several thousand who identified themselves to His cause now were indeed a great multitude. The cause of Christ does not depend upon great numbers, and Jesus spoke of His Own as the "little flock", but, after all, even in that age of sin and formal religion there were great numbers of men and women who were hungering for the Truth. This is true of every age and every condition. we will always find in them many who are ready to hear and accept the Truth. It is our business to do as did the apostles and take the Truth to them. The remarkable thing that in a few days' time so small a number increased to such a comparatively large body is explained by the fact that the Spirit was at work with men and women and they were willing to follow His leadings. It is because so many resist the Spirit that they do not come to enjoy the same sweet fellowship with Jesus and His people.

The multitude was not a mere crowd. It was made up of them that believed. They believed the apostles; they accepted their invitation to benefit by Christ's atonement, and they had absolute confidence in the facts of the crucifixion, the resurrection and the outpouring of the Spirit. It is never the purpose of the church simply to grow big in numbers for the mere sake of bigness. If the church is to grow, it is because many "believe". Faith is the test that decides who may and who may not be numbered with those who are Christ's. Faith involves not only assent to a fact or a body of facts; it includes confidence in God and obedience to Him, a taking Him at His Word and doing His bidding no matter what He may require. It is a blessed and proper thing to endeavor to make the church as large as possible when those added are truly believing, but it is a mistake to suppose that the church has succeeded when it has nothing to its credit but a great number of members.

Another healthy condition in this primitive church was, that they were "of one heart and of one soul". There was unity in that fellowship. Jesus had prayed that His followers should be one. The only way the church can be truly effective is through its unity. The great hindrance to its efforts has been lack of harmony. There was discord among the apostles, it developed very early in the early church and the present existence of numerous denominations is enough proof that it still exists. Harmony can only exist when everyone is willing that it should exist and everyone is ready to sink his or her own individual differences for the good of all. Harmony need not be uniformity. People are not all alike and they could not, if they would think and act alike, but harmony is a recognition of the rights of others as well as a giving up of one's individual likes and dislikes so that there may be smooth sailing.

This early Jerusalem church gave great proof of its faith in God and the confidence each had in the other for they had "all things common". This was a radical move and eventually made them all so poor that collections for their support were necessary in all the mission churches, but it showed how much higher they regarded the things of God than they did the things of the earth. Christianity does not demand that such a custom should be followed everywhere, indeed this was the only experiment of communionism made in the apostolic church. Other churches were not so established. But the religion of Jesus certainly does require that the temporal things which the world values so highly should be sacrificed in the interest of Christ's kingdom.

It is said that the apostles gave witness of the resurrection "with great power". No wonder! They had the greatest backing ever given to preachers. The reason for the lack of results from preaching does not always lie with the preacher. How can they testify with power when the people are not interested and do not show a willingness to sacrifice. With men and women back of them who are willing to go the limit for Christ there is no telling how great would be the results obtained by those who now are witnessing for Christ with all the ability God has given them.

A popular example is presented in Barnabas, a land owner and probably one of the richest in the body. He did not stop with just giving all his possessions. He gave his whole life and afterwards became a great missionary. Ananias and Sapphira brought the first discord into that unity because of their selfish vanity. They did not love the brotherhood sufficiently to give all, they loved themselves sufficiently to conceal some, they loved public praise and sought, by pretending, to have done more than they did.

The result was sin and death. A lie is as serious a sin as any other. God frowns upon it. There is no such a thing with Him as an excusable lie. The liar is not to enter the kingdom.

DEATHS

Lehman.—On Thursday forenoon, January 20, 1916, John P. Lehman entered into rest at the age of 73 years, 5 months and 27 days. Funeral was on Sunday afternoon, Jan. 23, from the Grace Mennonite church of Pandora, Ohio; services being conducted by Rev. Jacob Haas and Albert Schumacher. Mr. Lehman was a member of the Swiss Mennonite congregation of Pandora, O., (Zimmerly's church). He married May 5, 1877, Regina Geiger, who survives him, but is very ill at present. He also leaves 2 sons, 6 daughters, 12 grandchildren, 6 brothers and 3 sisters.

CONTRIBUTIONS

For General Conference Treasury.

By Herold cong., Bessie, Okla., $6.50; Canton cong., Mondridge, Kansas. $4.50; Bethel cong., Mt. Lake, Minn., $12.15; Colfax, (Wash.,) cong., per Rev. P. R. Aeschliman, Almota, Wash., $2.50; West Zions cong., Moundridge, Kans., $10; Alexanderwohl cong., near Goessel, Kans., $39; Nordstern cong., Lanigan, Sask., $6; Burrton cong., Burrton, Kans., $6; First Menn. cong., Newton, Kans., $12.50.

Respectfully submitted,
C. F. Claassen, Treas.

For the Charity Fund of the Western District Conference.

From the Kidron cong., per H. C. Koehn, Okla., through Prof. G. A. Haury, $7; from P. Hiebert through Peter Lohrentz, per H. P. Krehbiel (money advanced by the charity committee, returned to the treasury), $20.

Respectfully submitted,
C. F. Claassen, Treas.

NEWS OF THE WEEK

NO OPPOSITION TO FIRST MEASURES FOR DEFENSE

Washington, Feb. 7. — Speaker Clark and Republican Leader Mann fought side by side in the house today for adequate national defense. With party lines obliterated, most of the members followed their leaders and two navy measures passed without a dissenting vote. One, to provide for adding three hundred midshipmen to the entering class at Annapolis next July, passed 173 to nothing, and the other, to equip navy yards for construction of battleships numbers 43 and 44, passed without a roll call.

Mr. Mann tried to put the anti-preparedness advocates on record by calling for a division on the naval academy bill, but there were no negative responses.

The appearance of Speaker Clark on the floor to champion preparedness measures aroused wide interest. Rumors persisted that he would take active charge of the fight to increase the army and navy, Marjority Leader Kitchin having joined the opposition.

Immediate improvement of the navy by designing new battleships along the lines of the best now in use, doubling the membership of both Annapolis and West Point, creation of many additional regiments for the army and short term enlistments to produce a reserve were among suggestions made by the speaker. He said he expected to discuss the subject of preparedness generally soon.

NAVAJO INDIANS READY TO GO ON ANCIENT WAR PATH

Flagstaff, Ariz., Feb. 7. — The Indians on the Navajo reservation in northeastern Arizona are threatening to kill all the white inhabitants of Tuba, and burn the government buildings here, according to William Dubree, superintendent of instruction of the Indian school at Tuba, who arrived here today with information concerning the threatened uprising. The few Caucasian families living at Tuba have but a small amount of arms and ammunition with which to defend themselves, he said. Tuba is in the desert about 90 miles north of here.

Phoenix, Ariz., Feb. 7. — Five thousand residents in the northeastern portion of Arizona are alarmed over the reports that the Hopi tribe of Navajo Indians were threatening to go on the "war path" according to reports received here tonight. Approximately 25,000 Indians are living on the Navajo reservation, but it was not known what proportion of them were involved in the threatening uprising.

The Hopis became angered, it was said, when one of their number was shot and killed several days ago by police officers. The Indians opened fire on the police when they attempted to arrest a fellow tribesman and one was killed by the officers, according to information received by Thomas Flynn, United States district attorney.

BIG FLOODS THREATENING THOUSANDS IN WEST

Little Rock, Ark., Feb. 6. — The rapidly widening lake in southeastern Arkansas formed by the flood waters of the Arkansas river pouring through breaks in the levees had engulfed a score of towns tonight, leaving several thousand persons homeless. Sexteen lives have been lost in the last few days and damage that probably will run into hundreds of thousands of dollars has resulted in the rich farming territory.

Still greater damage is feared if the Mississippi continues to rise as in the last few days. All day the seven hundred men who remain in Arkansas City toiled in an effort to strengthen the levees against the fast rising waters The narrow stripp of levee is the only land in sight there. On one side the river is swollen until its surface is fifteen feet above the level of the town. On the other side is the great flood lake, nearly forty miles long and twenty miles wide.

LUSITANIA MATTER NEAR FINAL SETTLEMENT

Washington, Feb. 6. — President Wilson and Secretary Lansing are expected to confer tomorrow on the latest tentative draft of the communication the German government hopes will bring the negotiations over the Lusitania disaster to a satisfactory termination. Information that the outlook for an early settlement of the case again was promising was received tonight from various diplomatic and official sources.

The president has had the tentative draft before him since Friday night. In it German officials say the Berlin foreign office has gone as far as it possibly can to meet the position of the United States. From high diplomatic quarters tonight came the statement that Germany believes that she has, with the exception of making an out and out disavowal of the Lusitania sinking, which she considers impossible, conceded every desire of the United States and that the tentative proposal materially strengthens the assurances already given in the negotiations over the sinking of the steamship Arabic.

Washington, Feb. 8. — "The United States and Germany are substantially in accord," high administration officials asserted today. This declaration was made after Pres. Wilson had conferred with Secretary Lansing over the latest draft of Germany's proposed note on the Lusitania and immediately afterward had taken up the matter with the entire cabinet.

High administration officials said that the case could not be regarded as finally settled, but that it was hoped a settlement might be reached during the conference between Secretary Lansing and the German ambassador, although that was not absolutely certain. It was understood that the exact wording of the communication submitted by Count von Bernstorff was not in entire accord with the views of the President and the cabinet.

APPAM CONSIDERED AS PRIZE BY WILSON

Washington, Feb. 6. — President Wilson is understood to hold the opinion that the British steamship Appam, brought into Hampton Roads by a German crew, must be considered a prize of Germany under the Prussian American treaty of 1828. It was stated tonight that this accords with the view of the state department.

The president has not had an opportunity to discuss with Secretary Lansing the details of the case and therefore no final decision has been reached.

GENERAL VILLA IS THREATENING CHIHUAHUA CITY

Havana, Feb. 7. — Colonel Hipolito Villa, brother of General Francisco Villa, was arrested today at the request of William E. Gonzales, American minister to Cuba. Villa is charged with damaging the railroad near El Paso. He was placed in jail to await extradition proceedings.

El Paso, Texas, Feb. 7. — Fears that Chihuahua City will be attacked by forces led by General Francisco Villa are general in that city, according to persons reaching here today from the south.

Among the reports circulated in the city, they said, was one that Villa has vowed not to shave till he can do so in Chihuahua City. Ranchers in the vicinity of Santa Clara are said to have brought this story to the capital. A number of foreigners are preparing to leave for the United States as soon as they are assured of adequate protection, they said they had learned.

CANADIAN PARLIAMENT BUILDING DESTROYED

Ottowa, Feb. 4.—The historic Canadian parliament building was destroyed last night by a fire reported unofficially to have been caused by the explosion of a gas bomb or an infernal machine. Two women, guests of the wife of Speaker Sevigny, were overcome by smoke and perished. Several policemen and firemen were buried under debris when one end of the building collapsed. The number of persons taken to hospitals had not been determined early this morning. Frederick Pardee, chief liberal whip, and William S. Loggie, a member of parliament from New Brunswick, are missing, and it is feared they have lost their lives.

It has been established that the first of flames in the reading room of the house of commons was preceded by at least one explosion and probably two. The force of the concussion was so severe that persons standing some distance away were hurled to the floor. A rigid investigation to determine the cause of the fire has been undertaken by the Dominion authorities.

The flames spread with such amazing rapidity that the Ottowa fire brigade was utterly helpless to cope with them. Aid was sent from Montreal on a special train but at 1 o'clock this morning the fire was still raging.

The loss cannot be estimated in money. The building was valued at about $5,000,000. But the contents are of inestimable value. There was no insurance.

Ottawa, Ont., Feb. 5. — The greatest roundup of aliens since the beginning of the war was ordered by the Canadian authorities today. The Dominion police have been ordered to apprehend all foreigners who left Ottowa Thursday night, when the parliament buildings were burned.

The general belief in Canada now is that the fire was started by German plotters. Sir Robert Borden has indicated he is convinced the fire was incendiary.

CITIES ON GERMAN COAST PREPARED FOR RAIDERS

London, Feb. 7. — A dispatch from Copenhagen says that the Kiel authorities have published a warning concerning the action to be taken by the population of that German port in case of an aerial raid. A steam siren, the warning says, will give notice of the raid with a series of short shrieks lasting two minutes and a similar notice will be given when the raid is over.

Except on the front in Belgium and France, little fighting has been reported. Paris tells of the bombardment of German positions near Het-Sas and Steenstraete, in Belgium, the destruction of a German block house between the Oise and Aisne and of effective work by French batteries in the Artois and Champagne regions. French shells on the former sector caused powerful explosions northeast of Arras and a great fire in the Champagne near Challerange.

The Germans have been busy with their artillery against the British around Loos, while the British in return have bombarded the German trenches near the Ypres-Roulers railway.

The Vienna war office reports the situation unchanged on all fronts where Austro-Hungarian troops are fighting.

Nothing new has come through concerning the reported concentration of troops of the Teutonic allies in the region of the Greek border.

The semi-official Overseas News agency of Berlin says there are now 1,429,171 prisoners of war in Germany. This number, it is declared, does not include prisoners the Germans left in Austria-Hungary.

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NOTES AND COMMENTS

The latest effort at Mennonite colonization is in Lake Charles, Louisiana, where a number of brethren have already located.

The Schwenksville (Pa.) congregation is making plans for recarpeting its building, purchasing additional land for its cemetery and the introduction of the envelope system.

A Mennonite congregation with 46 members was recently organized in Dubois, Idaho. The congregation is still without a minister but its interests are looked after by the deacons whom they have chosen.

Bertolet's church, Pa., has made an arrangement by which its morning services will be held in the meeting house but its afternoon services will be held in the Old Folks' home, which is only a half mile away and is located on the main road.

Bro. H. A. Alderfer has been re-elected superintendent of the Souderton (Pa.) Sunday school. The school reports having had a very flourishing year. The Souderton church is planning a series of evangelistic meetings for the near future.

The Salem church of near Ruff, Washington, which has a membership of 50, has been served, off and on, by the Brethren S. S. Baumgartner of Pratum, Oregon, and P. R. Aeschliman of Almota, Wash. It is making efforts to have these brethren increase the number of their visits.

A conference of nation-wide interest will be held at Atlantic City, June 2–5. Last April representatives of Young Men's and Young Women's Christian associations, the Laymen'sMissionary movement, Missionary Education movement, the various Brotherhoods and Young People's movements and the Home Missions Council gathered at Atlantic City at the call of a special committee of the Federal Council of the Churches of Christ in America. As a result of this conference a new commission, representing all these interests, was formed and is known as the Commission on Federated Movements. Mr. Fred B. Smith is the chairman of this commission, Rev. B. Guild is executive secretary and James A. Whitmore, field secretary.

This conference instructed this commission to call another conference during the coming year that these organizations, doing inter-church work, might all become acquainted with one another's plans and purposes and with one another's working forces.

Each organization participating will present its work by public address and exhibits. A committee on suggestions will review all plans of work considering all cases of overlapping and overlooking, if any. It will also consider what united efforts can be made in strategic places or in emphasizing a particular message.

Addresses dealing with different phases of the world task of the church will be made by John R. Mott, Robert E. Speer, Joseph E. McAfee of New York City. Rev. William J. Williamson of St. Louis, and Raymond Robins of Chicago.

"The idea of any class of people being predestined and hopelessly chained to poverty and misery is repudiated once and for all. When family life is abnormal there must be some reason or reasons for it—reasons for the most part that are ascertainable and which past experience has proved in some measure to be removable."

That is the point of view taken in "The Charities of Springfield, Illinois", a recently published report by Francis H. Mc Lean, general secretary of the American Association for Organizing Charity.

The facts brought to light show that as many as 1,764 families in Springfield, a city of 60.000 people, were known to have received some kind of charitable aid in 1913, the year studied. This was in addition to an average daily population of 140 children in the four institutions caring for dependent children.

The chief factors in making these families dependent or abnormal were found to be tuberculosis, sickness other than tuberculosis, widowhood, irregular school attendance, desertion and intemperance. Unemployment, non-support, mental deficiency, crippled condition, and blindness were also factors of importance in producing abnormal conditions.

The treatment provided for these needy families comes in for a good deal of discussion in the report, and general principles and methods to be adopted are set forth in detail. Throughout the discussion, the dominant note is emphasis upon being efficient and patient and thorough in the neighborly and friendly aid provided for those in need—one feature of the efficiency being the endeavor not only to relieve in emergencies but to remove causes of distress. These seem to be among the chief motives back of the organized charity idea.

The chapters on children will help any friendly visitor or institution in valuing rightly the equipment and administration of orphanages and other children's institutions; and in another chapter attention is given to conditions reasonably to be expected in homes for the aged poor, with considerable discussion of conditions in the county poor farm. While giving credits where credit is due, the report also points out matters neglected in many institutions.

The value of this Springfield charities report is more than local. Mr. Mc Lean has presented his Springfield facts and problems in such a way as to illustrate the principles upon which modern preventive charity is founded. Subject to the variations in local problems his charity volume becomes a popularized statement of why and how charity work is "organized" and how it thereby may be made more efficient and therefore more hopeful to the needy, not only in this typical American city, but elsewhere.

MINISTERIAL MEETING

The ministers of the Eastern District Conference of the Mennonite church held one of their pleasant periodical meetings on Monday afternoon and evening in Bethel Mennonite church, Perkasie. The following ministers were present and participated: H. G. Allebach, president; A. M. Fretz, secretary; H. W. Shelly, D. J. Brandt, J. W. Schantz, Victor Boyer, E. S. Shelly, N. B. Grub, and Linford Foulke. Deacons present were: U. S. Stauffer, Allen Bleam, James B. Funk, and several others from a distance and many members of the local church were present. The meeting was very interesting and profitable.

"The Purpose of Preaching" was announced as the first topic for discussion. D. J. Brandt presented a well prepared paper. The audience, by unanimous vote requested the writer to have it published in the "Mennonite", the English church paper. The secretary will not mutilate it with extracts; readers are asked to look for it shortly. A. M. Fretz opened the discussion with the following outline. Preaching is generally considered a part of worship, so its purpose must be the same as the other features of divine worship—to glorify God; to give and receive spiritual blessings. Its purpose is saving the unsaved; hence it must use the Gospel which is the power of God unto salvation.

Its purpose is feeding and nourishing, hence we must use the same Gospel which is at the same time milk for the child and strong meat for the adult. The subject was further interestingly discussed by all the ministers present.

"Keeping in Touch With Our Scattering People," was the subject of an address by N. B. Grubb. "This," said the speaker, "is a very difficult problem. Pastors ought to keep in touch with scattering members and see that if too far distant from the home church, they identify themselves with some other church nearest to them, if possible of our own denomination; if none of our own churches is convenient, then some other denomination.

Pastors in communities where such scattered members live, ought to be informed of the fact and should try to bring them into the church, if not immediately as members, at least giving them

a church home and an opportunity to work. V. B. Boyer continued the discussion of the topic along the same lines, the other ministers present also participated. Rev. Schantz urges his members moving from the home church to locate, if possible, somewhere where there is a Mennonite church. The matter of organizing more city missions was advocated.

The discussions were interspersed with good music. A few quartets were sung. Rev. H. W. Shelly and C. F. Myers sang solos. The evening session was opened with a brief song service. Rev. Brandt read II Kings 7:3-11; Linford Foulke and V. B. Boyer preached short sermons, the former on Isa. 57:15 and the latter on V. 9 of the opening lesson. The presiding officer made a few closing remarks.

The annual business sessions of the Conference will be held in May at Roaring Spring, Blair Co. It is probable that a similar ministerial meeting will be held at that time. **A. M. Fretz,** Sec'y.
Perkasie, Pa., Feb. 10.

HOME MISSION

Encouraging activity is being developed in the city mission which was established a few years ago in Chicago through the Home Mission board by City Missionary W. W. Miller. The appended report of Bro. Miller gives an instructive glimpse into the conditions existing there. The lack of a suitable chapel is felt as a great obstacle by our missionary. The board has now resolved, as soon as the necessary means shall have been contributed by the mission friends, to remove this obstacle by the purchase of lots and the erection of a chapel. **H. P. Krehbiel,** Sec'y.

Chicago Mission.

Just two years ago we rather reluctantly gave up our very pleasant pastorate which was ours to enjoy for nearly seventeen years at Pulaski, Iowa, for the work here. And while it has not always been sunshine and things have not always come our way, the great Rewarder of them who diligently seek and trust Him, has been with us and beneath us, and around us, and in us all along the way. Silver linings could be very distinctly seen on every dark cloud if we only took the pains to look for them; and very plainly could be heard those precious words, "I am with you alway," if only we chose to listen. After locating at 63rd and Halstead streets for a little more than one year, where many blessings of the choicest and best were ours, we, for reasons given in a former article, moved to our present location, 7130 So. Ashland Ave., where the work has grown in numbers and interest beyond our fondest expectations in this short time, taking into consideration the very many seen and unseen difficulties that naturally attend any new work of this kind in a great city like this. "God have mercy on hinderers. We must rebuke them. God have mercy on the hindered. We would arouse them." Not many conversions thus far, but that is not the business of the church, to convert, but to point the world to God who loves them; to Jesus Christ who died for them, and to the Holy Spirit, who convicts and converts them. This we have had the great privilege to do, leaving the inner and unseen results with Him.

For three months we have had a women's meeting on the first Thursday of each month. To these meetings the mothers of some of the children that come to Sunday school are present and helpful Gospel messages are given them. The meetings have been quite well attended. A live C. E. society is now in full blaze. The number of enrolled active members to date are fourteen. This service which immediately precedes the regular preaching service on Sunday night, is proving to be an interesting drawing card for the young people and a very helpful introduction to the services that follow. Our S. S. is interesting and on the increase. On Wednesday evening of the week of Christmas a very interesting and profitable program was rendered to a gathering that filled the hall to the door; not all could be seated. A very wholesome impression was made upon the hearts of the parents who were there. One man, a policeman, whose little boys attend our Sunday school, said to me a few days after that he was very much surprised to see such services rendered by those, many of whom had only been gathered from the streets a few months ago. He expressed his willingness to come to the evening services sometime soon. Many others expressed themselves as deeply impressed with the work of the children; thus we are slowly but surely getting into the good graces and confidence of the parents whose souls we hope to see saved. A number of homes among the poorest were made glad on Christmas eve by presenting them with dressed chickens sent to us by members of the Pulaski (Ia.) congregation. The first family I thus visited was an Italian family, consisting of six children, the youngest only a few months old, one girl, Rosa, is crippled with curvature of the spine; the father is not strong, has tuberculosis of the lungs, is out of work at present, so are dependent upon public charity; their children are among our Sunday school scholars. The second, a widow with five children, the oldest nine years, the youngest nine months—I wish you could have seen how appreciative she was; how nobly she is endeavoring to keep her family together; she comes to our Sunday evening services, the children are in our Sunday school. The next was that of an old grandmother who is taking care of her son's children, the wife and mother having died some time ago. The grandmother works every day, besides caring for those children. The three children met me at the door, the grandmother had not yet come home from her work. How grateful those children were, they just continued to thank me for this Christmas roast they had not dreamed of till I bade them goodnight. The following Sunday two of the children were in our chapel for the first time. All the other members of homes visited responded likewise. These are a few examples of the few poor in our district. The work is growing. Our hall will soon be far too small for efficient Sunday school work. We are still praying and hoping that some one will soon, through the kindness of their heart, make it possible for the board to erect a suitable chapel here in memory of the donor.

Yours for service,
W. W. Miller.
1467 W. 71st Pl.

CORREPONDENCE

..Wayland and Noble (Iowa) Churches.—The annual business meetings of the congregations were held as usual on the 1st of January. Never in the recent history of the church have more harmonious business sessions been held. There seemed to be but one thought in the minds of those present and that was to plan for things that would mean progress and development. This is as it should be at all times. There are things sometimes that some of us deem unnecessary, or think that they come up at the wrong time, or too soon, and sometimes we do not all understand the need of them at the same time. The Christian spirit dictates that we honestly try to understand the need of them and then do all we can to help them along. Or, if after studying the matters carefully, we decide that they are not needed then try to find some honest reason why not. When the business meeting, after careful deliberation, has decided, then all of us should lay aside our objections to that decision and do all in our power to embody the resolutions in action.

The visiting ministers during the month of January were, Dr. S. K. Mosiman, president of Bluffton college, and Rev. M. M. Horsch of Upland, Cal. The former spoke on the opportunities and development of Bluffton college; the latter on the claims of our mission work. The weather and the grip combined in both cases to make our audiences smaller than we should have liked to have had them.

The organized class of young men in the Wayland church gave a banquet on January 18. The menu was well worthwhile and was highly appreciated. The things even better than the eating were the toasts, or especially the address delivered by Prof. A. W. Hadley, secretary of the Community Y. M. C. A. of Washington. He spoke of the "Mastery of Life" and held the attention of the banqueters. He skillfully pointed out the things that help young men in gaining self-control and mastery of self, and pointed out the things that prove pitfalls and undermine the faculties and make a man simply a tool to his own passions and habits and go far in making him lose out in the struggle of life. It was a splendid address. Prof. Jacob Roth was toastmaster and did his work admirably. The pastor followed Prof. Hadley with a brief talk. Prof. Tiede and his high school orchestra furnished music for the evening. There were thirty-nine young men seated at the banquet. These affairs pay large dividends in good fellowship and making clear the better aims of life.

In his address, on January 9, Dr. Mosiman traced the interest in education through our church history and told especially of the development of our colleges in the last twenty years. For many years, our young people have been dependent on the colleges and universities of other denominations and various states for their higher education. This was largely because the denomination was scattered so widely and none too strong. Our ministers in active service have received most of their theological training in seminaries of other denominations. We have men from Congregational, Presbyterian, Methodist, Reformed Episcopalian, Reformed, Evangelical, and other seminaries in the active ministry. Bluffton college and Mennonite seminary has been the answer to a long-felt want for an institution of our own that could rank with the standard colleges and give a theological training. The splendid faculty at this institution, and the equipment, though still meagre enough, enables us to do the work of a standard college right now. The thing that is still lacking for this college to be recognized as standard is the endowment. Dr. Mosiman brings to the institution a broad scholarship, a consecration of every ounce of his strength and means, and a faith that will not be shaken in the most trying moments, and he will, by the help of God, get the endowment. We want to hold up the college and the president in our prayers, and if God ever gives us the opportunity to help otherwise, we want to be prepared to do it. Giving a boy or girl an opportunity for education is worth more to them and to the world than giving a farm, for it gives them a wider outlook on life and increases their capacity for work and service.

THE BOY AND HIS COMPANIONS

It it a rude and sometimes a sad awakening which comes to many a mother when she first discovers that her boy is a gregarious animal. In her own heart the strongest of feelings has been her love for the boy, and then suddenly to learn that on his part there are elemental forces and impulses that outweigh his appreciation of her love and sacrifice is a shock that seems well-nigh cruel. He may be foremost in her life, but she is not first in his. Such a moment is almost critical for both. To him the call of his fellows is as natural as the call of the wild to the wolf or as the flocking together of birds of a feather.

"I am completely baffled," said the young mother of a four-year-old, "by my boy's running away. I have tried punishments, I have tried rewards, but nothing seems to cure him. The sight of the neighbor's children will draw him every time in spite of all I can say or do."

"Cure him?" The young mother might as well have tried to "cure" her boy of hunger or of breathing. Stronger than his fear of punishment or his love of rewards was his instinctive desire to be with others of his own age. Her only reasonable course would have been to recognize the inborn impulse of her boy and wisely to have directed it, without attempting to eradicate the ineradicable.

Strange as it may appear, it is right here in this failure to recognize the nature of her boy's longing for companionship, that more mothers than we think fail and more boys than we know are harmed. Her knowledge of the possible corrupting of good morals and manners was less than her ignorance of an evil even greater—the lack of contact and attrition.

A young lawyer thirty years of age, a college man of parts and promise, of excellent physical appearance and bearing, said to me not long ago, "I am satisfied that my work is never going to tell very much."

"Why not?" I inquired in surprise.

"I'll tell you. I know my law books fairly well, but I don't know men. It's too late for me to begin," he added hastily, as I started to protest. "Here I am thirty years of age and ought to have begun when I was five. I was an only boy and my mother never let me play very much with other children. She thought she was going to save me from contamination, but what she really saved me from was being normal. She was always good to me and generous beyond her ability, but no one will ever understand what I suffered when I went away to college. I wanted to be liked, and I think I had it in me, too; but from the very start I was 'queered.' If my mother had not kept me from playing with other boys I shouldn't be where I am now." There was a note of bitterness in his voice which the smile on his face could not conceal; and hardest of all was the knowledge that what he had said was true.

And not only for the boy's pleasure, but also for the very best part of his education, does he need his fellows. There is nothing like the brutal frankness of boys with boys, and it is in such associations only that he learns what he is really worth. Defects, which the father ignores or the mother condones there are called by their true names. If the boy has been coddled at home, his mates generously provide the antidote. If he has been unduly praised, it is certain the weakening process will not be continued by "the fellows." If he had his own sweet will by vigorous and sometimes compulsory methods he will be compelled to recognize the rights of others.

Whatever may be the later successes or failures, one thing is certain—that no one ever passes for what he really is worth as does a boy with his own crowd. In all this world there is no such exact and ideal justice found as in the dealings of boys with boys. Even in the nicknames they so freely bestow upon one another, the same law of innate, almost instinctive justice prevails, for boys are like the original savages bestowing the name upon the individual which he has earned, and no other; and the name which at last is bestowed is far more likely to be the true name than the one which, after diligent search, was given by the father and mother.

Mercy is a quality which in most boys has to be cultivated. Justice, however, is immediate and instinctive. Not how fine a lad, how good a ball player, how excellent and lovable a boy his mother is certain her boy is, but the measure of regard "the other fellows" have for him is, in most cases, the true test. Without such testing and candid judgment few men are prepared for the later struggle of life.

"What are those boys quarreling about?" demanded a woman who was calling at a friend's home one summer day. Through the open window had come the noise of a dozen boys who had assembled for play in that natural rendezvous of all normal boys, the barn of a neighbor.

"Quarreling?" laughed the woman of the house. "They are not quarreling at all. They are playing hide and seek and, incidentally, are candidly and somewhat noisily, I confess, giving one another the benefit of their opinions. They would be greatly surprised should you accuse them of quarreling. I don't believe there's a thought of unkindness in all their clamor. It's as natural for boys to shout as it is for puppies to bark."

Not long ago a widow brought her only boy — a well grown, handsome lad of fourteen — to enter him in a well-known school for boys. "He needs a man's hand now," she explained to the head master.

"Where has he been in school?" inquired the master.

"He has never been in any. I have always had tutors for him."

The head master smiled (in his experience the name of the new boy was legion) as he said "He may need a man's hand, as you say, but he needs a great deal more the hands of the boys. Leave him and we'll see what can be done."

"But," protested the mother quickly, "that's just what I wanted to speak to you about. He hasn't been used to boys and I am afraid their ways may annoy him."

The boy was placed in the school, and within three days his "education" at the hands of his schoolmates began. They nicknamed him "Prink" and then proceeded to upset his bed and room daily. They put him at first base and "fired" balls at him till his hands were swelled and sore. They tripped him when he was not expecting it, they "bothered" him in countless ways. Even the younger boys looked upon him as legitimate prey.

At the end of a week "Prink" came to the head master with complaints. "I don't like it here. My mother has written me that I can leave if I want to."

"Yes," assented the head master, "that's true. You may leave. That may be best."

"I can't stand the boys," declared "Prink" almost in tears.

"Did you ever think that they couldn't stand you?" inquired the head master kindly. And then, in response to the look of astonishment in "Prink's" face, he continued. "You see, the boys here have an idea that you are not up to their mark. Your ways are more like a girl's, and this is not a girl's school, you understand."

"What can I do?" said the lad.

"You can be a boy and like boys. If the boys muss up your room, put them out. Above all, don't show that what they do annoys you. It will be hard but you can do it. Be one of the boys, as well as one with them. Try it for three months. If at the end of that time you still want to leave, you can then run away from it all. That's what every coward does."

"Prink" remained through the year, but when the summer vacation came his name had been changed to "Pat". The change in his nature had been even more marked. He had learned some lessons not outlined in the curriculum, and his teachers had not been members of the faculty only.

Excellent and necessary as the companionship of other boys may be still there are evils which must be guarded against and perils to be avoided. A young boy ought not to be permitted to have older boys as his companions. And yet who does not know the persistance of the younger in this very direction? He may be teased and tormented, by some strange fatality he is "it" in every game, he is the fag of the crowd, and then, despite all his sufferings he will be eager the next day to go right back to the boys who have made life a torment for him on the preceding day. Strange infatuation, but one we all recognize and know. — Everett T. Tomlinson, in the Woman's Home Companion.

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EDITORIAL

Attention is being called to the fact that not so many young men are going into the ministry as a vocation as formerly. Some people find reason for alarm in such a state of affairs. We don't. The ministry is a calling from God. Men ought not go into it as they do into business, or, as they would learn a trade, with an eye to the advantages that are offered. The ministry need not offer any worldly advantages. God doesn't bribe men with an offer to give them plenty, or make them successful, or make it easy for them. God calls men, then He sends them, sometimes as sheep among wolves, sometimes to lives of poverty and humiliation. The world of the Christian is one of cross-bearing and the cross of the true minister, who is an example and a leader to the flock, may often be a little heavier than that of the rest, but it may be reasonably expected that he has strength enough to bear it because he has the assurance, "My strength is sufficient for thee." Are there, then, no rewards for the faithful ministry and has it become the most unattractive of all callings? By no means. The reward on earth is doing right for right's sake and, after life, the eternal crown. What better reward can one expect for a life of consecrated service than the assurance that he has pleased God and been the means in God's hands of leading souls from destruction to eternal life?

Professionalism in the ministry of the church is the secret of many of the church's worst disappointments. Every Christian youth ought, in all consecration to God, offer himself for whatever service God has ready for him. It is right that young men should offer themselves to God for the responsible and glorious work of the ministry, but it is far from right for that youth to demand that God use him in the ministry of his church and guarantee to keep him in comfort, or even luxury for the little that he does for Him.

There is as much need as ever in the church for men in the ministry. Now that, in comparison with other callings, the ministry does not glitter with earthly advantages, it seems to us, the quality and tone of the ministry should rise. It only has room for the one who is ready to cheerfully make any sacrifice demanded and it shuts the door to the adventurer.

One of the evidences of the military spirit taking hold of the American people is to be seen in the crowds rushing to the moving picture shows of scenes taken from the war-ridden countries. In some cases the troops are shown in action. The promotors of these picture shows are either in the business of showing the world the killing-beds of Europe for the profits they make out of their morbid business, or they are backed by the powers abroad who are very anxious to gain the sympathies of the American public. In either case the motives are not right ones. Why should anyone want to make money out of miseries that are drenching half of the world in tears and blood? And why should any power want to make a show of their killing machines in order to be applauded? As a people, we of America, have our own destiny to work out without allowing ourselves to be drawn into the terrible conflict for which no one seems able to give a sensible reason. One thing we don't want is the military ideas and burdens of Europe. It is but a step from admiration to approval and a diet of war pictures tends to nothing less than an appetite for military might and activity. It is a sad comment upon the Christianity of some of those who profess to be followers of Jesus Christ, the Prince of Peace, when we see them not only going to look upon pictures of such misery, but approving of the things as well. We would recommend that such persons, if their appetite for blood must be satisfied, would, the next time they go to Chicago, apply at the office of the biggest packing house for passes to the killing department. Should they succeed in getting into the death chamber, there we would at least have the satisfaction of knowing that the slaughter of beasts and not of fellow human beings contributed to their pleasure.

The old proverb, "Out of sight, out of mind," is true in more ways than one. As we pass through the crowds in our great cities we may be impressed by the appearance of prosperity, health and happiness, but for every hundred persons who go to make up our population, a certain percentage is made up of the afflicted, the unfortunate and the insane. We seldom realize that there are many of them because we see so little of them and when we do see them, it is not in crowds, as is the case with the healthy and strong who throng our streets. In large cities they have their hospitals and alms houses where the worst cases of unfortunate humanity naturally are crowded together. These inmates are composed of the very poorest and the most helpless of human unfortunates. Certain incurable cases, the result of immorality and drunkenness and other excesses are only treated in alms-houses or institutions kept up by county or city government. It is to these places that many cases of extreme poverty, when other hospitals learn that they cannot cure them, are hurried. Usually these institutions are crowded beyond reasonable limits. Cities and counties are ready to run into debt to build parks and magnificent public buildings, but it is one of the hardest things in the world to get them to devote enough money to give the poor consumptive, blind, crippled or otherwise unfortunate pauper reasonable care.

If ever there is a horrible sight to be seen near the home of unthinking, the worst must be in the crowded public institutions, or, we should say, the public scrap heaps, where the many thousands are thrust to be kept until death mercifully takes them out of their miseries. Recently a Catholic priest, whom his church stationed in Philadelphia's almshouse to give the care of the church to those of his people confined there, came out with the statement that one out of every ten persons who die in Philadelphia die inside the walls of Blockley, which is the name by which the institution is known. The statement caused a sensation. People asked, "Can it be that out of one and a half million there are so many unfortunates who must die friendless and alone behind those gloomy walls? Public statistics were consulted and it was found that the priest had not overstated the case. That institution, crowded like a bee-hive with human misery, is the only place where the most distressed in the most prosperous and most American city have a right to crawl to die.

It's the result of our system, people say, when this and similar places in large centers of population are called to their attention. Well, if it is, there is something the matter with our system. When one-tenth of the population die crippled and incurable paupers there is indeed much the matter with the system. It does not provide a merciful and comfortable care for the poor and afflicted who can't care for themselves and it is a system which allows normal persons to bring themselves to such a state by lives of viciousness and sin. There is but one way to correct the vicious system of caring for helpless paupers in our day, it is the way that comes from thinking of and treating them in the spirit of Christ. Too many of such institutions are so graft-ridden that the care of the unfortunate inmate is but a secondary consideration.

HOW A SKEPTIC GOT INTO THE LIGHT

When Dr. Rainsford was in London he was visited by an old friend, professor in the University of Berlin. The professor was a skeptic, and the eminent preacher delivered a powerful sermon on Christian evidences, with a skepticism of his friend duly considered. As they walked together from the service to the home of the minister, he asked the professor this question: "What do you think of the claims of Christianity?" The man replied: "Christianity is beautiful, but I do not believe a word of it." Dr. Rainsford said: "Professor, do you not believe that possibly there is a God?" He replied: "Most certainly I admit the possible existence of God. I could not do otherwise and be reasonable." Then the minister asked: "Have you ever thought that since God created man he must be kindly disposed toward Him?" The professor replied: "If God created man, he certainly would be compelled to be kindly disposed toward him." The minister asked: "Have you considered the fact that if he is kindly disposed toward His creatures He must make a revelation of Himself to them?" The professor replied: "I have never admitted to myself that God has made a revelation of Himself to the human race; however, it is not impossible that He should do so." When they were at last in the study of the minister, Dr. Rainsford said: "Professor, have you ever asked God to reveal Himself to you?" The professor answered negatively. Then he was asked this question: "Are you willing to ask God to reveal Himself to you?" The skeptic was an honest doubter. Therefore he said he was willing to ask God to make a revelation of Himself to his heart, and added the statement that he would follow such a revelation. At the suggestion of Dr. Rainsford they knelt in prayer. When the minister finished his prayer he asked the professor to pray. He said: "O God—if there be a God; if the Bible is Thy Word, and Christ is Thy Son, and if a revelation of the truth be possible, make Thyself known to me and I will follow the revelation at any cost." Dr. Rainsford said the professor sprang to his feet when he had made that promise and said: "I see it! I see it! Jesus Christ is the Son of God! It is beautiful! It is beautiful!" — Evangelical Messenger.

AFRICA AND ALCOHOL

M. Paul Ramseyer of the Basuto Mission in South Africa describes the advancing danger from alcohol among the South African blacks.

"Many Boers are carrying on a profitable illicit trade among them. Fines of from £300 to £350 make no great impression, so lucrative is the traffic. The natives sell their cattle to get drink. When these are gone they have recourse to theft.

"On Sunday," writes M. Ramseyer, "I went to see the prisoners at Matatiele. There were twenty-one, twelve of them being Basutos. Six were condemned for assault, a dozen for theft of sheep or goats. All had committed these crimes under the influence of alcohol. Alcohol is the black's worst enemy. Those who sell it are the vilest men on earth. They should not be punished with fines, but with terms of from ten to twelve years' hard labor. The blacks cannot refrain from drinking. They are the merest children."

Another distinguished missionary, Mr. Donald Fraser of Nyasaland, describes beer "as the greatest enemy of the economic and moral welfare of the Nyasa natives."

General Gorgas, who has been invited to the Rand to advise with the great mining corporations as to the hygienic improvement of the Rand mines, is equally explicit:

"On the subject of alcohol for the native I believe that it is an unmitigated evil. It is in no way necessary for his health; in fact, is always hurtful. In the Panama zone prohibition has increased the efficiency of our working force so much that generally the men in charge of the laborers in the different districts have asked to have their districts included within the prohibited area. I believe that it would be best for the native on the Rand to have no alcohol at all."—Record of Chr. Work.

THE C. E. TOPIC.

Feb. 27.

Exterminate the Saloon! Why-How?

Were there a foul disease-breeding swamp located in the vicinity of a town it would certainly be a menace to the health and lives of all living in that place. Science has not only demonstrated that death lurks in such foul holes, but it has also found a way for eliminating the swamp and no community in its right senses would tolerate it. Money would be spent in doing it away and the space it occupied would be transformed into a healthy crop-bearing tract. Wherever the saloon is located it is a worse danger to the health, life, morality and spirituality of the community. It breeds sin, and sows the seeds of physical, moral and spiritual iniquity. The intelligent community not only will not want it, but will spare no money or offort in its elimination.

Suppose a gang of thieves were to make their headquarters in the heart of a community, what would be the result? Property would not be safe for an instant, the lives of every man, woman and child would be in danger and the boys and girls would surely be exposed to the terrible influence of the criminals who would laugh at law and do all in their power to defeat its purpose. To be sure no community would stand for a thing like that. The thieves would be rounded up and punished to the full extent of the law. But the saloon does stand for lawlessness. Criminals are made in it, they make it a gathering place and from it they go forth to do their harm to the people living about. The saloon gets money dishonestly. It prospers and fattens on money that belongs rightly to the support of women and children. It takes the wages of its patron, who should use his earnings in paying his honest debt. The thief goes there to spend his illgotten gains. Behind its closed doors are formed the conspiracies against the honor of men and the virtue of women. The city or town that stands for it has no one to blame but itself if its people are at the mercy of a band of conscienceless crooks and wrongdoers.

When contageous disease is identified the quarantine officials immediately take note and do all in their power not only to prevent its spread but to destroy it so that the rest of the population may not be smitten by it. But there are worse diseases than those that afflict the body. The disease of poverty, crime, lawlessness, when it gets hold of a community casts a blight upon everyone in it. These diseases develope from germs which the saloon harbors. They afflict body, mind and soul and bring death with them to all three. If it is important to protect the bodies of the people from dangerous and repulsive diseases, it is a thousand times more important to provide protection for mental, moral and spiritual afflictions. Abolish the saloon and the festering spots in which these germs breed will be eliminated.

Suppose a man should move next door whome the police thought it necessary to watch day and night because his whole record was one of crime and corruption, would anyone feel comfortable? Surely they would not. With such a neighbor any self-respecting man would do all in his power to compell him to move. Yet, here is the saloon, the officials, if they do their duty, will not allow it to go unwatched. Its record is so foul, it has to its credit the ruin of so many people and it has been so daring in its violation of the law that it cannot be trusted by anyone. If it is within the power of the decent, well-living people to put it out of business, is there a single reason in the world why they should not do so?

Suppose a store-house of dynamite were to be established right in the heart of your town, what might happen? All the things that might happen are so terrible that one thing certainly would happen, every person in the town would rise up and protest with all his might and do all in his power to get that store-house with its dangerous ware out of the way as quickly as possible. Place the best regulated saloon in a town, put it under the best management that the saloon-business knows and call it as respectable as it possibly can be, it still is a dangerous pile of dynamite. Somebody will get drunk and may do all the harm it is possible for a drunken person to do, some boy will take his first glass there, some wife's husband and some children's father will neglect them to spend their earnings there. The death-dealing, soul-destroying, poverty-producing rum will be just as effective for having been sold in a respectable saloon as it would be, when handed out in the lowest dive.

When a pack of wolves roams about the countryside the whole community rises up in self-defense and self-interest and does its best to exterminate it. If they were not put out of business, life would be in continued danger, and the live stock of the farmer would disappear. No community could afford to ignore a danger so near its door. What more like a pack of wolves could be a danger and a burden than the saloon-business that preys upon all it can reach and does damage in every direction? It must be dealt with as mercilessly as we would deal with a pack of wild hungry wolves.

How may the saloon be exterminated? The best way is to starve it to death. Make everyone feel that their welfare, spiritual, moral and physical is best served by entirely avoiding the use of the stuff the saloon hands out. This will happen when everyone is a Christian and does his Christian duty. The next best way is to vote it out. This has been a more or less successful method in many parts of the country and the movement is growing to the extent that we are led to believe that the saloon as a legalized institution is doomed. Another way, which if it does not immediately exterminate the saloon, is a step in that direction, is to see that the liquor laws already on the statute books of our states are properly and strictly enforced.

THE S. S. LESSON.

Feb. 27.

The Seven Helpers, Acts 6:1-7. Golden Text:—Gal. 6:2.

There are two impressive things revealed concerning the early church in the lesson which are remarkably like things as they are in our day. The church grew in numbers and there were discords and suspicions and dissatisfactions just as now. But it was not because of these latter things, but in spite of them the church grew, just as today the church keeps on growing and triumphing in spite of the many disappointments found in her ranks. The church grew then because of the good that was in her and the church today becomes mightier and mightier because she has something better than the world to offer.

In the days when the number of disciples multiplied there were certain helpful circumstances to warrant such a growth. The apostles were all there together with them and it was the united power of their testimony and enthusiasm and effort that made things move mightily. The ministry is not designed to serve individual churches only. Ministers

must if they are to obtain the full power of their influence, get together and speak and stand as one man for Christ and rightousness. Everyone was a spirit-filled disciple, had the touch of Christ's fire, he had the witness of His Spirit, he had and used the power which the Spirit gave and that was irresistable. Enthusiasm that comes from numbers and from all things going along well was theirs and they were making the best use of it. Times do not always contribute to great enthusiasm, but, when it is upon us we should use it to fullest advantage. Persecution also helped. Persecution is not a lovely thing as the world regards things but it is a blessed thing as Christ had long before revealed to His disciples that it would be. Times of persecution have always brought out the best things that are in the Christian. With persecution came sacrifice. It made the heart loving and the hand liberal. It placed the greatest worth on the things of God and the least worth on things material. The result of all this combination of circumstances was a sweet fellowship which blessed those who were in it greatly and made many of those who were without want to enter. If it grew then it was because it was nearer the pure church under proper conditions and when we get back to conditions such as existed at that time there will be a remarkable increase in the growth of the church.

In Jerusalem there were persons known as Grecians, that is, they were foreigners who spoke Greek. It did not necessarily imply that they came from the country of Greece alone, since Greek was spoken in other countries, just as today England is not the only country where English is spoken. Being foreigners they were naturally the poorest in the church which made itself poor by turning all of its property into a common fund. Widows in the East at that time, and even in our day, have no respectable occupation open to them if they do not have friends to care for them. This made it necessary for the church to give special care to its widows. Jesus imposed the care of the widowed upon the faithful as one of their special tasks. The number of those in the church who need to be assisted is a sign that the church is doing its duty by those who have a special claim upon it. The church made up of one class, say all poor or all rich, is obnormal. The church is a fellowship into which those in need and those not in need who can help them should enter. Every church should have a fund for the relief of its poor. If it has no such a fund it is a dead one. If it has such a fund, and doesn't use it, it is not doing its duty. If it has a poor fund and keeps it actively at work it is a live one.

There was dissatisfaction even at this time over material things. There is always a danger of such a trouble cropping out. Some will come after the loaves and fishes and there will be "rice Christians." But there are many who have a legitimate claim upon the generosity of the church and these must not be slighted because there are some unworthy ones. The fact that some people who don't deserve it have been profiting by the liberality of Christians is used by some as an excuse for not giving at all We should give wisely and carefully, but, when we find we have been neither wise nor careful, or have been imposed upon, we should not draw shut our purse-strings and make the worthy suffer for the sins of the unworthy.

The question of caring properly for the Grecian widows was a serious problem and excited considerable criticism but so long as human nature is what it is, serious problems will arise and unfavorable criticism will be had. Sometimes discontent has an excuse for expressing itself. With the best of intentions mistakes are frequently made that cause others to suffer. When such problems arise in the church they should be frankly and openly met and solved in the spirit of brotherly love. This the church of the disciples undertook to do at once so that things might be settled before matters grew worse. The reason that troubles often become so very serious is that they are let hang on too long before effort is made to settle them.

In meeting the question the apostles took the church into their confidence and told them of their difficulties and allowed them to select the assistants. The ministry of the church is one of leadership but there is no warrant in Scripture for an autocratic rule by the ministry. What there is of it in the church has been introduced by Rome at a later age. The apostles recognized that preaching of theWord and prayer was more important than attention to wearisome details which others might perform, perhaps better than they. A ministry that divides its time between the preaching of the Word and material interests has its effectiveness injured. A good business man or a social expert are all right in their places but the minister must draw the line between what is his special calling and what others can do just as effectively as he.

Certain qualifications are required of these servants. It is foolish, even in the church, to put persons to tasks for which they have no qualifications. The qualifications required here were honesty, wisdom and the possession of the Spirit. These qualifications hold good for church officials in our day.

The seven chosen, sometimes called deacons, are nowhere spoken of as deacons in the New Testament. They had Grecian names themselves. The church might have said, we will appoint Hebrews, to see that we are not imposed upon, but they appear to have placed the interests of these Grecian widows above their own interests. The seven were set apart by laying on of hands, it meant that they were thus set apart with God's blessing and the approval of the church.

The lesson concludes with the important statements: The Word of God increased. No wonder, all were preaching it and living it; the disciples grew in number, as the number of disciples always will when the Word is preached and lived; they were obedient unto faith; faith always includes obedience. Without obedience true faith is not possible.

DEATHS

Heil.—Mrs. Rebecca Heil, living with the family of Jacob Heistand at Chapel, Berks Co., Pa., died an Monday, Jan. 31, aged 91 years, 8 months and 6 days. The funeral took place Sat., Feb. 5, interment being made on the Lutheran cemetery at Old Zionsville, Rev. E. S. Shelly officiating. Text, Ps. 73:25.

CONTRIBUTIONS

HOME MISSION
For January.

Bethel congr., Great Deer, Sask., by J. M. Franz, $7.60; Peter Lohrentz, Moundridge, Kans., for city missions, $10; Herold congr., Bessie, Okla., for city missions, by P. A. Quiring, $16; Bethany congr., Freeman, S. D., by J. M. Wollman, $70; S. S. of First Menn. church, Aberdeen Ida., by I. J. Wenger, for general treasury and Los Angeles, each $28.09; Summerfield (Ill.) congr., by J. B. Baer, for general treasury and Chicago, respectively $20 and $25; Sewing society, Summerfield, for general treasury and Chicago, respectively $9 and $10; S. S., Summerfield, for general treasury and Chicago, each $20; Aletta Krehbiel, Clarence, N. Y., $5; Bethany S. S., Freeman, S. D., by A. A. Wollmann, $42.67; Bethel College congr., for chapel in Chicago, $20; Salem S. S., Munich, N. Dak., for city missions, by H. A. Thiessen, $25; Bethel S. S., Fortuna, Mo., by H. G. Loganhill, $22.11; West Zion Sewing Soc., Meundridge, Kans., for chapel in Chicago, by Mrs. J. M. Sudermann, $10; Christian congr., Moundridge, Kans., by A. H. Kaufman, $17.75; Halstead (Kans.) Sewing Soc., by Anna Dester, for general treasury, Los Angeles and Chicago, respectively $10, $5, and $5; Ebenezer S. S., Bluffton, O., for chapel in Chicago, by W. S. Gottshall, $100; Saucon congr., by H. W. Shelly, Quakertown, Pa., $12.05; Berne (Ind.) congr., for chapel in Chicago, by M. Horsch, $25; Canton congr., McPherson, Kans., by J. T. Wedel, $9.36; Cornelius Jantz, Ruff, Wash., $5; Girl's S. S. class, Halstead, Kans., for city missions, by E. L. Hirschler, $2.50; Menn. S. S. Woodlake, Calif., by D. E. Mohn, $5; Deer Creek (Okla.) congr., by J. H. Hohmann, $34; Bergtal congregation, Pawnee Rock, Kansas, by Jacob Rudiger, $18.50; Zions congr., Donnellson, Iowa, by C. A. Krehbiel, $21.83; Friend of missions, Donnellson, Iowa, $5; St. John's S. S., Bluffton, Ohio, by E. E. Miller, $29.25; Hereford Menn congr., Bally, Pa., by J. B. Funk, $22.77.

G. A. Haury, Treasurer.

THE EMERGENCY RELIEF COMMISSION.

For the Interned in Sibiria:—Hoffnungsfeld church, Moundridge, Kans., per John D. Schrag, $70.39; anonymous from Garden, Kans., per J. Lichti, $10; Salems Zions church, Marion, S. Dak., per Rev. A. P. Waltner, $25.40; B. W. Entz, Newton, Kans., per H. Landis $4; Bergtal Sewing Society, Korn, Okla., per Elizabeth Janzen, per J. Lichti, $30; K., Moundridge, Kans., per J. Lichti, $5; P. P. Janzen, Goessel, Kans., per J. Lichti, $5; J. C. Graber, Pretty Prairie, Kansas, per J. Lichti, $80; surplus from S. S. treasury of Inman, Kan., $11.20; from Christmas grogram given by children of Inman, Kans., $2.00; J. B. Reimer, Inman, Kan., $2.50; all of Inman, Kans., per J. C. Dyck, Buhler, Kans.

Suffering Mennonites in Poland.—Anonymous, Breatice, Nebr., per J. G. Ewert per J. Lichti, $5; Corn. Siebert, Lushton, Neb., per J. Lichti, $5.

Suffering Mennonites in Galicia.—B. W. Entz, Newton, Kans., per H. Landis, $3; G. A. and Anna Linscheid, Busby, Mont. $10.

For Mennonites. — Deer Creek church, per J. Lichti, $17.75.

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Ummel's Orphanage—Grace church, Pandora, O., per J. G. Regier, $5; K., Moundridge, Kans., per J. Lichti, $5; Katie E. Krehbiel, Donnellson, Iowa, per J. Lichti, $1.

For Widows and Orphans in Germany and Austria:—B. W. Entz, Newton, Kans., per H. Landis, $3; Katie E. Krehbiel, Donnellson, Iowa, per J. Lichti, $1; J. B. Dirks, Gotebo, Okla., per J. Lichti, $5; P. R. Voth, Gotebo, Okla., per J. Lichti, $5; P. H. Krehbiel, Moundridge, Kans., per H. Landis, $4; surplus from the S. S. treasury of Inman, Kans., $11.20; from Christmas program given by the children of Inman, Kans., $2; J. B. Reimer, Inman, Kans., $2.50; all of Inman per J. C. Dyck, Buhler, Kans.

Gratefully acknowledged,

P. P. Hilty,
Treas. Emergency Relief Commission,
Donnellson, Ia.

NEWS OF THE WEEK

WAR SECRETARY RESIGNS

Washington, Feb. 10. — Secretary of War Lindley M. Garrison resigned today because President Wilson would not "irrevocably" support the continental army plan, and because he opposes the administration's program of setting a definite time for Philippine independence.

President Wilson accepted the resignation and has not selected a successor. The president himself, probably will take personal charge of the administration's national defense plans in congress.

Assistant Secretary Breckenridge also resigned as a mark of loyalty to his chief, whose views he shared. The president accepted his resignation. Both take effect immediately. Major General Scott, chief of staff of the army, automatically becomes secretary of war ad interim.

It is known that one of Secretary Garrison's principal reasons for his conviction that only a federal continental army instead of a reorganized national guard, could be the main military dependence of the nation was his belief that some day the United States may be called upon to defend the Monroe doctrine, and that in that event he foresaw that the national guard might not be available for use outside of the United States before a declaration of war.

KANSAS WOMAN CANDIDATE FOR CONGRESS

Dr. Eva Harding, a physician of Topeka, Kan., is a candidate for the Democratic congressional nomination in the first Kansas district. Besides opposing militarism, Dr. Harding's platform includes national prohibition, nation-wide suffrage, mother's pensions for those who deposit money for this purpose with the government, a national rural credits law for farm tenants, a tariff for revenue, government aid in road building and the construction of public works to control the flood waters of the Missouri and Mississippi valleys.

HEAVY FIGHTING GOING ON

London, Feb. 10. — On both eastern and western war fronts the activity during the last few days has been more marked than for some time. Some movement of moment may be developing at the northern end of the Russian line, where the artillery play is reported as heavy and continuous, particularly in the neighborhood of Dvinsk. The Russians profess confidence in the security of their line there, despite the German heavy guns. In Galicia they are on the aggressive, and at one point report crossing the Dniester river.

In the west the initiative at present seems with the Germans, who are hammering on the French lines from time to time and making an occasional gain, notably near Neuville, not far below the Belgian border, and south of the River Somme.

German losses in the fierce fighting going on for nearly ten days for the Vimy hights and along the Somme, south of Arras, in northern France, have totaled 60,000, more than the British suffered in the September offensive at Loos, according to information received here today.

The fighting was proceeding with great fury in a heavy snowstorm, according to latest dispatches from Paris. The French made counter-attacks with great vigor near the Neuville-La Folie road, where the Germans reported the capture of half a mile of French trenches in Tuesday night's fighting. Their objective is the Vimy hights, overlooking the plain sweeping down toward the cities of Lens and Douai, held by the Germans.

Around Frise artillerymen on both sides are extremely active. French gunners have poured a blasting fire in on the village of Frise itself, pounding to ruins the few buildings that escaped previous bombardments. By mining operations and attacks with hand grenades the Teutons are seeking to improve their positions on this front, and severe hand-to-hand fighting has resulted.

Berlin reports that to the west of the town of Vimy the Germans captured French positions over a length of 800 yards. Paris admits that the Germans, after the explosion of two heavily charged mines, got a foothold in parts of a French trench, but says that they were driven out by hand grenade attacks.

Southwest of Vimy, in the vicinity of the road running from Neuville to Thelus, the Germans discharged another mine and then essayed an infantry attack against the French, which was repulsed.

Paris also reports that the French in a grenade attack drove the Germans from a small post between Soissons and Rheims and that the French batteries have badly damaged German organizations in the forest of Apremout, southeast of St. Mihiel.

Despite persistent reports from Dutch sources, military critics here do not generally credit the rumors that the Germans are about to deliver a hard smash against the allied lines. While fresh bodies of troops have arrived at the German front in Flanders, other forces have been withdrawn in the last few days. The opinion prevails here that the Germans are merely engaged in one of the periodical "reshuffling" processes.

The best information available here indicates that there have been no large transfers of German troops from other fronts. Petrograd has reported the withdrawal of Germans from a few sectors of the eastern front, but thus far none of these forces are believed to have made their appearance on the western front.

Berlin, Feb. 13. — Heavy fighting is in progress in Champagne. The German war office announced today the capture of French positions extending over a front of about 700 yards. In Flanders the Germans penetrated positions of the allies.

Constantinople, Feb. 13. — Defeat of the British in a battle near Korna, on the Mesopotamian front, was announced today by the war office. It is said the British were compelled to flee, abandoning their dead.

On the Caucasus front the statement says the Russians were driven from Turkish positions they had captured, sustaining heavy losses.

Paris, Feb. 13. — Five successive infantry attacks were delivered by the Germans in the Champagne, yesterday and last night, in an effort to recapture the positions recently taken by the French. The war office statement of this afternoon says the assaults were repulsed. Near Soissons, the Germans penetrated a French trench, but subsequently were ejected.

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13-1916

London, Feb. 13. — A dispatch to the Exchange Telegraph Company from its correspondent in Athens, says that it is confirmed in entente circles that Bulgaria has made overtures to the entente allies for a separate peace.

London, Feb. 12. — Increased activity is reported from several of the European war fronts, notably from the scene of hostilities in France and along the lines where Russians and Teutons are facing each other in Galicia.

The most important infantry operation on the western front occurred in the Champagne, where a French attack was carried through after prolonged artillery preparation, and according to Paris, some 300 yards of German trenches were taken. Berlin concedes a French gain in this territory, northeast of Massiges, placing the extent of the captured position at 200 yards.

Petrograd unofficially reports the Teutonic forces on the defensive on the three important streams along which much of the recent fighting in Galicia and nearby fronts has been conducted—the Sereth, the Pruth and the Dniester. Several breaches are declared to have been made in the lines of the Teutonic allies. While admitting that the immediate strategic results so far have not been important, the Petrograd advices record a belief that the Russian offensive has at least relieved pressure on the entente forces along other fronts.

WHY GREECE IS NEUTRAL

A Greek-American, on February 4, wrote this letter to a New York daily, requesting it to publish a communication from a member of the Greek legislature. Both follow:

"I take pleasure in sending you a translation of part of a letter which I received on Jan. 31 from the Hon. Theodore K. Pharmacopoulos, actual member of the Boule, (Greece's National Legislature.) and an uncle of mine, in which he tells me of the causes of Greek neutrality in the present war. By virtue of his office, we assume he is able to enlighten us on the subject. I hope you may be kind enough to publish the letter so that the American public may become acquainted with the reason for which Greece abstains from participating in the present war.

"I especially thank you for your advice and judgment about the sentiments and understandings of the Americans regarding the European war since they happen to be unknown to us, while on the other hand we are in need of America's public opinion on account of the commercial pressure which we incur on the part of England. As you know, the powers of the Entente believed that they could dispose of Greece's military force according to their opinion, and to this even Mr. Venizelos agreed. Their demand is summed up in that at the outset they wanted to undertake the enterprise against the Dardanelles by means of the Greek Army and, last, the reinforcement of the Serbian struggle.

"The general staff of our army early intimated to England, as the latter purposed to undertake the enterprise against the Dardanelles, that it was doomed to certain failure; nevertheless, they pointed out to England by what ways and means they would be able to take the Narrows, and under these terms Greece was ready to participate in the enterprise. But England in her egoism did not care to take under consideration the opinions of the Greek staff, and thus Greece did not participate in that struggle which failed so pitiably.

"And again, as to the question of assistance to Serbia it was pointed out to the Anglo-French that 300,000 soldiers were required, and with another 300,000 of the Greek army the Serbian resistance could be successfully reinforced. But either because England and France could not place an army of 300,000 on the Balkan front, or because they did not deem this number to be necessary, they left Serbia to be crushed. Greece, seeing this, insisted upon neutrality. However, these powers, attributing their failure to Greece's neutrality, press us in different ways by intercepting wheat and other necessities with which we are supplied from America, and by holding, under different pretexts, the Greek steamers, while the participation of Greece in the war under the terms of the Entente would have had no other result than the destruction of Greece like Serbia."

UNMARRIED ENGLISH MUST JOIN THIS WEEK

London, Feb. 12. — The Central News is authority for a report that all single men are to be called on to enlist next week. A royal proclamation is to be issued notifying all single men to attest. The Central News attributes the unexpected speedy summons to the colors to the many recent consultations between the minister of munitions and the war office. On February 3 King George signed a proclamation fixing February 10 as the date on which the military service act should be regarded as in force. All single men between the ages of 19 and 41, who were not exempt under the act, had until March 2 to attest.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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NOTES AND COMMENTS

The Mennonite church of the Hague, Holland, reports a membership of 1908 for the year closing with 1915.

In the recent floods in Holland many Mennonites living in the afflicted districts, particularly those living in the vicinity of Monnikendam, suffered severely. The authorities found it necessary to take over their church building to be used for relief work.

In the United Brethren church the first Sunday in March is observed as cash day, upon which occasion contributions are received for the benevolences of that church. Special efforts are made, weeks in advance, to interest the people and secure a large attendance. We are not in favor of too many special days coming in to crowd out the usual work of the pulpit but in this united effort to interest a whole people at one time in the work, particularly dear to their hearts, we see a suggestion which might be followed with profit in our own church.

The installation of the new Catholic arch-biship of Chicago was naturally attended with considerable ceremony, but that which should interest the Protestant most is the fact that with his taking office he assumes ownership of property said to be worth $50,000,000. This does not include legitimate ownership, such as churches, etc., but property held for investment, such as office buildings, etc. Were Protestants to go into the money-making business, and were a single individual to have absolute controll of so much wealth, the whole country would get excited about it, but what Archbishop Mundelein holds in Chicago is but a sample of what is held by Catholic arch-bishops in other cities, such as Boston, New York and Philadelphia.

Now that the war is on, the price of benzoate of soda is so high that the adulterers of food find it impossible to use it profitably. It has become a case where it is cheaper to supply the pure article than to "dope" it, but the crime committed against the health of the people in the interest of profits was never an economy. In many places it meant jail or at least severe fines for the offenders when caught. At any rate the most costly thing for any one to do is to conspire against the health and even life of the community. Where the officers of the law are "on the job" the "dopers" of food will get all they deserve.

Our secretary of state, Mr. Lansing, is said to have received two invitations to dinner for one Thursday evening, one was from a foreign ambassador and the other from a fellow member of his cabinet. He declined both. Thursday evening is the night when the church of which he is a member holds its prayer meetings and he would not allow social engagements to keep him away. The secretary set a splendid example. Many church members let things considerably less than a dinner with an ambassador or a cabinet member keep them away from prayer meeting.

You cannot buy immunity for any price for your boys and girls; you cannot buy safety as long as the saloon is opening its doors and inviting them in. As long as you permit these places, you may expect to furnish the material that goes into this ceaseless grind. In the name of common justice, and in the name of the manhood and the womanhood of our beloved land, in the name of the stainless homes of America, let your patriotism appeal to reason, let your conscience whisper in the ear of judgment and in the rectitude of your Anglo-Saxon manhood, in this hour of your country's need, register your votes against a continuance of the curse of the legalized liquor traffic.—Ex-Congressman George C. Sturgiss of West Virginia.

The recent acquittal of the editors of the Menace, an anti-Catholic paper, of the charge of misusing the mails, is hailed throughout the country as a vindication of the rights of a free press. The efforts of the Catholic powers to throttle anything that exposes their abuse of privileges or authority, are extremely dangerous to American freedom and the free exercise of religion. However, powerful as it may appear, the church of Rome has not yet arrived at that stage when it can control the free institutions of this country, and we are of the opinion that it never will attain such power so lang as Protestant Christians are awake and active.

MENNONITES, AWAKE!

(Communicated.)

Some unknown foe is coming to invade our country. Perhaps the Allies, maybe the Germans, even the Japs and the docile Chinaman have been suspected. America is helpless. We are without guns, forts, battleships, manhood. A fate worse than Belgium's awaits us. Awake. Mennonites, fellow citizens, and help save America!

In August, 1914, Socialism with its boasted panacea for the elimination of war failed and failed miserably. And from that gigantic failure Socialism will never be able to recover itself in the estimation of thinking people. It failed because it was not equal to the opportunity which Providence gave it to show the world of what stuff it was made. It failed because it did not believe in its own principles strongly enough to die for them if need be.

At the same time European Christianity (not Christ's) failed and failed just as miserably; and for the same reason. It was pushed aside as a plaything, for such it was in the hands of European statesmen and politicians for centuries past. And for its failure the finger of shame will always be pointed at the European Christianity of the 20th century. And justly so; for surely the professed followers of the Prince of Peace should at least have attempted to stop that awful avalanche before its momentum became too great. But because made of such poor stuff it was swept inside and crushed beneath the debris of the old world's destitution.

And now it appears our American Christianity has or is about to fail. Whether or no, will depend upon you, Mr. Citizen. We are at the parting of the ways. Are you going to surrender without protest or effort the historic policy that gave birth to our nation; that has blessed and made of her the happiest, richest, and safest country under the sun. For almost 150 years now this policy has secured for her freedom from outside attacks and from all entangling alliances, a policy which more than any other thing has made her "the land of the free and the home of the brave."

Wilson says he is now sure his "preparedness program" is going through. He is only worried now about financing this project. He should worry and so should you and I. No Schwab, nor Cramp, nor Morgan will pay for this. But Dick, Tom and Harry and George will have to foot the bill as always. Are you ready to pay $5 a head for yourself, wife and children? It means an increased tax next year of at least $20 for every average family of four persons.

It means, as General Wood has so frankly said, compulsory military service. Our volunteer system is tabooed as old-fashioned, inadequate and useless. They are going to saddle upon us the same old system that has turned Europe into a veritable hell.

And why? To prepare us to fight? No, bless you, indeed not! But to protect our country's honor, our homes, our institutions, etc. Why has not such preparedness protected Europe? It has not saved England, nor France, nor Russia, nor Belgium, nor Servia, nor Greece, nor Poland. Nor will it save Germany. She, too, will be destroyed by the machine of her own making.

Why, then, should we put our trust in that which has proven itself an historical failure? Why not try the simple doctrine (though it may appear foolishness indeed to those who perish) of Jesus Christ when He said, "Love your enemies and pray for those who despitefully use you"? If 42 C. M. guns can't crush our modern enemies, maybe love

could. Incidently it could not fail more desperately than guns. And if it should succeed, just think how cheap!

And we Mennonites are under special obligations to practice what we have been preaching. For centuries we have held to the doctrine of peace when to do so meant death. Now it may only mean ridicule perhaps worse, but no matter. It is one of the really few vital things for which our church has stood. Our testing time has come! Dare we not only believe in this doctrine, but also work to translate this into terms of life. If we fail to assert ourselves we have a right to question whether we are of any use in this old world of sin. Will we be equal to the occasion. Last week the Friends sent their delegates to Washington to protest; so did other bodies; but I fail to see that we Mennonites have as yet done anything. Let every Mennonite be true to God; assert yourself; you may not be able to do much, but do at least what you can do and so prove yourself a real Mennonite.

Respond to the call of duty! Not next month, but now. Next week may be too late. It won't cost you $20, nor your life, nor that of your boys, but a 2-cent postage stamp and a little time. Write immediately to the two senators representing your own state in the United States senate, Washington, D. C.; also to the representative from your congressional district, House of Representatives, Washington, D. C. You can easily ascertain their names from your postmaster or any other politician. Insist on them using their influence against this un-American thing. Let them hear from the folks at home in no uncertain tones. This is the least you can do for your country in her peril.

Respectfully submitted,

W. S. Shelly.

WHAT BELIEVERS MAY ENJOY THROUGH THE HOLY SPIRIT

By Rev. Valentine Strubhahr, Pastor of the Washington (Ill.) Mennonite Church.

He imparts spiritual things of God. I Cor. 2:12. Now we have received not the spirit of the world but the Spirit which is of God; that we might know the things that are freely given to us of God. Now, what are some of the things which He freely gives us? Rom. 8:32: He that spared not His own, but delivered Him up for us all, how shall He not with Him also freely give us all things?

He helps us to teach spiritual truth. II Cor. 2:13. Which thing also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

So, then, as stated above, the Holy Spirit first reveals the truth to us out of the Word, then He also lends us His aid in presenting the truth to others. This is something to be thankful for, that the Holy Spirit is first so willing to reveal the truth of God's Word to us, and then helps us to fasten this truth or make it plain to others.

We read in I Cor. 6:11 how the Holy Spirit aids the believer in living a clean, separate, justified life. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. This truly puts the believer in a very much better condition than he was by nature, as described in the preceding verses, so completely changing his nature, life and character, that he actually becomes a new man in Christ Jesus.

Another very high and holy privilege the believer enjoys, is, that the Holy Spirit is his constant companion, making the believer's body His home and dwelling place. I Cor. 3:16. Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? This being true, how careful we ought to be in what we do and say in the presence of this heavenly guest. I Cor. 6:19. What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

In I Cor. 12th chapter, we have the believer's possession in the way of spiritual gifts; of course there is no one that is in possession of all these gifts, neither is there any one but what is in possession of at least one gift, and it is this gift that God has given us that we can use best and for which we are responsible. Notice in the seventh verse why the Spirit has manifested Himself to every man, and you will immediately see that it was, that every man may profit by the gift which he has. For the manifestation of the Spirit is given to every man to profit withal.

It is also the believer's privilege to enjoy the quickening power of the Spirit. II Cor. 3:6: "Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit, for the letter killeth, but the Spirit giveth life. In the 8th verse of this same chapter we have the promise of the power of ministration. So after God has endued us with a gift, we need the Spirit to show us how to administer our gift to the best advantage.

It is also the believer's privilege to receive the Spirit by faith. Gal. 3:2, 14. This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith? Verse 13. 14. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.

In Galatians, fifth chapter, we have the hope and waiting of the Spirit, V. 5; and the walk in the Spirit, V. 16; the warfare of the Spirit, V. 17; the leading of the Spirit, V. 18; and last, but not least, the fruit of the Spirit, V. 22. 23. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Surely, in these verses we have a terrible rebuke to our hatred and malice and envy and quibbling and fault-finding, etc. Oh, that God would so fill us with His divine and Holy Spirit, so that from our very lives would emanate the peaceable fruits of righteousness and bring sunshine, and hope, and blessing to those we come in touch with in life.

THE SUCCESSFUL PREACHER

Some claim that we can fail at everything else and then make a howling success of the ministry. This may be so if preachers are nothing but howlers; but if they are successes in the highest sense, the requirements are as great as, if not greater, than in any other walks of life.

The successful preacher must know human nature. He cannot handle men unless he knows them. In order to do this he must identify himself vitally with the things that engage the minds and enlist the affections of men in various walks of life. This is no easy job. In order to reach a man we must first show him that we are interested in what interests him. We must, for the time being at least, become a part of that man. If he is interested in psychology, talk psychology to him; if he is interested in poetry, talk poetry; if in politics, talk politics. We must be a hundred people in order to reach a hundred people of different personalities and interests. By this I do not mean to imply that we are to talk about nothing else but what is interesting to any given individual, for we could not by that method bring into any life anything but what it already had. But our business is to introduce new thoughts, create higher ideals, and fashion men after the likeness of our Lord.

What then? Well, as we shall introduce ourselves to men on the basis of first establishing a community of interests we should then build on this common foundation the higher things of the Spirit. This takes not only a working knowledge of human nature, but a working knowledge of so many things intellectual that nothing but a well educated man can become a first-class preacher. If this statement sounds too strong, think over it, and you will think differently.

The successful preacher must have almost infinite tact. This does not mean that he must be a political machine, but he must know how to do and say the right thing at the right time in the right way. This within itself requires no mean order of equipment. But without it many brilliant preachers have failed.

The successful preacher must have good judgment. I know of no other vocation where judgment is at so great a premium. The ministry demands men of poise and balance and a sense of the eternal fitness of things. A preacher may be possessed of a brilliant mind and a splendid education, but he is constantly in danger of rubbing his people the wrong way and, perchance, of splitting his church.

The successful preacher must be resourceful. He has to dream dreams and see visions and conceive ideas. He must be able to plan and organize and work out new and knotty problems. He must meet rising emergencies with wit and wisdom. He must be able to land on his feet like a cat and withal be in harmlessness like a dove and in wisdom like unto a serpent. The successful preacher must indeed be a resourceful man.

The successful preacher must be a leader. This is largely a natural gift but it can in a measure be developed. But, whether natural or acquired, the successful preacher must have it. Without it he cannot command the respect of his leading members nor can he enlist the co-operation of the thinkers of his congregation. In these modern days of higher education and expert leadership in all other realms of human activity the preacher must be a leader of no mean ability. If he is not, he will simply be left behind. It will not be a question of like priest, like people; but like priest. And when it comes to that we had better quit, for a pulpit which lets the people set the pace is worse than no pulpit.

The successful preacher must be single-minded. He must be a man of one work, one passion, one God. This may sound strange, but it is true. It takes all of any preacher's time and energy to succeed in the ministry. He cannot divide his time nor his heart. "This one thing I do", should be, must be, his motto. It is a dangerous thing for a preacher to meddle too much with this world's business or its goods. He is separated unto his work. His is holy work. God has called him to it. He is supposed to be dead to the world. There should be no distracting interests, no entangling alliances with the world; certainly no passion as strong as the passion for souls. But it takes no ordinary man to do this high thing which is so easily stated. To do this a man must hide himself with Christ in God.

In addition to these essentials of a successful preacher, he must, of course, be born of the tribe of Levi; he must be a man of infinite energy; he must be a good mixer; he must be able to swallow himself for the sake of the work; he must be gentle and strong; he must be weak and aggressive; he must be as brave as the bravest soldier.

These are some elements of the successful preacher. His is a big job. I have not written this article for the preachers; they know the size of their job. I have written it for those laymen who think we have a soft snap and can succeed in the ministry after we have failed at everything else. — By Rev. R. O. Lawton, in Christian Advocate.

No great statue was ever produced in which love did not wield the mallet There never was a beautiful painting in which love was not mixed with the pigments. Somewhere in every web the golden thread is woven; and in all the world no voice sounds more sweetly than this: "God so loved the world that He gave"—not His Son only, but everything. L stands for life; O stands for obedience; V stands for virtue, E stands for eternity. L-o-v-e. It is the greatest word under heaven.—Sel.

CORREPONDENCE

Allentown, Pa. — The Biederwolf evangelistic meetings, held in our great tabernacle during the past six weeks, closed on Monday evening, Feb. 14. No doubt many of our friends would like to know more about this evangelist and the campaign. Dr Wm. E. Biederwolf is a native of Indiana; he is a graduate of Princeton college and of Princeton Theological seminary. After spending two years in Germany and traveling in the holy land, he became pastor of the Broadway Presbyterian church of Logansport, Ind. His evangelistic work extends over a period of about seventeen years. As secretary of the commission on Evangelism of the Federal Council of Churches of Christ in America, he is known to many members of our General Conference, and is heartily endorsed by those of our ministers who know him.

Dr. Biederwolf said the campaign in Allentown was the largest he had ever undertaken; the tabernacle was larger than any he had ever used before, and also the chorus choir; the special days were far more successful than any he had held before. These special days deserve mention. Mother's Day meeting was held on a Thursday afternoon. The tabernacle was made beautiful with small evergreen trees, palms, and flowers. Of the four thousand five hundred people present about one hundred and fifty were quite old folks, who had been brought there by automobiles lent for the occasion. Before the sermon there was a unique song service, from which was excluded any hymn that was not known or popular fifty years ago. German hymns seemed to be favorites. It was delightful to listen as someone in the audience started the hymn, without piano accompaniment and sung from memory. A large part of the audience joined in heartily. Dr. Biederwolf's sermon on "Mother" was tender and impressive. The next day the flowers were distributed to the sick and shut-ins of the city.

Another great time was Good Cheer night. The people loaded the platform with provisions, which were distributed among the poor the following day. County Day was held on a Saturday, an all-day meeting, when hundreds brought their lunch and ate it there picnic-fashion. It was a great day for getting acquainted; there was a testimony meeting, sermons, singing and reciting. On Tuesday evening, following the close of the campaign, Mr. McEwan, the leader of the chorus choir, conducted a sacred concert in the tabernacle, with the choir, the Arion society (composed of seventy-five male voices), the Allentown Women's College Glee club, and members of the National Male quartet. This meeting broke the record in attendance, in enthusiasm and in good singing.

Dr. Biederwolf's methods of conducting the meetings are in general those of other evangelists. The service of song, by solo, quartet and choir, was an important factor to turn the mind from worldly interests and cares to spiritual things, and prepare the heart for the message of the sermon. Immediately at the close of the sermon the invitation was given the sinner to come and give his hand to the evangelist as a sign that he wished to acknowledge Christ as his Savior. Just before the meeting closed the new converts joined in a prayer of consecration, and made a public confession. To each group the evangelist made the same earnest plea, "Don't you begin to dishonor God by doubting." The cards which they signed were referred to the particular church designated and now the work of conserving the harvest rests with these churches.

The opposition and criticism of Dr. Biederwolf and the campaign, he says, were less here than in any other place he ever worked. The only real opposition was put up by the socialists through their publication, which is edited by an unbeliever.

Results: There were over two thousand conversions and reconsecrations. All expenses connected with the tabernacle were made up through collections during the first three weeks. The free-will offering for Dr. Biederwolf, taken on the last Sunday and Monday, amounted to $4,626. While these numerical results are remarkable, they are not all that is looked for. It brought the churches closer together and turned men's thoughts to personal service. People think and talk about religion in a way they never did before. The chief of police was called to the platform on the last evening and presented with a token of appreciation for his good service. As he was leaving the platform, there were calls for a speech. He faced the audience and said: "There is not a man but can speak a word for Christ. When a young man back in the tabernacle asked me if I was a Christian, I told him I had settled that about thirty years ago, but since Dr. Biederwolf came I had quite a different idea of religion and appreciated it more. When I was converted, a man was not considered 'through' unless he leaped on the altar or broke some benches." Considering that this is a community of liturgical churches, the results are satisfactory to the co-operating pastors.

The neighborhood cottage prayer meetings are to continue weekly as before, now known as the Parlor Prayer league. The great choir is to remain intact until June for a week of religious concerts in the city park.

Our hearts were sad at the farewell meeting on Monday evening, and every part of the service made a deep impression as we thought, "this is the last time". The evangelist's voice trembled as he gave the invitation for the last time, for he said he believed there were some there who would still refuse to come to Christ, and would put off coming until it was forever too late. With this thought heavy on our hearts, we sought out the unconverted and pled with them earnestly. Many came forward. At the close of the service the Christians crowded forward around the new concerts, while Dr. Biederwolf pleaded that all should search their hearts and see that nothing was kept back from the Lord, and that their consecration was complete. The scene was wonderful—all the lights in the tabernacle were turned off, but above the speaker hung a large cross studded with white and red electric lights. The light from this cross streamed out over the speaker and the mass of people before the platform, lighting the upturned faces, and sending its rays to the far corners of the darkened building.

It was a wonderful scene, one that we shall never forget. It seemed as though this multitude had been drawn from the surrounding darkness by the light of that cross, and was pressing nearer, still nearer while those who knew not Christ remained back in the darkness. Indeed, we felt constrained to press forward as if to the very cross of Christ, forgetting all but our love to Him who died for us, and wishing only to renew our covenant with Him. Finally, the quartet, standing under the lighted cross, sang "Nearer, My God, to Thee" in a way we never heard it before. After the benediction, the chorus choir continued to sing song after song, and it was very late until the throng of people went away, and the Christian workers regretfully said good-by.

Cor.

THE MENNONITE

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EDITORIAL

That there is a frightful ignorance of the Bible even among Christians in our day, no one will deny. There was a time when a public speaker addressing a body of people only needed to mention the name of a Bible character or an incident in the Bible in order to illustrate or prove his point. Teachers in oratory used to tell their pupils that the most effective illustrations were those drawn from the Bible. This was so, in part at least, because everyone had received sufficient home training in the Word to make the portion referred to a very familiar part of his mental equipment. Today they are giving prizes in Sunday schools to pupils who can correctly say all the books of the Bible in their order, as if that were a wonderful performance! We venture to say that to most of the Christian grandfathers and grandmothers there never was a time when they did not know them. The old worked-out joke of some flippant Sunday school speaker having the school take up their Bibles and hunt for the "Book of Hezekiah" may appear humorous enough to those who watch the vain search for the mythical book, but it is pathetic enough to make angels weep. Religious instruction in the home is one of the important things sadly wanting in this generation. If it be true that Christians neglect their Bibles to the extent of allowing their children to grow up with the hope that in some mysterious way they will learn to know them, it is likewise true that the none-Christians are more certain to have a wider extended ignorance of the Word of God. We don't hear so many attacks on the text of the Bible today from infidel sources for the simple reason that infidels do not think it worthwhile to bother about the Bible. Their denials, without giving a reason from the Bible why they cannot accept them, are sometimes enough to discourage the average church member. In some quarters it becomes fashionable to sneer at the Bible and criticize it as a mischievious or an unreasonable book and those who do not want to accept such a position are helpless in opposing the position from the fact that they are not well enough equipped with first-hand information to press their case. An amusing incident from the life of the late Bishop Hare is told which illustrates the ignorance of some sceptics. Biship Hare once told about a Philadelphia business man of sceptical tendencies, who said to him:

"My dear Mr. Hare, I do not refuse to believe in the story of the ark. I can accept the ark's enormous size, its odd shape, and the vast number of animals it contained. But when I am asked, my dear doctor, to believe that the children of Israel carried this unwieldly thing for forty years in the wilderness—well, there, I'm bound to say, my faith breaks down."

A missionary of the early days in Hawaii writes in her autobiograhy:

"I undertook the other day to explain to my scholars the different denominations. 'Have you different gods?' 'No, we all worship the same living and true God.' 'Do you have different Bibles?' 'Oh, no, there is but one Bible, the Holy Scriptures of the Old and New Testaments, written by men divinely inspired.' 'Have you all the same Savior?' 'Yes, the same.' 'Well, then, with the same God, with the same Bible, and the same Savior, we cannot understand why you differ.'"

To be sure, she was at her wit's end, but she told her pupils that the time was coming when there would be one fold and one Shepherd. This was many years ago, and yet, in our time, there are those who insist by differences, largely the result of personalities, to kep apart those who love the Savior. We are a believer in the facts that churches were born in times of great historical moment and that they are existing today because it is the will of Providence that they testify to the world of the truths and principles for which they stand. We also believe that it was no accident of Providence that brought the individual into the church and family in which he or she belongs. But there is such a thing as emphasizing our differences to the extent of making it impossible for us to respect others for being true to the principles which they believe God has given them to live and proclaim to the world. The great facts of Christianity, the facts of the atonement, our redemption, and eternal life, are, after all, the things which should make us one flock. Denominational differences, which, when they are the result of history, language, geographical location, etc., should not make it impossible for those who love the Lord, to be one in His fold. When differences are born of personal likes and dislikes there is much to be gotten rid of before the one fold is possible.

In a secular paper a noted Japanese educator is quoted as saying: "The cases of suicide among students are so many that the great falls of Kegon Chuzenji and the crater of Mount Aso Kyushu have to be under police guard six months in the year to prevent these unfortunate incidents." To the article in question the paper gives the title, "There Must Be Foreign Missions", and then goes on to explain that while Japan has made remarkable strides in the direction of modern civilization, it is still hampered with a religion that belongs to the primitive times of by-gone centuries and does not supply the need that the veneer of culture does not bring with it. The words of Marquis Okuma are then quoted: "Japan must have the ideals which can come only from Christianity."

Yes, what every Christless nation needs is Christ. The world is today thrown into a close relationship so that what one people do may be the doom or blessing of another people. There is nothing that can fit the world for the proper intercourse of nations like the religion of Jesus Christ. The fact that nations today have ignored the principles of Christianity and are at one another's throats does not disprove the need of the Christian religion, it only emphasizes the fact that they must come back to it again before there is a possibility of an orderly world.

But, much as nations need Christ, the individual needs Him more. The sad spectacle of men trained in all the philosophy of the world, but the true one, finding themselves so hopelessly miserable as to allow themselves to be driven into self-destruction only demonstrates the fact that wisdom and culture are the weakest things and make characters rather weaker than stronger when they do not have the backing of the living faith that there is in Jesus Christ. Let a person be rich, wise, influential or anything equally as advantageous as the world regards advantages, without Christ his life is hopeless and gloomy.

A Canadian paper tells of a mayor of one of its cities testifying before a court, and it developed that the mayor had promised immunity to a young man who had taken some very important papers from the city hall if he would return the papers to the proper authorities. The judge told the mayor that it was not honorable to promise such immunity and the mayor replied that he was not under oath when he made the promise, apparently implying that he was, therefore, not bound to keep his promise. To this the judge replied: "I want you to understand that an honorable man is always under oath." The oath is forbidden to the Christian who would obey the plain command of Jesus. That the disciples understood Jesus to mean what he said when he commanded them to "swear not at all", is to be seen in the fact that many years later James repeats the command as binding upon the followers of Jesus. The reason a Christian should not swear, then, is, because his Lord does not want him to. He should live and speak so that the oath would be unnecessary and his word would be as good as his bond. All the sophistry that has been displayed in defense of oath-taking is remarkable and surprising. In the Reformation times many of the reformers were so close to the government and so much interested in the state church that they frequently made the Scriptures "a nose of wax" to be twisted and shaped so as to please their masters, hence it followed that when the sects which did not recognize government authority in spiritual things made non-swearing of oaths an item of their belief, the state churches, in order to have something in reply, very often embodied an article in their creeds which labored to show that under certain circumstances an oath was not only justifiable but necessary and a Christian duty as well. Our fathers in the faith had to struggle long before they were given standing in matters of law without violating their conscience by the taking of oaths and now, in every country where there are Mennonite people, an affirmation is permissible under all circumstances. Yet, with the right to affirm conceded to us everywhere, we cannot help but see the abuse of the oath. Any observer will tell you that the oath is a failure as a guarantee of truthfulness in courts of law. Recently a prominent lawyer made the assertion that he heard more lying from persons under oath than from any one else he knew. If the oath has failed to serve its purpose, why keep it up and make a mockery of truth. When men honestly believe in it and endeavor to be true to their oath it nevertheless is hurtful in its influence in that it creates a double standard of truth. A man is expected to be truthful at all times and must be prepared to take the consequence of his telling lies. How, then, can there be another standard which expects him to be truthful because he is under oath?

The abuse of the oath is absurd. A doctor reports a case of measles to the board of health and is expected to swear to it. A plumber takes out a permit to make lawful alteration in the sewage system of a residence and he must then again appear before the proper authorities and swear that the job is properly done; an official gives bond before taking office so as to secure the public against dishonesty, but he must first swear that he will be honest, and so on. In either case the oath is unnecessary and a breach of law would be just as severely punished without the oath. Why, then, the oath?

What is becoming of our ideals? As Americans we have held faith in the ideal that this is a land in which we are to develope without the burden of military oppression. We have allowed that other peoples need fear nothing of a conquest hunger from us. In other words, we have professed ourselves to be willing to let others alone. Now, the air is full of preparedness, greater armies, a bigger navy, more young men trained to the profession of arms. We are unable just now to say how much of this is infection from the war-spirit now driving so much of the world to madness and how much of it is a sincere desire to protect and assert our rights, but, we do know that it has possessed all but a small party of our fellow citizens. America has, until now, been the country to which the oppressed of all nations might look as the land of promise—the land where the professional soldier found it impossible to domineer and lay the rest of the population under tribute. The next few months will prove whether, after all, we are ready to surrender an ideal which has never been anything but a blessing to all.

As Christians we have ideals inspired by the Word of God. We have been taught to keep ourselves pure and unspotted from the world, to be a peculiar people. What is the great bulk of our population now? A pleasure-loving people, a people that neglects the house of God and makes his Sabbath a day of pleasure. Only a small proportion of our population, however, make a profession of Christianity. Do they live true to the ideals of faith? Yes, some of them, but not all. When the social end of church life gets greater emphasis than the spiritual end and when money-getting absorbs more energies than soul-winning, there is something the matter at the root which, if it is not corrected, spells destruction.

Even in our Christian home life the best ideals are in danger of going to the wind. An ideal home life is one of family prayer, of Bible reading and of Christian conduct and conversation. These things are not altogether lacking, for there are some notable and worthy exceptions, but the fact that they are exceptions, and not always the rule, is a sign that they are swinging dangerously near extermination. To save America, to save the church and to preserve the home as it should be, yes, to save the soul, it is of highest importance that the individual Christian give himself to living the strictest and truest type of the Christian life.

THE POWER OF SEED

A returned missionary from Orissa, India, when speaking in London of the condition of heathenism in his field of labor, said, that several years ago the city of Puri was thrown into great consternation on account of the falling of a stone from the roof of Juggernaut's temple, which was erected seven hundred years ago, and on which from that time there had not been a trowel laid for repairs. When the stone fell, Juggernaut was absent from his temple on a visit to his "sister"; and the stone, weighing some ten or twelve tons, fell with a crash on the jeweled throne of the idol. When Juggernaut was brought back from his visit, the workmen were repairing the temple, and the god had to be put up for a time at the house of his "brother-in-law".

After the falling off of this stone the building was examined, and it was found to be entirely unsafe, and on the verge of ruin. There was no mystery about the cause of its dilapidation; the birds had carried berries from the Banyan tree to the top of the temple, and had dropped the seeds where they fell into the crevices between the stones, and there, buried in the dust of ages, when watered by the dews of heaven and warmed by the sunbeams, these seeds had germinated, and the tiny roots had struck down among the stones, working their way hither and thither, until they had heaved the massive rocks, and separated one from another the ponderous stones which composed the temple.

One could hardly find a more apt illustration of the power of the Gospel of the Son of God. A temple built by the wealth of ages and the toils of generations, and standing firm through successive centuries, at last shattered and brought to desolation by the divine vitality implanted in a few little insignificant seeds! But just as that temple, after standing for ages, yielded to the vital force of those little seeds, so the dark superstitions which that temple represents, though they might resist the iron hand of force and the changing power of passing centuries, must decay and crumble into utter ruin when the Gospel of Christ, which is the power of God unto salvation, once finds entrance into the benighted crevices of the hearts darkened by sin and superstition.

Let those who toil in the Master's cause be of good cheer Their labor is not in vain, no matter how feeble the instrumentality may be. If a flock of sparrows can subvert an idol temple that has stood for centuries, surely the people of God, of more value than many sparrows, using that good seed, the Word of the kingdom, may do a work which men or devils never shall be able to withstand.—H. L. H., in "Armory".

THE KIND OF MINISTRY THE CHURCHES NEED

"There seems to be quite a difference between the kind of ministry that some churches want and the kind that every church ought to want. Experience and observation lead me to believe that in many churches there is not blessed unanimity as to the kind of ministry wanted that ought to exist.

There are churches, not a few, in which the careful observer will find two distinct parties, each desiring a particular kind of ministry. One party is composed of men and women who want a ministry that will be a real help to them in their Christian life. They want a man whose pulpit utterances will not keep them fearful that he is planting a mine under old truths which they have always believed, and which is likely to explode almost any day. They want a minister whose every-day life will be an example for their children, and a blessing to all in the parish. They are not hungering for a young man, for they hold that foolish notion that, as in law and medicine and other professions, maturity and experience and gathered wisdom make a man more valuable; so in the ministry a man may be more valuable to a church because he has some gray hairs.

But in that same church there is another element whose desire is for an entirely different sort of ministry. They want a young man, and will have none other. They want a ministry that will attract; that will put their church on the map in that city. They want a man who, as to his pulpit work, is brilliant and snappy and pleasing, whether in his preaching he sticks closely to the old Book or not. Youth, and good looks, and fine delivery will cover a multitude of minor sins in the eyes of these people.

Now, these are the actual conditions existing in many churches whose committees are scouring the country for a pastor who can fill the bill. And God pity the man who undertakes to fill the bill, for he would have to perform the "Doctor Jekyll and Mr. Hyde" stunt continuously and his funeral or resignation would be only a matter of time.

There is no question in the mind of any thoughtful man or woman as to the kind of ministry the churches need and ought to want. The real problem is how to persuade the people who desire brilliancy at the expense and sacrifice of spirituality that such a course is ruinous to the life of the church and the interests of the kingdom of God. Every church ought to want a minister and not a pulpit performer."—Charles F. Sheldon, D.D., in the "Advance", Chicago.

THE C. E. TOPIC

March 5.

The Consecration of Strength.

Psa. 29:1-17.

God expects everyone to be strong. There is no provision made for the weakling in His plans. Very often, when He called some one to some special task of great difficulty, He began with an injunction to "be strong". It would be an interesting exercise for one to go through the Scriptures and make a study of the passages wherein it is commanded to be strong. The reason God needs strong servants is because He has the mightiest work we may know for us to do. Against

the cause of the Almighty have arrayed themselves the worst and most powerful and the most wicked men of all ages. It is a mistake to underestimate the power and influence of the godless, they seem to be always having things their own way and, as the world counts success, they appear to be the most successful in their wicked undertakings. It takes stout hearts and a great power to meet the wicked and overcome them. Determination and an unbroken spirit are essential to the victories we are under obligation to win for Christ's sake.

The power of men is nothing to be compared to the might of the evil one whom we are to oppose. It is not only against flesh and blood but against the "principalities and powers" of the world of evil spirits that we must be equipped so as to overcome them successfully. God never imposes a load heavier than we can bear and He never leaves us without strength we need to bear it. Some of the strongest men and women of God have been persons of slight physical attainments, frequently they were frail and broken in body. Yet, in faith and accomplishments for God, they were giants of strength. It was because the strength of the Christian is something better and more lasting than physical strength. "Not by might nor by power, but by My Spirit, saith the Lord of hosts", is the secret of great accomplishments for God.

Like all the best things we may know, strength is a gift. God bestows it upon those whom He entrusts to do His work. It is for those who give themselves into His hands to be used in whatever work He has for them to do. It is given in answer to prayer and those who have most of it are frequently among the meek and lowly. One would not say that men like the apostles or the Christians who made up the early church, were the strong men and women of their times, indeed, the Apostle Paul once wrote: "Not many noble are chosen." Yet, these very people shook the earth and set in motion the truths that changed the world.

It is not a mere whim on the part of God that makes Him make the meek and lowly strong. Their strength is given to them for a purpose. They are to resist and overcome unrighteousness and win souls to the kingdom of heaven. God wants to be glorified and He wants His will accomplished on earth. He desires the might of Satan overthrown. He expects a mighty testimony to be given for Him on earth. All this requires the application on our part of every energy to His service. Though He issues commands to us which require devotion and energy to the utmost limit of our ability, there need be no hesitency on our part; the strength He gives us enables us to carry them out.

How are we to consecrate strength? First, we are to be sure that we have it. The strong man and woman of God is pure in life, lives close to God, prays to Him without ceasing and is ready to do whatsoever He would have them do. With strength there comes the feeling that God's work never fails and that, though results are not always apparent to the human eye, they are there nevertheless.

One who consecrates his strength to God never permits himself to be doing anything that is not a glory to God. Idle, foolish thoughtlessness have no place in the Christian's life. The first step in consecrating strength to God is right living. A double life or one not consistantly led in the spirit of Jesus is not only a weak life, it is a wasted one. The failure of many efforts in serving God may be traced directly to improper living. The strong Christian is one who testifies continually. Jesus imposed the duty of testimony upon all His followers before He returned to the Father and nothing in the Word can be found that will excuse anyone from this duty. We grow stronger by testifying. It is like the exercise of any ability, the longer and the more persistant we use it, the more effective we become.

Again, the consecration of strength is demanded in building up the church of Christ upon earth. God needs strong men and women to make His church stronger. The best efforts of the best men whose lives are not too good to be devoted entirely to the upbuilding of Zion and, if we but look into the history of the church, we will find that it has commanded the finest minds and the strongest characters of all the ages since its establishment. Likewise, the sending of the Gospel to the Christless is a work calling for the best in the church and demanding our unstinted support.

Again, it was the pleasure of our Lord, when upon earth, to help the miserable and ease the distress of the unfortunates. We can do no better in this respect than walk in the footsteps of the Master and use all the power we can command in easing pain and relieving distress.

THE S. S. LESSON

March 5.

The Death of Stephen.

Acts 7:1-8:3.

Golden Text—Rev. 2:10.

We have here the end of one who went from synagog to synagog in Jerusalem testifying for Jesus in the face of those who would not be convinced in spite of the Scriptures being made to prove that Jesus was the Christ and Savior. It has been said that men will only believe what they want to believe and here was a case where, when they could not answer plain reason they resorted to violence. The ungodly have never yet learned the lesson that force will not close the mouths of those who speak the judgments of God. Chapter after chapter of the world's history tells of unsuccessful attempts to stiffle truth.

These men were provoked because he preached truth. To the sinner truth is always provoking because it makes him uncomfortable. He knows he is rejecting Christ to his own damnation and with such a load on his mind he surely cannot be at ease and he generally becomes angry. There is no sense at becoming angry with any one but one's self when the question of accepting or rejecting Christ is involved.

The opponents of Stephen, not being able to silence him, had him delivered to the council, the same one before whom Peter and John had been brought for curing the lame man. These men, the leaders of this people, had they been ready to listen to the truth and accepted, the mercy offered through the Christ whom they crucified, might have been the means of leading their nation to Christ and thus saving them, but wickedness had too much place in their heart and they were not ready to go back on their old lives and their old judgments.

Stephen's address before the council was a review of the history of Israel, showing how that they always were a stiff-necked people and the application of it was that his hearers also would turn a deaf ear to the law and Spirit of God and His Christ, but it was also an appeal that they should not do so. It cut them. Preaching of the truth may bring conviction and conviction may result in either a surrender to God or a getting angry at the preacher. In this case is was a getting angry. The gnashing of teeth shows how they gave way to their anger and invited an unreasonable condition of mind in which they were ready to do anything. And these were the spiritual leaders of the people! No wonder the people were ready to gladly listen to the apostles!

Stephen saw that his judges were not to be moved, so he looked to a Judge above them all. He was ful of the Holy Spirit and He gave to him a glorious vision. He looked to heaven and saw the glory of God. In the most trying circumstances of life it is left for the child of God to look to heaven. Heaven presents us its brightest visions just at the time when earth is becoming the darkest. He saw there the risen Christ whom he loved and whom he preached. Jesus refreshed His disciples by visions of Himself on numerous occasions. They saw Him after death, they saw Him going to heaven; now here Stephen sees Him in heaven at the right hand of God. Every Christian knows that He is there now pleading as our advocate.

Reference to the living Christ angered the council. They dragged Stephen out to destroy him. They pretended to be shocked by blasphemy. Imagine the murderers of Jesus being shocked at blasphemy! Even in their wickedness they made a pretence at being law-abiding. He was stoned according to law with the witnesses casting the first stone. There is no more dangerous form of lawlessness than that which makes a pretence at observing the law while sinning against law.

Stephen's death is that of a Christian. He was ready to give his spirit to God. He had lived doing his duty and now was going to his reward. His attitude, the attitude of prayer, shows how ready, even with the pains of death upon him, he was to do God's will. He forgave his enemies, as Jesus had done, even though they were slaying him. A Christian's highest duty is to love and forgive those who do him the greatest wrong. He fell asleep. How beautiful! To the Christian death is a sleep from which he rises to the joys of heaven.

This first martyr came face to face with a man who was to be a mighty factor for Christ in the world. His death was one of the first great lessons in Christianity that Saul was to learn. Afterwards when Saul was occupied in persecution, the sweet, forgiving death of Stephen must have haunted him and the "kicking against the pricks", which he was to continue for some time to come must have consisted largely in trying to forget that scene.

The persecution under Saul scattered the church but it meant a sowing of the seed in new soil and the development of the church in new quarters.

NEWS OF THE WEEK

NICARAGUA TREATY RATIFIED BY SENATE

Washington, Feb. 19. — With the Nicaraguan treaty out of the way, administration senators were ready today to call up for ratification the Haitien treaty and, in turn, the amended Colombian treaty.

The Nicaraguan convention, under which the United States would acquire a Nicaraguan canal route and a naval base in the Bay of Fonseca for $3,000,000, was ratified, 55 to 18, in the senate yesterday.

The ratification resolution included an amendment declaring that the United States, in obtaining the naval base, does not intend to violate any existing rights in the Fonseca bay of Costa Rica, Honduras and Salvador, which had protested against the proposed acquirement.

GERMAN SEA POLICY MAKES TROUBLE

Washington, Feb. 20. — Discussion from an administration viewpoint of the submarine issue with Germany will be undertaken in the senate this week. Democrats, led by Senator Stone, chairman of the foreign relations committee, have determined to meet what they term an effort on the part of the Republican senators to make a partisan issue of the situation that has arisen since the German admiralty declared its determination to sink all armed enemy merchantships whether armed for offense or defense.

Senators Sterling and Lodge, Republicans, discussed the subject, saying that for the United States to yield to Germany the right to sink defensively armed merchant ships would be an unneutral act, and a step toward war. Senator Stone said he would answer some of the arguments made by the Republicans. Preparing for his address the Missouri senator has conferred with President Wilson and Secretary Lansing. Members of both houses do not conceal the belief that the nation is facing the gravest diplomatic crisis since the beginning of the European war.

DECIDE FREE SUGAR CLAUSE WILL BE REPEALED

Washington, Feb. 17. — Repeal of the free sugar clause of the Underwood tariff law was approved as a party measure late today by the house Democratic caucus. The vote was eighty-four to twenty.

As the law now stands sugar would go on the free list May 1 with a consequent estimated revenue loss at the rate of $40,000,000 annually. The repeal, which is expected to pass both houses before May 1, is provided for in a bill prepared by Majority Leader Kitchin.

$3,000,000 FIRE AT BROOKLYN

New York, Feb. 16. — The steamships Bolton Castle and Pacific, and a 900-foot pier belonging to the New York Dock Company, at the foot of Pioneer street, Brooklyn, were destroyed early today by the most disastrous fire on the Brooklyn water front in years. Another steamer, the Pallazia, was damaged and about twenty-five scows and lighters were partly or wholly burned. Two Chinese sailors are missing. The loss is estimated at more than $3,000,000.

The origin of the fire is unknown, but it is believed to be incendiary because some of the steamers were loading with war munitions, some of which was intended for shipment to the Russian government to be delivered at Vladivostok.

$2,000,000 LOSS BY FIRE AT FALL RIVER, MASS.

Fall River, Mass., Feb. 16. — Estimates made by owners of property and store districts swept by fire early today indicate that the total loss will be approximately $2,000,000. A score of buildings, including an apartment hotel, and several of the largest retail stores, were destroyed and many others were badly damaged. There was no loss of life and no one was injured.

A determined stand made by the firemen in the rear of a long line of burning buildings kept the flames from spreading to a congested tenement house district. Residents of these wooden tenements, frightened at the prospect that their homes would be lost, fled to the snow-covered streets, with little clothing.

OKLAHOMA LEGISLATORS HAVE FIGHT

Oklahoma City, Okla., February 19. —Partisan feeling, developed by the contest on a section of the election law, resulted in a near-riot in the house of representatives here late yesterday. Charges of corruption were made and ink bottles and paperweights were hurled by opposing factions. Arthur H. Geissler, chairman of the Republican state central committee, was knocked unconscious by Representative Loris E. Bryant of BigHeart, Osage county.

AMERICAN AMBASSADOR TO RUSSIA HAS RESIGNED

Petrograd, Feb. 16. — George T. Marye, the American ambassador, has resigned, giving ill health as his reason. He has not been advised of the acceptance of his resignation by the state department. Mr. Marye expressed a desire to be relieved as early as possible.

The foregoing confirms a report from Washington yesterday that Mr. Marye had resigned. Several times during the last few months it had been reported that the ambassador would retire. His secretary, Ray Baker, saw Secretary Lansing yesterday and was understood to have presented the ambassador's resignation. Mr. Marye was appointed ambassador to Russia in July, 1914.

100,000 TURKS ARE SAID TO BE CAPTIVES

London, Feb. 17. — With the capture of Erzerum by the Russians, interest in war operations has shifted its center momentarily to the fields of warfare in Armenia, Persia and Mesopotamia, where the campaigns are expected to be notably influenced in their course by the fall of the Turkish stronghold.

The official Messenger of Petrograd estimates the Turkish garrison at Erzerum, capture of which was announced yesterday, as 100,000 men.

It is also estimated that more than 1,000 guns were captured. It is said there were 467 guns in the outer forts, 374 in the central forts and 200 field guns at Erzerum.

BRITISH WAR DEBT TWO BILLION POUNDS

London, Feb. 16. — The chancellor of the exchequer, Reginald McKenna, announced today that the British national debt at the end of the financial year, March 31, will be £2,200,000,000. Germany's gross war expenditures to the end of 1915 was more than £1,500,000. Credits voted by France between the outbreak of the war to the end of December 1915, were about £1,240,000,000 and for the first quarter of 1916, £300,920,000.

RUSSIANS VICTORIOUS IN ARMENIA

London, Feb. 20. — The Russian army which captured Erzerum, Armenia, is endeavoring to cut off the retreat of the Turks, who are retiring with as much speed as possible. Dispatches from Petrograd report the capture of the towns of Mush and Achtat, to the south, heavy fighting preceding their taking by storm. The next objective of the southern wing of the Russian army is at Diarbekr, which lies within striking distance of the Bagdad railway. This line would open up the road for the Russians into Syria.

SEAPLANES RAID ENGLAND

London, Feb. 20. — Four German seaplanes today made a raid over the east and southeast coasts of England, according to an official communication made this evening. The total casualties are given as two men and one boy killed and one marine seriously wounded. Considerable material damage was done.

SWITZERLAND THREATENED FROM MENACES WITHIN

While popular attention on both sides of the Atlantic is more or less centered just at present upon Bucharest, where the final stages of the fight between the central powers and those of the entente, for the armed support of Roumania, have now been reached, the crisis in progress in Switzerland is also deserving of interest.

It is a crisis more serious than any that have taken place in the land of William Tell since the sonderbund of 1848, which may be regarded as having been the Helvetian counterpart of the war of secession in the United States some fourteen or fifteen years later. True, the dissensions between the various sovereign cantons have not yet resulted in any recourse to arms. But if matters go on as they are at present there is no knowing how long it will be before the Switzers are at one another's throats.

Whereas, at the time of the sonderbund troubles, the subject of dispute was of a religious character, in the present instance it relates to the war between the nations that surround Switzerland on every side.

Try as its citizens may to remain strictly neutral, it is apparently beyond their strength to do so. In fifteen of the twenty-two cantons the population speaks German and is distinctly German in its sympathies, as well as in its origin, while in the cantons of Fribourg, Vaud, Neuchatel, Geneva and the Valais, where nothing but French is spoken, in Ticino, where only Italian is understood, and in the canton of Grison, where the old historical dialects of Romonsch and Ladin are current, the sympathies of the people are equally strong in favor of the powers of the entente.

How pronounced they are may be gathered from the disturbances which took place last month at Lausanne, on the occasion of the kaiser's birthday, when, in spite of the efforts of the police, the imperial flag, which had been displayed in honor of the event from the flagstaff of the German consulate, was torn down and dragged in the mud by a large and angry mob and the armorial bearings over the entrance of the building pelted with mud and partly destroyed.

Ten days ago consternation was created throughout the length and breadth of Switzerland by the revelation that the officials in charge of the federal insurance department at Bern, who are all German in their speech and sympathies, had converted the entire federal insurance funds, with the exception of a trifle of 600,000 francs, or $120,000, into German war bonds, that is to say, bonds which will be without value whatsoever for generations to come unless Germany can not only secure ultimate victory but also obtain immense war indemnities from the powers of the entente.

Naturally the outcry in the French speaking cantons is very bitter. But of trust and flagrant violation of the pro-German element in the federal government at Bern, the gross breach of trust and flagrant violation of the doctrines of neutrality, in turning over to the German government all the funds of the federal insurance department of Switzerland, seems destined to go unpunished.

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REQUEST

Bro. Langenwalter of the Bluffton college and Mennonite seminary is trying to supply the library with a complete set of our Mennonite papers. He would be very glad if anyone could supply the library with the following numbers of "The Mennonite": Vol. III, IV, VII and the first three numbers of Vol. VIII, Vol. XIV, No. 8 (May, 1899) and Vol. XV, No. 4 (Jan. 1900). It is very desirable that our library should have a complete file of our publications.

Any one who is able and willing to furnish these numbers to the seminary will bestow a favor upon the same. Please send the numbers of "The Mennonite" which are missing to Rev. J. H. Langenwalter, Bluffton, Ohio.

FROM JANJGIR, INDIA

Janjgir, C. P., India, Jan. 10, 1916.

Dear Readers:—The beautiful and blessed Christmas holidays have gone by; with them the old year glided into the past also. Again the workers from the outstations and schools, who came to the main station for the special occasion, have returned to their respective fields of labor. Everything seems as if it had been a dream, only the blessings received in the various meetings remain telling with us. Probably the readers still remember that last year our Christmas meetings and other gatherings were better than ever before, but, without flattering or indulging in any exaggeration, must add to that the remark that certainly those of this year even surpassed all previous ones. Everybody was present and enjoyed the fellowship exceedingly, a remarkable peaceful air was perceptible throughout all celebrations. Other years frequently, when the time for leaving came, one or the other would be displeased with one or the other matter or arrangements, but such could not be noticed with anyone this time. We think that the Christians must have grown wonderfully spiritual and begin to know how affairs can be governed without causing friction. Certainly they have remarkably grown in bringing sacrifices for the Master's service which indeed can be looked upon as a step in the right direction. Our churches here in India, if they keep on growing, will soon learn to help themselves and not be so dependent on assistance from without.

On Sunday, Dec. 26, another sister was admitted into our church through baptism. Brother Suckau preached two weighty sermons on Christmas Day and on the Sunday following. After Bro. and Sister Suckau left us, Bro. and Sister J. H. Pankratz of S. India became our guests for a number of days. The times we spent with them shall never be forgotten. It surely does one good in distant India to meet people once in a while coming from the same state and town and spend some days with them. As long as one has the repeated opportunity in the homeland, nobody is able to realize the value of it. Bro. and Sister Pankratz, as many of the readers probably know, have seen hard times in India, gone through very serious trials, but nevertheless they are in the work with heart and soul and would in no wise exchange their field of labor here with any service at home, unless ill health or some other necessitating, unavoidable factor caused such.

These were not all the blessings which came to us. Our church continually grows and with her the needs. This time it was not so much the financial, but a spiritual. During the last few months it has become an urgent matter to have some one especially set aside by the church for the spiritual uplift of those members who are poor and weak, so we chose Bro. M. R. Asna, the one who has served satisfactorily on the outstation Seorinarain for four years, to become our deacon of the Janjgir General Conference Mennonite church. On New-year's morning, in the presence of the entire church, he was ordained to this important office. Bro. Asna cannot be touched very easily perceptibly, but the importance of this office, the work placed upon him, got away with him and he with the congregation was deeply moved. The spirit and attitude of the entire membership revealed to us that all took this procedure seriously. May the Almighty in His providence help that the church, through this newly installed officer, experience an exceeding great blessing, and likewise those who are still outside.

To the many Christmas joys came others still. In June one of our teachers became insane; he was sent to Nagpur to the insane asylum. Oh, it was sad to see how he would ignore every advice, set aside everything that is decent. However, his dear wife with her son bore the burden quietly in the fear of the Lord while others, of course, would have screamed or acted as if the heavens were ripped open. Now, just on Christmas Eve, a letter from the superintendent of the institution came with a little letter attached to his, written by the teacher. On Christmas morning the second came from the teacher. From the writing we cannot tell any difference, but notice his quick recovery. He still remembered the text which I preached two years ago on the evening of December 31, "What is it to thee, follow thou Me." Our hearts were lifted up the day before, when we saw our workers coming in from the outposts, but upon the arrival of these letters our hearts were thrilled with joy and we thanked God for this added Christmas gift. May he soon be brought back into our midst and be able to be placed in his field of work again. Let our hearts go out to the Lord in prayer continually.

In the midst of all these blessed times came the appalling news that one of the mail steamers, "Persia", on which Sister Anna C. Funk arrived in December, 1906, sank and more than 350 precious lives were lost in the depths of the ocean. This steamer carried a very heavy Christmas mail, over 10,000 bags of which, according to reports, not one has been saved. Evidently some of the mail intended for us will never reach us. Consequently, if friends who mailed their letters to India during the first eight or nine days of December, shall never receive a reply, may be quite sure that their correspondence has never reached us. In case of checks, drafts or other valuables having been sent them, the senders would do well to notify us of such immediately in order to prevent any misunderstanding.

Through these few lines we wish to extend once more the best wishes for the new year. May the dear Lord fill our hearts continually more and more with His ever-soothing love and long-suffering.

Yours sincerely in His blessed service,

P. W. and Mathilda Penner.

THE VICTORIOUS LIFE

To the Christian there is only one life that is really and truly triumphant, or that is the overcoming one, and that is the life of Jesus Christ in us and through us, dominating every part of our being. Chas. Trumbull says, "I do not mean that every man may be Christ-like; I mean something very much better than that. I do not mean that a man may always have Christ's help; I mean something better than that. I do not mean that a man may have power from Christ; I mean something very much better than power. I do not mean that a man shall be saved from his sins and kept from sinning; I mean something better than even that victory." What did the great Trumbull really mean? What is greater than Christ's help, or Christ's likeness, or Christ's power, or Christ's cleansing from sin? Oh, the liver of the victorious life knows that it is Christ Himself. He, who said long ago, "I am the **way**, the **truth** and the **life**; the winning life," so that those who have Him have the overcoming life. It is something that cannot be purchased, or found, or in any way achieved, for it is too infinitely precious to be had in any of these ways, but may be had by simply receiving it. With us it is no longer the sin question but the Son question, and no sooner do we receive the Son than we have peace that passeth understanding, and a life that is victorious.

When Paul said, "For me to live is Christ," he evidently meant that for him to live is for Christ to live; for Paul knew fully well that the only standard that Jesus has in this world is in His faithful disciples, and that the only standing we shall have in the world to come, will be in Him; hence the victorious life is not only Christ's but Christ: which makes us victors, because we cannot fail; we cannot fall away; we cannot be defeated, for we are lost in the fullness of God. The life, therefore, that is victorious, serves. Christ said, "I came not to be ministered unto, but to minister," not to be enriched but to enrich; not to be healed, but to heal; not to be saved, but to save; not to laugh, but to weep; not to take, but to give; not to live, but to die; not to chide, but to forgive. Oh, what a wonderful Savior! Hence the victorious child of such a Savior is ever serving and bringing forth an abundance of delicious and wholesome fruit, mete for the Master's use. Such a life will count. No life a success that does not constantly seek to lift others to higher ground, having an eye to the weak and helpless ones. The very glory of such a life will be to lead others into realms of sweet and blessed living. Its slogan is **help**; its watchword is **lift** and its keyword is **others**. It will mean humanitarianism in the highest sense and meaning of the term.

Reader, are you alive in Jesus Christ? Does the Christ life dominate your very movement? Can you truthfully and honestly say with Jos. Gilmore:

"He leadeth me! Oh, blessed thought!
Oh, words with heavenly comfort fraught!
What e'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

If so, then you are to be congratulated, for your life will be one continuous round of spiritual progress and success. No matter whether here or there, high or low, understood or misunderstood, on your bed or on your feet, in the drawing or out on the field of battle, in the shop or in the office, in the kitchen or on the mission field, on the farm or in the pulpit—you will be cutting a mighty swath for God and shall be remembered by the things you have done in that great day of reckoning, when the books are opened, since you have been living a victorious life hidden in God with Jesus Christ. Once, when Paganini was playing the violin at Leghorn, the candles suddenly fell out of his desk. This caused some ill-mannered tittering among the audience. But the great musician went on playing as though nothing had happened. Then his first string broke, and there was more laughter; still he continued to play as though these things were of little consequence to the musician, finishing the rest of the concerto with only three strings; the laughter now changed to loud cheering. If Paganini, with a three-stringed violin, could provoke laudation from a public audience and startle the world; what a Spirit-filled and a Christ-mastered life can do to compel the world to sit up and take notice, God in heaven only knows. Oh, the possibilities of the fully surrendered and victorious Christian life.

W. W. Miller.

1467 W. 71st Place, Chicago.

CORRESPONDENCE

First Church, Philadelphia, Pa. The tenth annual banquet of the Men's class and the men of the First church of Philadelphia was held on Saturday evening, February 12, at the North Branch Y. M. C. A. In spite of the extremely disagreeable weather fifty-seven men sat down to a well appointed table. The different courses that included roast turkey and all that usually goes with it were discussed with very apparent relish and in a spirit and an atmosphere of the best of good fellowship and joviality. Happy songs and hymns were sandwiched between the different courses.

Our splendid male quartet, of which we are very justly quite proud, rendered several fine selections which were much appreciated. We must also mention Mr. Hunter's fine rendering of that beautiful song, "Perfect Day", and two solos, sung by Mr. William Sigley, one of our own boys who has not been able to be with us often during the past years. His singing of "Star of My Life", and "Good-bye, Sweetheart, Good-bye", was most splendid, indeed. He has a rich tenor voice, clear as a bell and his singing this night was easily on a par with that heard in high-class concerts. Mr. Sigley has had considerable experience on the chautauqua platform in male quartet and solo singing.

Our old stand-by, Prof. Rosenberger, acted as toastmaster and, as usual, filled the bill in fine style. His vein of happy humor and sound seriousness is always well mixed. He has the faculty of keeping things going in just the right way.

After all had done ample justice to the different courses, the tables were cleared for action and the chief speaker for the occasion was presented. He really needed no presentation because Mr. Alfred Paton of Germantown has been in our Sunday school on different occasions and is well and favorably known to our people. He gave a splendid address, full of good things to help us in every-day life and in church work. He based his remarks on the words of a prominent Philadelphia business man, in answer to the question what a boy should do to succeed in his employment in a business house. The answer is this, "Let him show by his good works that he is worthwhile." Good works applied to every-day life and to church life. There are selfish good works, but these are all for self; that is not the right kind of good works. Good works that help some one. Do a little good every day and do little every-day good acts. People are so apt to think little good actions not worthwhile, they seem too small to be considered helpful. The great men of the world, that is the great and good men and women have been those who were mindful to do the little every-day good works. Their mind was not centered on the great deeds. Franklin and Lincoln were cited as examples of such men. Get inspiration from God for doing good works.

It is pre-eminently the purpose and opportunity of the church and men's classes to do good works, works that will count for humanity and for God. There is so much opportunity to bring a ray of sunshine into some dark home where especially the mother and children have often a miserable existence and there is always opportunity to bring the spiritual sunshine of Christ's love into hearts that have it not.

The church and the class should advertise itself by its good works. Yes, good works will advertise themselves. We fail to meet the requirements in good humble works as we should. We do not go among the poor, humble and needy as we ought to and try to help them and lift them up and help them to lift themselves up. Good works bring results both here and in the hereafter. They help the helper and the helped.

Their influence and sweet savor will not stay on this earth merely but will show in eternity in souls uplifted and helped in Christ. HE went about "doing good", we are told. Good works bring personal blessings. We are always helped when we help some one else. There is in the heart a feeling of satisfaction and it makes that kindly disposition to grow in us. It gives us a better feeling toward our fellow men. Good works built up our country and our churches. The pillars of both, the builders of both, the support and sustainers of both have been and now are men and women of good works.

Different ones present were called upon for remarks, among them the Sunday school superintendent, pastor and teachers of the different adult classes. Some of the thoughts gathered from these persons are these: In our Sunday school we teach God's Word and endeavor to help others to live the things that are taught. Let the class be at attention, then charge and let God call the halt when He deems it time to stop. We should be, yes, must be, more practical in our church life and work. Let each one do a little of the work to be done and we shall be able to do a great deal collectively. Choose between the life of uselessness and usefulness.

We value these annual banquets highly. We feel that it is a good thing, yes, we are inclined to think it a necessary thing for our men thus to meet together and get their feet under the same table and enjoy a good feast of things to eat, good music, good companionship and good helpful suggestions and advice to take along from day to day. These occasions tend to more firmly unite the men of the church, make them feel more like one united body. Unity of feeling and action is so much needed in our church work.

We must not fail to commend on our adult teachers who for several years past has been bringing this class of young men to this banquet, giving them this very nice treat. The young men appreciate it, too. May we all live to enjoy another such occasion another year. **A. S. B.**

Feb. 22, 1916.

Bethany Church, Freeman, S. Dak., Feb. 21, 1916. Dear Readers:—The severe winter seems to have spent its strength and at present we are having spring weather which has already caused most of the snow to disappear. But even the coldest weather did not lessen the attendance at our services, nor do we see that it should have, since nearly all of our people live in town.

Our annual business meeting was held on December 25 and reports showed that there had been 38 additions to the church membership during 1915, most of them through baptism. Since that date a number of others have united with the church by means of church letters. At the annual meeting the fact that our church building was too small was again discussed, and the formation of a building fund was recommended. During the week of prayer following New-year we had services every evening.

Freeman is a town of about 700 to 800 inhabitants of whom perhaps ninety-five per cent. speak German. All of the three churches are German, but the Bethany church has English services on alternate Sunday evenings, and beginning with 1916 an English Sunday school was started, meeting with a hearty response, and support from the few Americans in town.

Dr. Phillip Volmer of Dayton, Ohio, was here in January under the auspices of Freeman college and gave us a full week of excellent Bible lectures and sermons. His messages were scholarly, yet very simple and practical, and it was a great privilege to hear him and meet him personally.

At present revival meetings are being conducted in Freeman by Evangelists Meeker and Clarke of Moody institute, under the auspices of a committee of citizens of Freeman, and the attendance is very good. **J. F. M.**

THE PURPOSE OF PREACHING

Before entering upon the discussion of the above subject it is necessary to call attention to several presuppositions. First of all it is understood that the minister has more than a speaking acquaintance with the people to whom he intends to preach. In order to be able to bring a message to them which is intelligible, it is imperative that he should know their natures, their circumstances, struggles and future hopes, their experiences of joy and sorrow, of disappointment and great hopes fulfilled. He should know how the varied experiences are taken by the different persons with their peculiar natures and dispositions in their various circumstances. In order to do this it is evident that the preacher will need to spend much of his time with his parishioners, not for the purpose of indulging in the exchange of the latest news of the day, but in drawing from them and discussing with them their problems and difficulties. This is one of the most difficult but also one of the most fruitful activities of the pastor. It is difficult because he must be able to convince each one individually of his deep interest in them, his sympathy with them, and the absolute sincerity of his purpose. If he succeeds in getting the people to confide in him, he will have at his command those things which alone can make his sermon a living and vital message to them.

He must have in mind not only the individual but also his relation to the great mass of ebbing, throbbing, living humanity about him. Since man does not live in vacuum but among men and with men, he must live out the great truths of religion in his relation to those with whom he comes in contact. For this reason the preacher must know the moral trend in business, in politics, in education, in fact in all the activities of the nation. In order to know this the preacher will not only find it necessary to visit his people, but he finds careful study of some of the strongest books and a continual perusal of a few of the best papers and magazines equally imperative. In other words, he must appreciate the life and truth of the age. It is easy enough to criticize because courtesy has established a law of almost absolute impunity for the preacher so far as his utterances in the pulpit are concerned. It is the severest and noblest task to be the interpreter of the age. No man can hope to help his age unless he sees the forces for good and strengthens them and knows how to relate religious truths to them.

Of course, he has the vision of God as revealed in Jesus; he has a real vision of the needs of men and how God in Jesus can meet all those needs; and he has a vision of the opportunities cast in his way to bring God and man together. What else might have brought him into the ministry? He has the consciousness that he is a co-worker with the Master Himself.

So we might answer, the purpose of preaching is to lead man to a better understanding of God. The preacher stands before his congregation with the consciousness that he is the representative of God with a message from God for those before him. He preaches because he can contain himself no longer. The desire to arouse interest in others for the great truths which roll in upon the shores of his consciousness so impetuously becomes a veritable fire within him and silence is well nigh impossible.

He uses the sermon for the purpose of instruction. Not the bare instruction as in school, but put in persuasive form to arouse the will and desire of the hearer to act on the truths thus given. For this instruction he may or may not draw up a program which outlines the field of instruction which he wishes to cover, but he certainly makes an effort to present the religion of his Master in its different aspects and relate it in each case to the life of his hearers in the simplest and most attractive manner. He must bear in mind that the hearer cannot be expected to grasp fully in thirty minutes those high ideals of Christianity which he reached only after much prayer, close study and deep thinking. He must remember that consecrated, consistent Christians are rare. They have seen good men and women, but even the best of them are apt to make serious blunders occasionally. The majority will always look to some of those supposed to be more advanced in Christian life for an example of the practical working out of the truths presented to them in the Sunday morning message. He has the task of shaping his message so that it will be helpful to the most advanced, but that it will also offer the necessary enlightenment and encouragement to the most undeveloped. He dare not assume that all know as much of the Bible as he does, but that instruction of its contents is also necessary. The lack of interest in Scripture is largely due to ignorance of its contents on the one hand and inability to relate what is known of it to every-day life on the other.

Another purpose of preaching is encouragement and inspiration. The average man is destined to drudge along in the great procession of those who must struggle for a livelihood, he must take conditions as they are and make the best of them. He cannot perceptably influence the moral trend of the class to which he belongs. If he is a working man, the great organization to which he belongs outlines policies and prescribes what attitude should be taken toward certain other bodies or conditions. If he is a business man he finds himself hemmed in on all sides with the customs, rules, regulations and the business ethics. These altogether surround him with such a forbidding mien that certain failure seems the inevitable consequence if he dare break away that he might follow the dictates of his own conscience. Anyone in such circumstances is in dire need of having put before him continually the Christian ideals in the most attractive way that he get from his church attendance on Sunday the inspiration needed in his position. After he has accepted those ideals he needs the constant encouragement to live up to them through all the discouraging influences about him.

There are also those with great struggles against innate or acquired tendencies and moral weaknesses. There are those with mental struggles arising from various sources. It is of vital importance that the word of encouragement should not be wanting.

As men are given to live in self-comparisons, in the estimate of others, in the sunshine of popular favor and worldly success, they will live in the surface of their lives, and they will not look deep enough to discover the actual under-currents. As long as these conditions prevail no healthy growth can take place. To them a kind and sympathetic, yet fearless laying bare of their most secret heart-life is an absolute necessity. It is scarcely necessary to mention that this does not mean the much dreaded public flaying of someone whom the preacher does not dare to face and call to account privately where he would have the opportunity to talk back. That practice, to say the least, is highly despicable. That which is meant here is the exposure of the forces which make for the attitude of indifference and self-complacency.

The message must contain a note of comfort. It must put heart into those who have lost heart. The future seems to hold nothing worth striving for. Such is often the mental condition of those who have just experienced some great disappointment; those who have lost out in a moral struggle; those who are carrying a heavy burden of sorrow for some one lost, or careless and indifferent, the sorrow of heart-loneliness, of misfortunes, business reverses, the pains of the over sensitive who misunderstand and are misunderstood, the sorrow of seeming failure, or of the unattained. They need a sense of God conveyed to them. And as God is all about us we are assured He has not omitted or overlooked anything. Is life a struggle? Does it cost hardship, pain and self-denial? That is true of all good, and certainly nothing is so good as a life of faith and confidence in God's care for us. This should be re-inforced with the comfort of the immortal hope. The Father's house, of which Jesus speaks, looms up before the eye of faith with ever increasing brilliancy as the attractions of the present life recede.

Again, the message must contain a call to service. Many of the difficulties and problems in the religious life of the individual would disappear if he could be

(Continued on page 4.)

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EDITORIAL

Giving is always a blessing. When our Lord laid emphasis upon the fact that it is more blessed to give than to receive. He simply put into words a sentiment which every good soul must have felt from the beginning of time. Giving to God or for the things that God blesses, is a great opportunity to everyone who knows Him, because none ever gave to Him but what they received a thousandfold. The beauty about giving is that God first enriches that we may give and then, when we do give, it comes back to us in greater measure.

Cartoonists and others who are more interested in mixing up our country in the terrible conflict now damning so many other nations find in the statement of our president, Mr. Wilson. "Too proud to fight", something with which to ridicule him and his policy of keeping us out of the war. The writer was present on the occasion when the statement was made and he can testify that the statement was not that which gave the impression of a coward finding a silly excuse for avoiding a stern duty. The statement, as we remember it, was not that the United States is too proud to fight but "there may arise occasions when it becomes a man to be too proud to fight."

Usually, when political opponents seize upon the assertions of the one they try to belittle they care little about putting them in their right light or stating them fairly. If they can so twist and distort them to mean the opposite of what was the plain intention of the speaker, so much the better for their evil intentions. There are many reasons why we should remain a people at peace with the rest of the world and the most important of them is the fact that He, whom we call Lord, has commanded us to love our enemies. The more intimate association of churches of different denominations with one another in our day has given rise to a better understanding and broadened the knowledge differing Christians have of one another. The observance of the church year hardly had recognition years ago in churches without a liturgy, except, perhaps, in the celebration of Easter and Christmas, but now it is not a very unusual thing to find a church not using a liturgy, yet given to such things as having a special series of meetings during Lent. When most of the none-liturgical Christians associated the keeping of Lent only with abstaining from the eating of meat they could, of course, hardly be expected to understand the deep spiritual significance of the occasion. But now association in some quarters has led Christians not only to know each other better, but, also to know "the reason why" for many things which hitherto were mysteries. The result is that in many quarters the period immediately preceding Easter is found to be very well adapted for special religious effort. We are none of those who place an abnormal value upon days and dates, but when the minds of so many of our fellow Christians are directed to deeper things of God we believe it to be a pretty good time for us to fall in and get all the benefit we can from the atmosphere of spirituality with which we are surrounded. At any rate, spring is the best season for all concerned to give themselves to extraordinary religious opportunities and no better climax can be arranged for a series of religious exercises than that which leads up to the glorious triumphs we are accustomed to associate with Easter.

We sometimes feel, in the face of the great crisis in which the world finds itself today, that the individual's influence counts for little or nothing and that the world is doing its thinking in groups. It is true that nations rather than isolated individuals are the greatest sinners in this world madness that is spreading agony and destruction in every direction, but we must not lose sight of the fact that individuals make up groups and, even when the great majority is in the wrong the few who are in the right have an influence greater than their proportion in numbers. The greater number given to wrong-doing must eventually lessen while the lesser number, on the side of right, is bound to increase. Jesus Christ was but one in many millions and many ages, but His individual influence in the world for all time is infinitely greater than all the masses of all ages who ever endeavored to force their wrong-doing upon the world. The individual who seeks by every effort and with all the earnestness he can command, to uphold the standard of righteousness, not only is greater than the many who do not, but he is contributing to a cause which in the end must be supreme. The Christ-life is the ideal life and even in the face of almost universal devilishness, it is the most potent. It remains for the "little flock" to "fear not", for it is the Father's good pleasure to give them the kingdom.

PROPAGATING PEACE SENTIMENT

Some time ago it fell to my lot to discuss at a Sunday school convention the question, "How Can We Teach Our YoungPeople in the Principles of Peace?" says Dr. C. Henry Smith of Bluffton college in the "Gospel Herald" In thinking over the subject the thought occurred to me that our Sunday schools are not making the most of their opportunities in this regard. This question ought to be one of exceptional interest to Mennonite young people, since the Mennonite church was the first peace denomination of the modern world. The doctrine of Peace and Non-resistance was made the very cornerstone of the distinguishing features of the Mennonite faith. For it our forefathers suffered exile and in many cases even death itself. Up to the present the Mennonites of America—all branches—have remained true to the teaching of the past so far as the opposition to war is concerned. But as a nation we are now passing through a critical period of our history. In 1898, as a result of the Spanish-American war, we became a world-power with island possessions and an interest in the world questions. Today as a result of the European war there is developing an increasing demand from both our eastern and western coasts that our government forsake the traditions of the past and become like the nations of Europe, a nation ready for war. Never in the history of our country has the question of military preparedness in time of peace occupied so large a share of the thought of our statesmen as right now.

It is especially necessary while this wave of military madness is encroaching upon us that we use all the educative means at our disposal to counteract this influence so far as our young people are concerned. Our young people's meetings should make a place on their programs for the discussion of peace subjects and a study of the lives of the founders of the church who made great sacrifices to establish firmly these fundamental principles. It occurs to me also that the Sunday school ought to devote at least one or two Sundays each year to a distinctive peace lesson. We have four temperance lessons each year, and that these lessons have done some good is shown by the temperance wave that is sweeping over our land. Why not ask those who publish our Sunday school quarterlies to give us for next year at least one lesson on the question of peace as interpreted by the Mennonite denomination? Let it be called distinctively a peace lesson.

THE PURPOSE OF PREACHING

(Continued from page 3.)

persuaded to enter upon a campaign of service to others. If there is one thing which Jesus emphasized more than anything else, it is service. The task with which He charged His disciples was so momentous that it might well have staggered any who had not attained to that matchless faith which they displayed after the pentecostal experience. Of course, the motive of service must not be to escape discomforts, difficulties and trials. That would reduce service to choosing the lesser of two evils. The escape from these harassing perplexities, as far as escape is possible, is simply a by-product and nothing more. The true motive for service must be a participation with God, as far as finite man can do such a thing, in the thoughts of interest and concern for those who do not know God and the salvation he has intended for them in Jesus. And this brings us to another purpose which is so evident that it scarcely needs mentioning:

The invitation to those who are as yet outside of the great family of God. This need not and is often better not a direct invitation, but rather an indirect, yet more powerful appeal, and that is by bringing out the different aspects and phases of Christianity already mentioned in such a charming and attractive and convincing way that he who has been trying to satisfy the craving of his heart with other things will see the error of his ways and will consider the merits of a life "hid with Christ in God".

It is evident that in order to be able to fulfill all these demands the preacher must lead a very strenuous life. He must be at a study of the different individuals always; he must know the age with its tendencies which furnishes the background upon which each one has his or her religion to work out; but he must also keep in very close touch with the divine sources. Much prayer for sympathy, tenderness and love, deep meditation and hard study are absolute essentials for a fruitful ministry.

WORLD-WIDE SUNDAY SCHOOL NEWS

Russian Empress Grateful for Testaments.

A recent cablegram from Petrograd to the Associated Press states that the Empress of Russia has sent a letter to John Kilburn, secretary of the National Bible society, expressing thanks in behalf of Grand Duke Alexis, the nine-year-old heir apparent to the Russian throne, for a number of Testaments given by American Sunday school children to the Russian soldiers. The letter was prompted by a recent installment of 8,000 Testaments which, it says, will be sent to the army by the empress' own supply train in the name of the young grand duke. 33,000 Testaments have already been distributed among the Russian soldiers.

The World Sunday School association has collected, principally from the Sunday school children of America, over $21,000, which has been the means of supplying more than four hundred thousand Testaments among the soldiers of Europe. There is an increasing call for these Testaments. One soldier writes: "These books are precious to us in ordinary times, and are much more precious in critical moments as now." Contributions for this fund may be sent to the headquarters of the World's Sunday School association, 216 Metropolitan Tower, New York City. Write to Mr. Frank L. Brown, Gen. Sec'y., for souvenir bookmark receipts—one for each nickel, if desired.

Why the Japanese Welcome the Sunday School.

One of the movements fostered by the World's Sunday School association is a campaign in one hundred of the cities of Japan, to arouse pastors and Sunday school teachers to the importance of religious education. The secretary of the National Sunday School Association of Japan, Rev. H. Kawasumi, reports a visitation of 16 cities in the month of November as a part of this program. In the town of Tsu they found an Episcopal minister who had five hundred students enrolled in his Sunday school as the result of three years' work. The chief of police told this minister that they had many criminal children in Tsu, but the number had greatly decreased since the Sunday school had been started.

The reason for the great interest in the Sunday school which is felt in Japan, is found in a significant statement made by Baron Shibusawa during his recent tour of America. The Baron said that for many years he had had a longing in his heart for something that would build up the moral character of the Japanese youth —a "something" which seemed to be lacking, and that, as he had gone about through the land, he suddenly realized that the Sunday schools of Japan were securing exactly the results he had had in mind. "If this is what the Sunday school can accomplish," he said, "we will welcome the next World's Sunday School convention to Tokyo."

A Glimpse of Moslem Sunday School Work.

Rev. Stephen Trowbridge, secretary for Sunday school work among Moslems, under the World's Sunday School association, gives an interesting account of a Sunday afternoon spent in a crowded tenement district of Cairo:

"Last Sunday I went with Dr. Zwemer to the new Sunday school which they began this autumn in Mahmasha, a crowded Cairo tenement district, entirely Mohammedan. A very small room has been rented and is used for a day school during the week and as a Sunday school on Sundays. After the Sunday school, Dr. Zwemer preached a brief sermon in the simplest and yet in the most forceful way. Men kept coming in during the service until the little room was crowded to overflowing. I think about ninety were present. They were simply spell-bound listening to Dr. Zwemer's appeal.

"After this we went to the government elementary school in that neighborhood and the principal and teachers were most hospitable, taking us to see every class. The principal, teachers and scholars were, without exception, Mohammedans. I showed the principal a copy of the "Boy's Life of David Livingstone" and he looked it over with interest. I asked if we might give copies to all the pupils and he said there was no objections whatever, so we made a general distribution and the boys were very keen to receive the copies. It seemed wonderful that we were allowed such freedom.

"As we passed down the street afterward, a Moslem coffee-shop keeper, who had been present at Dr. Zwemer's preaching in the little school room, called us in and invited us to drink a cup of coffee. A crowd of men gathered round in the shop and Dr. Zwemer gave them a great many good things to think about, illustrating from his travels in Arabia and talking in the most frank and friendly manner with them all."

Standardizing Sunday School's in Korea and the Philippines.

In Korea:

The standard in Korea just adopted has six points:

1. Sunday school sessions every week all the year round.
2. Officers required, superintendent and secretary.
3. Classes divided for baptized and unbaptized, and each subdivided into three grades—children, youth and adult.
4. Weekly teachers' meeting for preparation of lesson.
5. Rally Day—observed once a year.
6. Supplemental Bible drill in the program for each Sabbath.

This standard is being ratified by the Missions operating in Korea. Each school reaching this standard will receive some kind of recognition from the Korea Sunday School Association.

In the Philippines:

1. Every school must have a regular place and a weekly time of meeting.
2. Every school must have a list of membership.
3. Every school must have at least two officers—superintendent and secretary.
4. Every school must have at least three classes supplying three grades of teaching—primary, intermediate and adult.

This standard eliminates a large number of "schools" that were formerly listed, but has had the effect of stimulating Sunday school interest in places not yet occupied, and of bringing better methods to many existing schools. Rev. J. L. McLaughlin, the general secretary for the Philippines, reports a general advance all along the line. In the Panayan field from which his last letter was written, he reports that during the past year the membership has jumped from 5,000 to 7,500 and expresses his conviction that in the next year the increase will be greater.

THINGS I WISH I HAD KNOWN BEFORE I WAS TWENTY-ONE

Recently three leading men spoke at the men's meeting in Cleveland on the subject, "Things I Wish I Had Known Before I Was Twenty-One." G. Leonard Fels, the first speaker, gave the answers sent in by twenty-two men of the industrial enterprise. Here they are. Every word is worth reading:

1. What I was going to do for a living, what my life work would be.
2. That my health after thirty depended in a large degree on what I put into my stomach before I was twenty-one.
3. How to take care of money.
4. The commercial asset of being neatly and sensibly dressed.
5. That a man's habits are mighty hard to change after he is twenty-one.
6. That a harvest depends upon the seeds sown; wheat produces wheat, thistles bring forth thistles, ragweeds spoil good pasture, and wild oats sown will surely produce all kinds of misery and unhappiness.
7. That things worthwhile require time, patience, and work.
8. That you can't get something for nothing.
9. That the world would give me just about what I deserved.
10. That by the sweat of my brow would I earn my bread.
11. That a through education not only pays better wages than hard labor, but it brings the best of everything else—namely, more enjoyable work, better food, more of the wholesome luxuries and pleasures of life, better folks to live and deal with, and, best of all, the genuine satisfaction that you are somebody worthy of respect, confidence, and the priceless gift of friendship.
12. That honesty is the best policy, not only in dealing with my neighbors, but also in dealing with myself and God.
13. The value of absolute truthfulness in everything.

THE C. E. TOPIC

March 12.

The Cause of Failures in Life.

Prov. 10:1-32

Living is serious business. We reap only what we sow and if we sow improperly or the wrong kind of seed, misery is sure to result. God has placed us here to accomplish serious tasks. We have bodies created in the image of God. We have souls to save and we are our brother's keepers. Moreover, our eternal future depends upon how our present opportunities are used. The person,

who in his life has defaced the image of God by improper living or neglected his soul's salvation or who has ignored the spiritual and material claims his fellowman has upon him, has made a failure of life. The facts of having accumulated riches or attained distinction or coming into prominence don't of necessity spell failure or success. Some rich men are failures and some poor men are a success, some prominent persons are conspicuous because of their failure and some obscure ones are conspicuous successes. The successful person will first of all regard life a most serious proposition and endeavor to throw into it the things that count for most. What are they? "Seek ye first the kingdom of God and His righteousness." Success, as God regards it, is to be found only in His kingdom. Any success that does not fit into the kingdom of God is a miserable failure.

One cannot build a house without having plans. Design is to be seen in all the works of God and man. Success is simply the carrying out of well laid plans. The successful builder succeeds because he plans well and then carries out the plans made. There is just as much need for correct planning in the building of character as there is in the building of a house. In planning character God must be included in it. He is the master builder. We are workers together with Him and we are to build to His glory so that we will be buildings approved of God. The builder who cannot build in a way that will please the one for whom he is building is a failure and if we cannot, or rather will not, plan our lives so that God our Master will approve them, we fail. God gives help in planning for success. We have the Word, the Spirit and the assistance of those who live godly lives.

In the parable of the Pearl of Greatest Price we have illustrated to us by our Lord the importance of valuing properly the right thing. Pearls are all valuable, but the Pearl of Greatest Price is worth more than those all put together; indeed, one cannot be said to have succeeded until he has found the greatest and best, even though it costs him all the other valued things of life. The greatest pearl in life is the Savior; having found Him no life can be called a failure. The successful life, the life having Christ as its most precious jewel gives proof of its success. How? "By their fruits ye shall know them." If we were to classify the failures and the successes of life, the task would be a simple one because on the one side we would place those who have Christ and on the other side we would place those who do not have Him. In the case of the rich young man who went away sorrowful we have an example of those who place the highest value on wrong things — and perish with them.

Selfishness is the secret of many failures. Men in worldly affairs, even, discover that when they live for themselves alone they soon stand alone. Those whom the world values as having done something are those who have done something for the world. Make a list of the world's greatest men and you will find that it is composed of persons who had more to give than to get from the world. In making plans to be truly successful, then we must so order our lives that God will be glorified and man will be benefitted.

One's failure or success is conditioned by the things upon which one sets one's affection. Loving evil brings out evil in our lives, while loving the good brings out the good. No one whose life portrays evil can be good and no life that portrays good can be evil.

THE S. S. LESSON

March 12.

Heroes and Martyrs of the Faith.
Heb. 11:1-12:2.
(Printed Text—Heb. 11:1, 32-40; 12:1, 2.

Golden Text—Heb. 12:1, 2.

In Hebrews 11:1 we find one of the few definitions in Scripture. It is important. It tells us what faith is, and without faith we cannot be saved. It is simple, for saving faith is not for the intellectual alone; it is possible for everyone, from the smallest and simplest to the greatest and wisest, to understand what it is. Were this not so, then faith, as the universal secret of our salvation, would be a mockery to some. According to the revised version this sentence should read, "The assurance of things hoped for, the conviction of things not seen." Some people paraphrase faith as believing without seeing", and so it is, but it is a great deal more than that. It is taking God at His Word, it is confidence inGod, a confidence so strong that it will act as He commands, without a doubt or a fear or a question. To one holding such a faith God's Word can never fail. It is very easy to believe a thing when proofs of its truth are present but faith looks for no other proof than the Word of God. Becaus[e] faith includes an absolute confi[-] dence in God, men and wome[n] have always been ready to at[-] tempt what the world believed t[o] be impossible and in their faith they have shown over and over again things which seem impos[-] sible to men are possible with God. Faith has set single indi[-] viduals against the whole world with the idea of winning or succeeding in spite of the world, and they have won and they have succeeded. Time and again the world has been revolutionized but always by man and women of faith. "Without faith ye can do nothing," is a rule just as true in things relating to the world as in things relating to the kingdom of God. You accept a coin or a bill in exchange for something of value and you prove, by taking it that you have faith in the giver that he is not giving you a counterfeit and you also prove your faith in the government back of the coin that guarantees that it represents the value stamped on it. The same thing is true when you take a check, you have faith in the maker of the check and in the bank upon which it is drawn. The Christian shows the same and greater faith in all his dealings with God.

The lesson gives a long list of those whom we class as "heroes of faith", but the list is very incomplete because in every age that has had the light of God there have been multitudes of those who went fearlessly to torture and death. Those mentioned in Scripture have been inspirations to the multitudes, who after them were called upon to join the innumerable company of martyrs. The church of the apostolic age and the age following it had many such; our own church and other Protestant bodies, gave many martyrs to God during the Reformation period. The missionary churches in modern times have been called upon time after time to give their best in lives and agony for the cause of the faith, notable instances are to be found in the church in China during the Boxer Rebellion and at this present time when the extermination of the Armenians by the Turks marks one of the most gigantic persecutions ever waged against Christians because of their faith. The cost in life for the cause of Christ is not a waste of life but a glory and an inspiration to Christians. The saying, "The blood of the martyrs is the seed of the church," has always proved itself true and in this age it will serve to show to the many careless ones that the cause of [C]hrist is something so precious [t]o be worth more than any[-]hing else on earth.

The apostle speaks of these martyrs as a great cloud of witnesses. They were many and they overshadowed the earth. Because of the testimony of these witnesses, sealed in their blood, we are to continue the witness. Witnessing for Christ means more than simply seeing, it means testifying. We are to go forth as they did, facing dangers when necessary, but always witnessing. The qualifications of a witness are stated. They are, (1) lay aside every weight and sin; (2) run with patience, and (3) be looking unto Jesus.

DEATHS

Bauman.—On Jan. 31, 1916, Sarah Bauman, nee Bechtel, wife of Jacob E. Bauman, entered into her rest at the age of 77 years and 12 days. She died at the home of her daughter, Mrs. John Oberholtzer, in Germantown, Pa., with whom she had been residing for the last fourteen years. Before the death of her husband which occurred in October, 1897, she had spent practically all her life in or near Bechtelsville, Pa. Funeral services were held on Thursday afternoon, February 3, at the home of her daughter where she died, the Congregational minister nearby preaching, assisted by Rev. N. B. Grubb. The next morning, February 4, the body was carried to Bally, Pa., where the final services were held, conducted by D. J. Brand and there in the nearby cemetery she was laid to rest awaiting the great resurrection morn. She leaves her only brother who has been an invalid for many years, three daughters and two sons and a number of grandchildren to mourn the loss of a dearly beloved sister and mother.

Nester.—On Tuesday morning, Feb. 15, shortly after midnight, Paul S., the little son of Harvey and Nora Nester, passed away to the inexpressible grief of his parents. His illness lasted only about two days. Because of the nature of the disease, diphtheria, no services could be held, excepting a short address to those gathered around the grave when the body was laid away. This occurred on Wednesday, February 16. Sorrow under such conditions is greatly intensified because of the entire isolation from all those whose sympathy would be much appreciated. Little Paul was permitted to remain with his parents 1 year, 4 months and 16 days, but although his life was short he brought his message of joy, comfort and love. Interment was made on the Bally union cemetery, D. J. Brand officiating.

A CORRECTION

By an oversight, entirely unintentional, The Mennonite omitted giving credit to the Christian Evangel as the source of the excellent article, "What Believers May Enjoy Through the Holy Spirit," by Rev. Valentine Strubhar, pastor of the Washington (Ill.) Mennonite church.

NEWS OF THE WEEK

U. S. TEMPEST IS SUBSIDING

Washington, February 26. — The response of the country in support of the view expressed by President Wilson in his letter of Senator William J. Stone, in regard to the importance of this government standing by the rights of American citizens, has been prompt and emphatic. A constant stream of telegrams has been pouring into the executive office since yesterday noon.

The telegraph operators in the executive offices were kept up all last night receiving them. Many of the communications are caustic in their criticism of those members of the congress who would vote to abridge the rights of citizens. In the stack of telegrams that came in over night were a large number from Indiana people. The white house decided not to make any of the telegrams public and the names of the senders were not publicly revealed, though it was stated that one of the most satisfactory telegrams from Indiana was from W. E. Stone, president of Purdue university.

Some of the telegrams received favored the Bryan policy of warning Americans not to take passage on belligerent ships. About one message in twenty supported the Bryan view.

Senator Gore, who has such a resolution pending, issued a statement saying that, although he still favored a warning, he believed the objects sought by his resolution already had been accomplished through public discussion.

Representative McLemore, whose warning resolution in the house has been kept from coming up by administration leaders, said he was content to wait until the president and Secretary Lansing had opportunity to try out their policy of asserting determinedly the right of travel on ships bearing arms.

Senator Gore in his statement characterized the course of administration leaders as "rendering" a policy of 'watchful waiting' unavoidable."

WILSON WANTS TO KEEP OUT OF WAR

Washington, Feb. 27. — President Wilson told members and guests at a Gridiron club dinner last night that America ought to keep out of the European war "at the sacrifice of everything except this single thing upon which her character and her history are founded, her sense of humanity and justice."

The address was confidential, since the speeches at the dinners of the Gridiron club, composed of newspaper correspondents, are not reported. It was made public tonight, however, with the consent of the president and the club, because many of those who heard it urged that it should go to the country.

GASOLINE PRICE WILL GO HIGHER

Minneapolis, Minn., Feb. 24.—Robert Stewart, director of the Standard Oil company of Indiana, appearing at a hearing before the city council which has declined to issue permits to the company for five more filling stations until the rise in the price of gasoline has been adequately explained, declared today that the price will continue to rise and said there is a possibility of a world-wide gasoline famine.

"Increases in the price of crude oil, in the demand for gasoline and the prices of articles used in refining processes have sent prices skyward," he said.

FORD'S FOLLY COST HIM JUST $400,000.

New York, Feb. 24. — Eight more delegates who went to Europe as members of Henry Ford's peace expedition last December, arrived here today on the Holland-American liner Nieuw Amsterdam. Mr. Ford went down the bay on a cutter and met the ship at quarantine. Gaston Plantiff, his business representative, after Mr. Ford himself left the party to return to America, stated today that the expedition had thus far cost his employer $400,000 and that his peace efforts are to be continued through delegates who remained in Europe.

GERMANS ON WAY TO PARIS?

London, Feb. 26. — The great French fortress of Verdun, considered impregnable, is seriously threatened by the greatest German drive on the western front since the march on Paris.

The steel clad fort, Douaumont, keystone of the fortifications on the northeast of Verdun and only four miles from the city proper, has been stormed and captured by German troops, according to an official statement issued at Berlin today.

The capture of the fort of Douaumont was completed yesterday, according to the Berlin official report, when Brandenburgers entered the works by storm.

Unofficial reports say the battle which preceded the fall of Douaumont was the most desperate of the war. It was won by the Germans only after the sacrifice of thousands of lives.

The Germans advanced in massed formation in the face of murderous fire of cannon, rapid firers, and rifles. The attacking troops were the flower of the German army, the Brandenburgers being rated equal to the famous Prussian guard.

The loss of Douaumont is believed to have been preceded by the collapse of the whole French front from the ridge of Cote du Poivre eastward through Bezonvaux.

There is no longer any doubt that the Germans are hurling all their resources into the Verdun attack, hoping to blast a road to Paris and end the war. The enormous losses already suffered by the Teutons is considered proof that the kaiser has embarked on a venture planned to bring France to its knees.

The French line has now been thrown back for nearly four miles upon an eight-mile front, the greatest reverse suffered by either side since the September offensive of the allies, when the French swept forward on a fifteen mile front in the Champagne, occupying German trenches to a depth of from two to three miles.

In addition the Teutons have captured one of the key fortresses to one of the most strongly fortified positions in Europe.

London, Feb. 27. — With a reported breach in the French line northeast of the great fortress of Verdun, the Germans are assailing the defenders also on the east and southeast, evidently in an endeavor to push in the line on two sides and make its retention impossible.

A concentration of artillery fire more tremendous than any ever experienced before has prepared the way for the crown prince's armies, which are also being watched personally by the kaiser.

The buckling up process being carried out by the Germans on both sides of the salient in which Verdun lies, if continued far enough, would compel the evacuation of the fortress by the French, even should the Germans not be able to reach it by direct assault.

Berlin, Feb. 27. — Five determined attempts made by French troops to recapture from the Germans Fort de Douaumont, one of the outlying Verdun fortifications, were repulsed yesterday with sanguinary losses, according to the official statement issued today by the German headquarters staff. German troops, it was asserted, had stormed the fortified works of Hardamount as well as the town of Champneuville and the Cote de Talou. The number of unwounded Frenchmen taken prisoners, it was added, totaled 15,000.

ENGLISH SEE THE DOWNFALL OF LANDLORD SYSTEM

London, Feb. 24. — The back of the land scheme, of which a forecast has been given out by the board of agriculture, recalls one of the bitterest political controversies of the days before the war. When Lloyd George then proposed to tax the unused land, such as game preserves and ornamental parks, the same as the tilled, to revalue the great holdings and tax the unearned increment, he aroused not only the opposition but the bitter hatred of the landed classes. His measure did in fact strike at the basis of the aristocratic system, which under the old regime had got off comparatively light as regards taxes. Lloyd George's measure was formed with a view to making the holding of unused land for pleasure or speculation so expensive that sub-division and sale would result and the number of small land owners be vastly increased in proportion as the great estates dwindling. But now even a stronger measure is proposed. It provides for the acquisition of land by state compulsory purchase for cutting up into small farms. Yet now scarcely a protest is heard.

Such a reform is one of the by-products of the war. It is seen that England has heretofore produced too little of her foods. Also work must be provided for discharged soldiers whose ideas and ambitions have expanded, otherwise they will emigrate to the states or the colonies. So, to keep England going after the war, the landlords must sacrifice a part of their historic holdings, and they consent to the sacrifice.

ENGLAND REPEATS PEACE TERMS

London, Feb. 23. — Premier Asquith found himself unexpectedly face to face in the house of commons today with a new demand for the government's view of peace. He took up the gauntlet almost eagerly and in a bristling fifteen-minute speech made it clear that the British government's determination to carry the war to the end without compromise had not abated a jot or title since the early days of the struggle.

The only terms of peace Premier Asquith offered to the enemy countries was contained in the historic announcement which was the outstanding feature of his speech at the London Guild hall in November, 1914, which he repeated:

"We shall never sheathe the sword, which we have not lightly drawn, until Belgium—and, I will add, Serbia—recover in full measure all and more than they have sacrificed; until France is adequately secured against aggression; until the rights of the small nations of Europe are based upon unassailable foundation and until the military domination of Prussia is wholly and finally destroyed."

BRITISH STEAMER SUNK BY GERMAN CAPTORS

London, Feb. 24. — The British steamer Westburn, which reached Santa Cruz, Teneriffe (Canaray islands) in the charge of a German prize crew and carrying 206 prisoners, taken from various vessels captured by a German sea raider, believed to be the Moewe, has been sunk outside Santa Cruz harbor, by her captors. This is the news received today in a message from Santa Cruz. After landing their prisoners in Santa Cruz the German crew put to sea again in the Westburn and sank their prize, the message stated.

HITS MINE AND 40 ARE DEAD

Dover, Feb. 27. — The steamship Maloja, a 12,431-ton vessel belonging to the Peninsular and Oriental line, struck a mine and sank within a half hour, two miles off Dover today. More than forty persons were drowned or killed as a result of the accident.

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NOTES AND COMMENTS

The West Swamp (Pa.) church is planning to make some improvements about its exterior and in the cemetery.

The Trenton (O.) church has issued a Year Book for 1916 which brings interesting information concerning the work and finances of the church.

Bethany church, Quakertown, Pa., came into possession of the library of its late pastor, Rev. A. B. Shelly. A special case for preserving it has been built and installed in one of the class rooms.

"Menno Simons, His Life, Labors and Teachings" is the title of a work by John Horsch, just from the press of the Mennonite Publishing House, Scottdale, Pa., which we have had the pleasure of receiving. The work retails at $1.25 and may be secured through the Mennonite Book Concern, Berne, Ind. A review will follow at some future date.

Bluffton College has secured Mr. H. P. Ray of Berne, Ind., as its business manager. Special efforts are being made at present to increase the facilities of the already excellent working library of the college. In the near future, it is hoped, a fire-proof building will be secured to house it. Friends of the college are invited to interest themselves in this effort.

The Mennonite church has always protested against war in whatever country it found itself and its members have often found themselves in critical position because their consciences would not permit them to bear arms. An interesting account of Christian Good of Dayton, Va., and his experience in the Confederate army appears in connection with his obituary in the Gospel Herald: "Bro. Good united with the Mennonite church possibly the first of the year 1861. Not long after this his faith was put to a severe test. He was drafted into the Confederate army. He very reluctantly obeyed the call. He carried the carnal weapon, and, though but a youth he possessed the courage of a Daniel. He purposed in his heart not to take the life of his fellowman, choosing 'to obey God rather than man'. This was known to the officer in charge. After a battle his captain said to him, 'Did you shoot?' He answered, 'No.' The captain spoke roughly, ridiculed, and threatened to courtmartial him if he did so again. After another engagement the captain asked the question again, 'Did you shoot?' Bro. Good again answered, 'No,' expecting him to carry out his threat, but he did not molest him. Soon after this he was relieved from service by paying a fine." We have little information concerning those of our faith in Europe who are compelled to bear arms against the dictates of their conscience, except that we know there are some who seem to have altogether surrendered the peace principles of their church. When the war clears up, however, we hope to hear of those who consistantly accepted and practiced the doctrines for which our fathers lived and died.

We Believe:

1. That the Mennonite church is called by the Master to do a large work in His kingdom.

2. That as many as possible of her youth should be trained to become strong leaders in the church and in the various lines of legitimate social activity.

3. That this training should be given under the auspices of the church and should include the teaching of the Bible as interpreted by Mennonites.

4. That Mennonite colleges should be well equipped and endowed so that the best possible work can be given:

5. That the church has the wealth to do this work and will cheerfully and freely give to this great cause.

6. That the church has strong Christian educators who will devote themselves unselfishly to the building up of strong schools for the training of our youth.

7. That our young people will appreciate these advantages so freely offered, and will all loyally support these schools.

8. That the culture received, loyalty fostered and friendship gained during these years will mean much to the individuals, to the church and to society during their entire lifetime.

9. That as a small denomination, we will fail unless each one does his full duty—and we will not fail.

10. That a new era is dawnnig for a strong united Mennonitism.

—Bluffton College Bulletin.

A WORD FROM K'AI CHOU

K'ai Chou, Chili Prov., China,
Jan. 30, 1916.

Dear Friends:

The Christmas and New-year days are past again. It was a very busy time for us all; besides the general routine work we had the practice with the children. If they were school children or children like we have them in America, it would be a simple matter, but the children from the streets of the heathen lands are quite different. They are not used to school or learning of anything. Notwithstanding all this we had quite a good program. Through the gifts of some Christians at home we were able to make up some presents for the boys and girls of our Sunday school. They are just as anxious to receive things as the children in the homeland. You ought to have seen their faces when the packages of sweets were distributed. We rejoiced with them heartily. Poor children they are, no meats or sweets they can have all the year round! But above all other things we rejoice that we can bring them the Gospel of life.

From Christmas on until over New-year we had continuous meetings. These were for all classes, Christians and non-Christians alike. In the morning I expounded the Life of Christ; in the afternoon Br. Boehr led in song-practice, and at nights the Chia evangelist preached on the First Book of Samuel. All the meetings were fairly well attended. Some of our members are far away and therefore could not attend as much as we would liked to have them; then, again, there are some who are not as warm-hearted as they should be. We are sorry for them. But you know you can find the same kind of people in the homeland—or not?

As soon as the meetings were closed, we began with a course of instruction for the native workers. This lasted another ten days. Most likely you know that our men are out of our own midst. They are still far from being fully equipped, but we are trying to help them on. And in the course of time they will become better prepared and fitted for this great work of preaching the Gospel to their benighted brethren. If we had succeeded in getting prepared workers from other mission fields it would have been somewhat easier, but other missions are not willing to give up their best or even second best workers. We praise the Lord for giving us such faithful souls. Some of them are really doing wonderfully. Of course there are also some that are untrue and bad; they are a heavy burden on our hearts. But we must not be discouraged on account of them. We must trust in the Lord and walk on in faith.

Last fall we started to prepare for the building of the boys' school and also the church building for K'ai Chou. We hope to be able to start building the school early in spring and, if possible, to get it finished by next fall so that we can open school by that time. The church we shall not be able to build this year, but next spring. Both of the buildings will cause us a lot of work, and that besides the regular work of the stations. We are looking up to God for strength. You can help us with your prayers before the throne of God, and you can also help along by bringing your offerings to the Lord in due time. The board will need a large amount of money to carry out this work. Let us consider it a privilege to be able to help the Master's cause along in some way.

Yours lovingly,
H. J. and Maria Brown.

NOTE—Two things in this letter from Bro. Brown we wish to

emphasize particularly, namely, **prayer** and **offering**. They are closely connected in at least two ways—first, the best intercessors are also the best givers in proportion. to their means; second, prayer opens not only one's own purse but also **the purse of others**. The history of missions is a continuous proof of this. **Try it yourself.**

In view of two or three churches to be built this year, and two stations, one in India and one in China, for Bro. and Sister Boehr, and in view of two or three new workers who are soon ready to be sent out, we need much prayer and money.—**P. H. Richert, Sec'y.**

CORRESPONDENCE

First Church, Phila., Pa.—The First church of Philadelphia united with four neighboring churches, namely, St. John's Evangelical, Rev. Glassow, pastor; Seventh Street M. E., Rev. Johnson, pastor; Fiftieth Baptist, Rev. Behrens, pastor, and Susquehanna Ave. Presbyterian, Rev. Jones, pastor, in a five-weeks' series of evangelistic services. These meetings were held one week in each church and five nights each week. Each church held its regular services on Sunday. These meetings can well be considered a success in every sense of the word. The spirit and interest manifested was good throughout the services and the attendance was good from the beginning and grew as the meetings progressed. The spirit of unity and harmony was most marked throughout, in fact it would be difficult to find five pastors and their churches anywhere who work together in better harmony. There was no evangelist employed, instead of that each pastor took his turn in preaching and the speakers were not announced ahead. The pastors did themselves more than justice in their preaching. It was remarked that they preached better than usual. No doubt the interest manifested by their people inspired them to nobler efforts than usual. We know full well that inspiring surroundings are a great help to a preacher and enable him to do better than he usually can do. The sermons throughout were strong and forcible and we may well class some of them as master-pieces.

Each church furnished the singing leader and organist for one week. This gave quite a variety of leadership for the hearty and inspirational singing. There was considerable special singing, solo, duet, male quartet, chorus and male chorus singing. We must mention in this connection the splendid work of the St. John's church male chorus. They have a fine male chorus of, we truly believe, consecrated singers. Singing can not be too strongly emphasized in meetings of this kind, nor, for that matter, in all church services.

During the last three weeks of these services reservations were made for the Ladies' societies from the different churches on Tuesday evening and for the men on Thursday evening and for the young people on Friday evening.

On Sunday afternoon, February 13, two special meetings were held, one for women in the Seventh Street M. E. church and one for men in the Mennonite church. Rev. Behrens gave his very splendid address, entitled, "The Story of the Rose", at the women's meeting and Rev. Dr. Bagnell of the Park Ave. M. E. church addressed the men. He is a preacher of wide reputation and gave the men some splendid thoughts to take home. In spite of the very snowy and stormy day both churches were filled.

The crowning meeting of the series was the closing meeting on Sunday afternoon, February 20, in the Presbyterian church. This was a union meeting of the five Sunday schools, not including the Beginners and Primary departments. It was planned as a meeting of decision for the boys and girls of the schools. Rev. Samuel Goff, conference evangelist of the Methodist church, was the speaker. Rev. Goff has a special ability in presenting the love of Christ to the young people so as to make them feel that He loves them and wishes them to love Him and serve Him. His presentation of this was simple, plain and forcible and appealing to the children and young people. He made an earnest plea for making a decision while young. He appealed to the teachers who were sitting with their scholars, to speak to those who had not yet taken an open stand, and urge and pray that they decide now. When, after a short time of silent prayer, the invitation was given to those who wished to take an open stand for Christ, to come forward, one hundred and three came forward, thus expressing their decision for Christ. The large majority of these were probably less than sixteen years of age, a goodly number probably not past twelve years. A glorious sight indeed to see these young hearts given to their Lord. Does some one say, many of these are too young to know what it all meant? These children are all old enough to love father and mother—then, why are they not old enough to love Jesus. Bringing a child to Jesus is bringing a soul plus a life; bringing an old person is bringing only a soul. We rejoiced with an overflowing heart to see these children come forward and the large audience sang "Praise God from whom all blessings flow" from the depth of the heart. Among those who came forward were a number of our scholars.

This meeting closed the series of meetings, but did not end the influence of these services. The spirit has been awakened and aroused, the thing has been set going; now, then, we must keep it up, keep it moving. Hearts have been touched, consciences have been aroused, people have openly expressed their purpose to live for Christ. Up to the closing meeting one hundred and two had come forward and signed the cards expressing their change of heart and a desire to join the church of the living God. These will be taken into the churches of their choice. This group of churches will receive a goodly number of new members now and we may look for some good workers among them. The influence of these meetings will live and grow and only in eternity will the full result be known.

These were five strenuous weeks for many, but pastors and people expressed themselves as well pleased and indeed sorry that the close had come. Now, then, forward march under this renewed inspiration. **A. S. B.**

Wadsworth, O., Feb. 28, 1916. Readers of The Mennonite:—The annual business meeting of the church was held January 3, 1916, at 7 p. m. On January 23 H. V. Hanan of Sharon addressed the C. E. society. The subject for the morning sermon on Sunday, Feb. 13, was, "Training Children"; the text, "Train up a child in the way he should go and when he is old, he will not depart from it." Prov. 22:6. Some of the thoughts and lessons brought out are these, that children at an early age should be brought to their Savior and into the church. It is not enough simply to bring them to the Sunday school and Junior C. E. if you do not get them to give their hearts to Jesus. This is the duty first of the parents and then of the church and Sunday school teacher. That it is a mistake to wait until they can understand salvation through Jesus Christ, as has sometimes been taught. It was clearly explained that nowhere in the Bible is it required of them or us to understand. All that is necessary is, to believe, and that a child can do as well and even better than after they are older. Another objection that you sometimes hear, the fear that they will backslide, was answered in this way: Are not older Christians continually backsliding? That we should be charitable with their short-comings, considering their age, as God also will. "Must the church be converted?" was discussed at the evening service.

On February 20 we had with us P. C. Gilbert of Toledo, a representative of the Anti-Saloon league. Anthony Overholt, one of the oldest members in the congregation, nearly 82 years old, led the Y. P. C. E. in the evening on the topic, "How to Put the Bible Into Life." He sang one verse of a hymn he used to hear his mother sing when a boy.

Two of our members and one from the Sterling church passed into the beyond since the new year began. How uncertain is life! The following is a brief account of their life and death.

Henry Mensch, well known Wadsworth painter, died suddenly as a result of heart failure on February 18, 1916, aged 58 years, 4 months and 5 days. He was of an unusually ambitious nature; he was a ceaseless toiler, a shrewd and careful investor, of an exceptionally retired and quiet disposition and kindly, affectionate nature. Funeral services, in charge of Rev. W. S. Shelly, were held from his home and the Mennonite church of which he was a faithful member since May 18, 1895.

Wm. L. Wadsworth was born Aug. 28, 1832. In early infancy he was left an orphan and grew up without knowing anything concerning his parents. His death, due to a complication of diseases, occurred Feb. 19, 1916. He was aged 83 years, 5 months and 21 days. In the year 1878 he united with the Mennonite church and was a member and a regular communicant until last fall, when, on account of failing health he found it impossible to attend. He proved himself a believing Christian. His funeral was held from his home in Rittman, followed by a later service at the Mennonite church, west of Blake. Rev. W. S. Shelly officiated.

Elias Conrad, aged 72 years and 27 days, resident of northern Wayne county for more than 50 years, dropped dead while working at the Ohio Salt Co. at Rittman, Ohio, Feb. 9, 1916. Death

was caused by heart failure. Mr. Conrad was born Jan. 11, 1844, near Louisville, Ohio. He was married to Catherine Richard on November 2, 1869. To them were born four sons and five daughters, one son and one daughter dying in infancy. Mr. Conrad was an upright citizen, a good father and husband and his death is mourned by many. Besides the widow and seven children there are also sixteen grandchildren left. Funeral services were held from his late home in Rittman on Saturday morning, February 12, in charge of Rev. W. S. Shelly of Wadsworth, Ohio.

Our pastor was also called to preach for Rev. Sidney Dimruoch of the Baptist church, Medina, Ohio, on January 11 and 12. He reports preaching to two very appreciative audiences.

OUR RESPONSIBILITY TO THE INDIAN

(Paper read at Cheyenne and Arappaho Missionary Conference, Held at Geary, Okla., January 25-26, 1916.)

The guilt-stained man or community may ask the question: Am I my brother's keeper?—because after crushing the life out of their brother they seek to evade all responsibility for their guilt. Jesus taught one absolute rule for the treatment of our down-trodden and dependent neighbor, namely, the example of the Good Samaritan. James defines pure and undefiled religion before God and the Father as this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Solomon says, As a man thinketh, so is he. Thought-life is the father to the man. The father of the Indian we are seeking to visit with our uplifting ministry was the thought-life and environment of the open prairies with its abundance of game and freedom of life. In this sense the Indians today are fatherless. Their women are widows because they have lost the old manner of living to which they were married by centuries of custom and tradition. These are the underlying afflictions that we as Christian workers and Indian sympathizers must deal with after the example of the Good Samaritan. On the road from his old life to present-day civilization the Indians have fallen among thieves who have stripped them of their raiment and wounded them and departed, leaving them half dead. We that are passing by may not be responsible for the condition in which we find the Indians, but we are held accountable for our actions towards their present afflictions.

Jesus said, By chance there came down a certain priest that way. Different circumstances bring us into contact with this afflicted race of people. **By chance,** Jesus says. It may not be your appointed duty to be responsible for the uplift and evangelization of the Indian people—it may only be by chance that you have become responsible. When he saw him, he passed by on the other side. Likewise you may see their unclean habits and strange manner of living, and pass by on the other side. Too close contact with them may breed in you disease germs which you wish to escape; but all the while God is holding you responsible because you have done nothing to help cleanse these people from their diseases of body and soul. Before God and the Father—is your religion pure and undefiled?

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. Jesus said, when a Levite **was at the place.** You are located beside the Indians. You have more or less of business dealings with them. You may not, like the Indian workers, have a specific call to deal with the Indians in their afflictions, but you are at the place where the Indians are. Do you just gaze upon their oddities of dress? Do you watch curiously their peculiar customs? Do you look upon their old ceremonies, filled as they are with idolatry and superstition, and then, like the Levite, pass by on the other side? Have you ever stopped long enough with your Indian friend to point him to the Lamb of God, who taketh away the sins of the world? Are you simply looking upon the Indians, and then passing by, or are you visiting them in their affliction with your Christian ministry? Just as God, in the long ago, sought Cain to point out his responsibility for the death of his brother Abel, and visit punishment upon him for his crime, so in the judgment of all men you must answer for your attitude towards the Indians at your doors.

Likewise, a certain Samaritan, as he journeyed, came where he was. This Samaritan had no special commission to minister to this afflicted man. He was just **journeying that way**—just as you go about day by day and come into contact with your Indian neighbors. When he saw him, he had compassion on him. Seeing the afflicted condition of the man, brought feeling to the heart of the good Samaritan. If he had stopped here, we would not profit much by his example. Too many of us stop with having compassion on the afflicted Indian. To go beyond that state will cost us something. But this man was practical, for he went to the man in his affliction, bound up his wounds, poured in oil and wine, set him on his beast and brought him to an inn and took care of him. Let us briefly follow up the example of this good Samaritan. First, he went to the man. Do you ever make a definite visit to the Indian in his affliction? Do you ever turn one step out of your way to offer him help or Christ's salvation? Do you let your compassion for him rise up to your thoughts and thence to your will and try to bind up his wounds?

Life is made up of little things. Fully 90 per cent. of the things we all do in this life are the common things. Great men have to do those same common things just the same as the humble man. Jesus taught the religion of doing the simple things for one another. The giving of a cup of cold water; giving spiritual meat to the spiritually hungry; giving the water of everlasting life to the thirsty soul; visiting the sick in soul as well as the sick in body; going to those who are in the prison of superstition and heathen customs—inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me. Perhaps you feel that the Indians are not as worthy of your help as your white friends; but God is no respecter of persons. "The least of these, My brethren" in your eyes may be your Indian neighbors, but Jesus says, Inasmuch as ye have done it unto one of the least of these, My brethren, **ye have done it unto** Me. Your sentence at the great judgment day will be, Come, ye blessed of My Father; or, Depart from Me, ye cursed.

Next the good Samaritan poured into his wounds oil and wine. Oil to ease the pain; wine to strengthen the body because of the loss of blood. You are well familiar with the expression "oil on the troubled waters". These Indians in their affliction have many pains that you may help to ease with the oil of your kindness and confidence. When your shoulder gets out of joint, you have pain; and when you think of your Indian neighbors wrenched within the space of 25 years from former ways of living which have extended over centuries, you know there must be pain. You may pass him by, you may give the wrenched arm another yank, or you may help ease his wounds by pouring in oil and wine. Compassion does not help his affliction. Oil alone will not help it. Neither will the wine, given for strength satisfy the wounded man. Setting him on your own beast gets nearer to the solution. You must help the wounded man to a seat on your own beast. Figuratively, your present manner of civilization is your beast. It has largely brought you on your journey to where you are today. Had you grown up in Indian environment, you would, like the Indian, have fallen among the thieves of graft and dissipating vices. Your bodies would be stripped of the raiment of high morals and early home training. You would be lying at our doors wounded, and half dead. Put yourself in the Indian's place. Look at yourself in his place. In his condition what would you want the surrounding neighbors do for you? We must give the wounded man a lift. We must lift him on our own beast. We must be willing for him to sit besides our own children in the school room, and in the same pew in the church. We must not turn over to our Indian neighbors all our vices and diseases; but we must stoop down and lift him up. Remember the stoop of our Master, who, for the joy set before Him, endured the cross, dispising the shame, that He might present us pure and faultless, without spot or wrinkle, at last before the throne of God. Is the disciple greater than His Master?

He brought him to an inn and took care of him. In the condition in which he found him, he could not help him alone. He needed shelter, food and care. What you cannot do yourself you may help others do, if you bring the needs of the afflicted Indian to the place where others can help him. Bring him to Jesus. Have you ever tried? Lead your neighbor Indians to use white medicines and doctors for their sickness, instead of leaving them to the enchantments of their old superstitions and the crude remedies of their medicine men. This help alone would be a great gain in the uplift of the Indian. Their ailments at first are simple, but they become aggravated because they are ignorant of the stitch in time that saves nine. Use your arguments to induce them to employ the white doctors and scientific remedies. Perhaps a third of the average Indian's life is spent in sickness. Bring him to the inn on your beast and help take care

(Continued on page 4.)

THE MENNONITE

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EDITORIAL

It has been clearly demonstrated in all the wars which have cursed humanity that the fight is won in the front by the preparation in the rear. No army, no matter how brave, would care to have its rear cut off and its supplies intercepted. In the battles of life, be they with adverse conditions or with evil, the same principle holds good. The bold show at the front is not half of the battle, the best half is in the rear from which must come a constant supply of new strength. The Christian, who needs his life's problems, finds courage and inspiration in the thought that the strength assured him is an unceasing one, coming in unlimited quantities from the source of all power. So, then, when it does look as though the foe were stronger than he and the powers of unrighteousness winning, he need have no feeling of fear, "My strength is sufficient for thee" always keeps him and gives him new courage.

The church is set here as the army of the living God. What does she see? A world given to sin and blood, a humanity bound to create endless evil and anguish. Need she be discouraged? Hardly. This power of the world is doomed to wear itself out and, like the sea against the rocks, it may battle indefinitely without victory. Back of those who stand for God and righteousness is the unfailing power of the Creator. Sometime the battle will be won and then will be seen the ultimate failure of evil and the supreme triumph of righteousness.

Again, it is the business of the church to carry the cause of Christ to every nation and tribe. This work has advanced farther in our day than ever before and yet we sometimes wonder why the results are so slight. In consideration of the very little company of missionaries who have gone abroad it is marvelous on the one hand what has been accomplished and, on the other hand, how little has been done. The secret lies with the rear guard. In consideration of the supplies in men and means a mighty work has been established, but, in the light of the little that has been forthcoming, it is no wonder that greater progress has not been made.

We spend much of our time and energy in holding fast to the things we already possess. Our health, our fortunes and our friends, for example, are things we conserve because we know they are things which, when once lost, may never be recovered. The Christian, too, must exercise great care in keeping that which he has . He must exercise his talents so that they will not lessen. He must keep up his regular prayer hours so that he will not lose their blessings. He must jealously guard his character so that it may be without stain or blot. His immortal soul, the most precious of all his possessions, is entirely in his keeping. A single indiscretion may mean its eternal loss, therefore he must guard against the possibility of that single indiscreet action.

One of the marks of a happy and prosperous community has always been the Christian home-life of those making up that community. Given a nation whose every family is blessed with a home-life that one can call Christian in every sense and the serious national problems are easily and satisfactorily solved. But the alarm has gone forth, Our home-life is in danger. Can this be true? It can. Reasons are not hard to find. First, the social condition of America is changing. People are leaving the farm and the village to live in the cities. The places they call home there are mere appartments, places where they go to eat and sleep. Generally the occupants do not own them and have no interest in preserving them or making them comfortable and beautiful. If one appartment doesn't suit, they find one that does and that is all there is to it. Pleasures, associations and amusements, which in the ideal family are found in the home, are sought away from home in the crowded and congested cities. Members of the family grow away from each other sometimes because of their occupations, seldom meeting one another so that intimacy has a hard time in developing even among those who are related. What chance has the Christian home to blossom in its beauty with such surroundings?

Again, and this in places away from cities as well as in them, the craze for amusements is destroying the home. It makes dissatisfied young people; it sometimes tempts fathers and mothers away from their paternal duties. Club life, society, theatre-going, dancing, etc., certainly do not contribute to the making of ideal home conditions.

But we have not altogether lost the Christian home yet, it is a precious treasure worth all the struggle it costs to keep it. Will we keep it?

OUR RESPONSIBILITY TO THE INDIAN

(Continued from page 3.)

of him by encouraging him to use well tried remedies for bodily affliction.

Then, on the morrow, when it becomes necessary for you to go on your way, contribute through your churches to Indian work, to help supply the needs of the workers on the field. Not their personal needs, but their needs in ministering to your afflicted Indian neighbors. The two-pence does not always mean for you to give money — we need prayers and words of encouragement and backing in your efforts to secure certain reforms. If drinking is a cause of the Indian's present affliction, then help convert the boot-legger, or else put him where he will not be able to pour his bitter waters into the stomachs and bodies of your Indian neighbors. If graft is a cause of the Indian's present affliction, then create that public opinion that will make the grafter of Indian lands and money ashamed to take advantage of their ignorance. If passing by the Indian on the other side and doing nothing to help uplift him, is not a worthy treatment of these people, then, with our compassion, let us help to bind up his wounds, pouring in the oil and wine. Let us set him on our own beast, bring him to the inn and take care of him. Of course, this means sacrifice of time, money and your present inflated self-respect; but Jesus teaches this example of service to our dependent and afflicted neighbor, and it shall not lose its reward in this life, nor in the life to come.

Every man's work shall be tried by fire, someday, whether it be wood, hay or stubble; or gold, silver or precious stone. It depends upon what it costs you. He that would follow Jesus must deny himself and take up his cross daily. Jesus leaves no doubt in our minds which of the three—the priest, the Levite or the Samaritan was the real neighbor to the man who fell among the thieves. It was he who showed mercy. Then Jesus said, Go, and do thou likewise.

So much for those who come in contact with the Indian by chance, or because they happen to be where the Indian is. We do not always have the choice of our neighbors. In fact we seldom do. Jesus leaves no doubt in our minds as to this. The man who fell among the thieves was, in all probability, a Jew. The priest ought to have ministered to one of his own people. The Levite was a Jew, and probably the wounded man was a Levite, for Jesus was quite pointed in His parables. He was dealing with a shrewd lawyer, who would have detected any weak point in the parable of the Master. If Jesus had said that a Samaritan passed by on the other side, the lawyer would have replied, that it was because of the difference between the Jews and the Samaritans. The Jews had no dealings with the Samaritans; nor vice versa. Our neighbor is the man next to us, whether of our own class in society, as priest versus the wounded Levite layman, or whether of a different sect of men, as the wounded Levite and the Samaritan. You have as much a duty to show mercy towards your servant and the man below you in the scale of civilization as the men on your same level—and perhaps more.

But let our few final thoughts be upon the responsibility which we Indian workers have for the Indians. The same principles of action are binding upon us. We cannot, as priests, pass by on the other side and leave the afflicted Indians suffer, because it will cost time and effort to help him. Our duty to the Indian is more binding because God has called us especially to this work. Feed My lambs. Feed My sheep. It is the talent God has entrusted to us. We can dig a hole in the ground and bury it; or we can fulfill our obligation, not by great works so much, but by faithful service, and we shall please the Master. A definite call to service in a definite place must be responded to by definite service in that definite place. Jonah tried to go in the opposite direction, but he spent three of the most miserable days of his life until he was willing to work where God had sent him. So with us, we may wish to run away from our work among the Indians and try to satisfy our conscience with service in other directions; but if we do, sooner or later, we shall have to undergo the deep-water experience of Jonah.

Like the Samaritan we may have our own desires and planned ways before us, but we must be ready at God's call and the Indian's need to turn out of our way and lay aside our plans for the duty of the day. We must forever seek first to do what God has planned for us. If our plans take first place, then God cannot accomplish his highest purpose through our ministry.

Then, we must be equipped to bind up the wounds of our Indians with the oil of the prayer life, and the wine of the Word of God. Our closet life with these two means of ministry will do more than any other equipment to help the work of the Holy Spirit. Other things are needed, but for our spiritual ministry we must have power with God through much and earnest prayer, and the familiar study and knowledge of God's Word. If you give only ten or fifteen minutes a day to the devotional life, your ministry will not have the healing power in it that a longer time with God will give to it. Spiritual maladies are spiritually discerned and require spiritual remedies. The material must minister alongside with the spiritual; but our ministry is primarily a spiritual ministry. Our Indians must take knowledge of us that we have been with Jesus and learned of Him. Medical ministry will help, many practical things must be done, but above all there must be our spiritual ministry. The Indians are decidedly religious in their hearts. We must study to meet their spiritual hunger and thirst with the food of the Gospel of our Lord Jesus Christ. They are feeding on the husks which the swine do eat, we must lead them back to the Father's home where there is enough and to spare, where they will receive the bread from heaven, the water of everlasting life, and the meat of doing the will of the Father in heaven.

If Jesus often prayed all night long, shall we be found sleeping at the end of an hour. What, can ye not watch with Me one hour? I confess, I have never prayed a whole night yet, nor have I known the help of fasting with prayer; but these things are more and more appealing to me as the oil we must have in our work among these afflicted people. Then, there is no doubt that God's Word must be at our skillful command. It is the Sword of the Spirit, and what we dare not say in our own words, we may speak in the words of God's book. The Indians are starving spiritually for the nourishing food of God's Word. The fact that they do not have it in their own tongue and thought language is a great loss to them. Suppose our Bibles were still printed in the Greek and the Hebrew, and we didn't know these languages, how famished would be our spiritual life! We would be like the Catholic countries of the South, dependent upon the interpretation of other men. So the Indians largely under us. Their life-blood is flowing out of their wounds, and we must know how to staunch the flow, and build up the weakened body again with God's spiritual oil and wine.

Then, consider, is your beast a safe beast for a wounded man to ride upon? Is your life safe for your Indians to ride upon to the inn where the host, Jesus, is? Is your beast tamed and gentle? Which predominate in your life—the works of the devil, or the fruits of the Spirit? The wounded man cannot walk to the inn and to Jesus alone, you must offer him your beast. You must say, let me help you by my life and example to get you where Jesus is, and can save you. Is your beast a dumb beast that has nothing at all to say to others? Is your beast like Balam's ass trying to warn you to go no farther in your present course? Are you being crushed up against the wall with your beast because you will not go the way the angel of the Lord is trying to lead you? Have you come to a narrow way and cannot turn to the right nor to the left, because God's will has caused your beast to fall down underneath you, lest you go on unto destruction? Are you smiting your beast in your anger, instead of listening to the angel of the Lord, and even to your own beast as he speaks? Do you think your beast is mocking you, when it is your own will that is seeking to go contrary to God's will and plan for you? Would you kill your beast, if you were able to do so, rather than listen to the angel of the Lord? Have you not yet learned to trust that small voice within by which God these many years has spoken unto you? Let God open your eyes today that you may see the angel of the Lord standing in the way with drawn sword in His hand, ready to destroy your own planned ways, which will lead to your destruction, and the frustration of God's will for you. Your ways are perverse before God. Unless you change your ways, God will take you out of the work you are in, but the work will go on—but you shall lose your crown of reward. Let no man take your crown.

Finally comes the work of this conference. What we cannot do alone, we seek through the help of one another to accomplish. It may cost us twopence of time and money to come here and confer together, but here we can perhaps do more for the wounded man than we can do alone for him on the road and at our mission field yonder.

Geo. L. Gibbs,
Indian Miss'y, Watonga, Okla.

Note—Some of our readers, though perhaps not many, may know of the interdenominational conference, organized of late by the missionaries in Oklahoma. Papers like the above cannot but help the missionaries grasp the heart of their great task more fully, namely **prayer** and **self-denial**. This conference is only about a year old. We wish it the Lord's blessing for unity in spirit and encouragement among the missionaries. May it serve a similar purpose as the Arizona conference of which Rev. Frey reports, that it brings the missionaries so close together that they actually see the walls of denominationalism lower sufficiently for co-operation where needed, as for instance in translations of the Scriptures, in revivals, etc. Even the Lord's Supper has been participated in by Hopi Christians (Baptists) who visited our mission in Oraibi at the time when the holy communion was celebrated here.

P. H. Richert, Sec'y.

THE C. E. TOPIC

March 19.

Getting Power From the Pledge.

Psa. 25:1-14.

This meeting has been arranged as an Honorary Members' meeting. It would be a splendid thing not only to have an honorary member lead, but to have as many as possible of the honorary members present to tell how the pledge has been a help in their lives. Christian Endeavor is now such an old organization that there must be many in middle life and past who have derived great blessings from years of practice in it. These should tell just what it has meant to them. Wherever there have been C. E. societies one will find multitudes who confess that the pledge has been an important factor in their lives. In the early days of C. E. many objected to it because of the pledge. That time has long ago passed, but it is wise for us to keep in mind that the usefulness of the pledge is not a thing of the past. We make many pledges during the course of our lives. The marriage ceremony is the taking of a solemn pledge. When we unite with the church we pledge our lives to God. Business life calls for its pledges and so does the political life. Indeed, in every important phase of life a pledge of some kind is required. What is a pledge worth? If it is given with no intention of being kept, it is worth nothing, to be sure. If it is given and then lightly kept, it is a mockery. But in the Christian life it is presumed that the pledge is sincerely taken and that it will, with the help of God, be carefully kept. But, says the objector, if I am in earnest, I will be faithful without pledges. To this we reply, If you are in real earnest you will show it by pledging and keeping your pledge. In C. E. it is an act of trust and faith; it calls upon God for help and strength in carrying out a good purpose. The power of a pledge lies not in its form or in its mere taking, but in its keeping. Those who take it are pinned down to certain fixed duties which they, upon their word and honor, are bound to perform. Being placed upon one's honor insures in an honorable, sincere and persistant effort. We are often in danger of neglecting or forgetting our promises, the pledge is to stimulate in the direction of faithfulness and observation shows that it does so in very many instances.

The pledge is designed to be a help, not a hindrance; it is required because it brings out the best results and makes the most satisfactory condition for the development of Christian life and character. There is nothing in the pledge to which one, who has given himself to the service of his Lord and Master, can object. It makes no requirements but those which any Christian is expected to keep. It does not add anything to the duties of a church member but that he remain faithful to those he has already assumed. As a pledge, it holds those who might be tempted to forget and it warns at all times against inconsistant lapses into which the subject might be inclined to fall. Thousands of Christian Endeavorers, everywhere, testify to the fact that the pledge has been a mighty help in keeping them straight.

The Endeavorer is pledged to testify. This is a Christian duty because everyone should ever be ready to tell what the Lord has done for him. When the church began its existence in the days of

the apostles, everyone believed it was his or her duty to testify of the crucified and resurrected Christ. We can nowhere find that any one has been excused from this duty, even to our present day. It is the silent Christians who are the drag upon the church. The world finds out nothing from them concerning the might and goodness of the Lord. Surely, everyone should be ready to give a reason for the faith that is in him. But it is not the spoken word alone that the pledge requires. The spoken word must have the backing of a righteous and consecrated life and this, too, the pledge requires. It is not the purpose of the C. E. movement to fill the world with lip-servers and so it finds work for all to do and places the individual under a definite obligation to do it.

The pledge is a strong incentive to active and persistant service. The subject is under obligation to be ready to do whatsoever his Lord and Master would have him do. God has work for all who come into His church, but there are many who either do not see or do not want to see work to be done. One who has taken the C. E. pledge is not only ready, but on the lookout as well, for to do anything that will contribute to the salvation of souls and the upbuilding of the kingdom of God.

THE S. S. LESSON

March 19.

Philip and the Ethiopian.

Acts 8:26-40.

Golden Text—Acts 8:30.

Because of the death of Stephen the church was scattered, but from this scattering great good was to come. The blood of the martyr was to be the seed of the church. Stephen's death sent Christians in all directions where they were to continue testifying of the crucified and resurrected Savior and win new converts to Him. Many Christians found a refuge in Samaria and there soon was a mighty work in progress. Philip was a leader in this work. We note that from serving tables he advanced to higher work. Work for the Lord is progressive, when one is faithful in one position he is advanced to greater responsibilities. It seems strange at first that he should have been called away from a place where he was making good, but God had a greater work waiting for him in the desert. It is not always with the crowds that the most effective work for the Lord is done. Other leaders could carry on the Samaritan work, but Philip must advance to something for which he was particularly fitted. In sending him into the desert God shows the value of a single soul and His appreciation of personal work. We are reminded in this incident of the Lord's going out of His way to speak to a single Samarian woman at the side of a well. But taking Philip away from Samaria into the desert was to advance the cause in a greater way than keeping him in Samaria because the Ethiopian convert was to leave him and carry the Gospel to his own country. God guided Philip in this as He does His servants in all things relating to His kingdom. Philip was selected for this work because he proved himself ready to do what he was bidden.

While Philip was sent to the eunuch we must not lose sight of the fact that the eunuch was also being led of God to Philip. He was an earnest seeker and God did not leave him in the dark very long. Those who seek Him with all their heart, we are assured, shall find Him. The reason why so many do not find God is because they do not want to find Him.

This official sets an excellent example to other officials. He appreciated the worth of religion and he put himself to considerable trouble to get what it had in store for him. The long journey from his country to Jerusalem proves that he was in earnest about the things of God. Note that this journey was made because he wanted "to worship". People often make long journeys for pleasure or business, but some seem to think that a short journey to the house of God is too much for them. In the service of God there are many blessings that we will miss if we don't go after them. The Ethiopian knew how properly to occupy his time while traveling. He kept himself in the company of his God and he learned things to his eternal advantage. In this lesson we see how we may study the Bible. He read to learn and that searchingly, and when he did not understand he did not hesitate about asking assistance.

Philip was a Spirit-filled man; when he was commanded to go to the man he ran, so earnest was he in following the Spirit's lead. The question he asked of the eunuch, "Understandest thou what thou readest?" is one of serious import to every reader of the Scripture. The Word of God is intended to guide us in our faith and life and so we should do all in our power to get its true meaning. This will come to us if in faith we follow the guide of the Spirit, the means for our enlightenment which the Lord has put at our disposal.

The command to Philip, "Go, speak to that man," suggests to us the responsibility we have imposed upon us to concern ourselves about the salvation of others. Christians should ever be ready to speak to others about their soul's salvation.

Philip found that the eunuch was reading what the word had to say about the Savior and wanted to know more. The whole Bible is a revelation of Jesus Christ, the Bible student must find Him there the Savior of men. Jesus was preached as the fulfillment of prophecy, as the crucified Redeemer who rose from the dead and now is present in the Spirit. He asks immediate surrender and this is just what the Ethiopian did. There is no reason for delay when once we know Christ as the Savior. His baptism was a sign that he accepted Him.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

MARRIAGES

Kindle-Lugabill. — On Feb. 24 in Bluffton, Ohio, by Rev. W. S. Gottshall, Herman Kindle and Lydia Lugabill, both of near Bluffton, Ohio.

Lugibihl-Moser.—On Feb. 27 at the home of the bride's parents, by Rev. W. S. Gottshall, Isaac W. Lugibihl and Della Moser, both of near Bluffton, O.

DEATHS

Geiger.—On January 9, 1916, near Bluffton O., of ailments incident to old age, Elizabeth Geiger, nee Bixel, aged 85 years, 9 months and 24 days. She was the oldest member of the Swiss Mennonite congregation and was always in her place and her interest in the Lord's work never waned. She was a devout Christian and although having but one daughter with whom she lived and died, many looked up to her as a mother. Her remains were interred in the Ebenezer cemetery. Funeral services were conducted by her pastor.

Geiger.—In January 10, 1916, in Bluffton, Ohio, of pluro-pneumonia, Noah Geiger, aged 47 years, 4 months and 4 days. Funeral services were held in the First Mennonite church and the large attendance was evidence that he was held in high esteem. Rev. W. S. Gottshall was in charge of the services, assisted by Rev. J. A. Huffman. Interment in Ebenezer cemetery.

Geiger.—On January 17, in Bluffton, Ohio, suddenly of neuralgia of the heart, Frederick Geiger, aged 77 years and 3 months. Interment at the Zion Mennonite church. Rev. John Blosser had charge of the services. Rev. W. S. Gottshall spoke in German.

Habegger.—On January 27, near Bluffton, Ohio, of diabetes, Isaac Habegger, aged 74 years, 9 months and 26 days. Funeral services were held in the Pleasant View church by Revs. Samuel Rupp and W. S. Gottshall.

Lessig.—On February 8, in Findlay, Ohio, of internal cancer, Otto Lessig, aged 81 years, 9 months and 4 days. Funeral services were conducted by Rev. W. S. Gottshall. Interment in Huston cemetery, Forest, O.

Amstutz. — On February 12, near Vaughnsville, O., of consumption, John Amstutz, aged 55 years, 11 months and 8 days. Funeral services at the house were conducted by Rev. Begley of the Christian church and at the St. John's Mennonite church by Rev. W. S. Gottshall.

Schumacher.—On February 18, in Bluffton, O., of brain fever, Catherine, wife of Menno Schumacher, nee Braecy, aged 25 years, 11 months and 15 days. Funeral services were held in the First Mennonite church, in charge of her pastor, assisted by Rev. Albert Schumacher. She was a quiet but devoted Christian. Interment in Ebenezer cemetery.

Hilty.—On Feb. 26, near Bluffton, O., of appendicitis, Sylvia, daughter of Samuel and Verena Hilty, aged 20 years, 7 months and 6 days. Sylvia was bright and ambitious, faithful to her Lord and the church. She had a very sunny disposition which made her a favorite among her companions and the students at the college where she pursued her studies. Funeral services were held in the Ebenezer church and were very largely attended. Rev. W. S. Gottshall spoke in German and Rev. J. H. Langenwalter in English

King.—Mrs. Mary King, nee Schad, born in Butler Co., Ohio, September 10, 1842, coming to Illinois in 1862 and residing near Hudson, later moved to Carlock. She leaves her husband, Samuel King, a son, Chester, of Carlock and four grandchildren. Mrs. King united with the Mennonite church very early in life and at the time of her death was a member of the East White Oak, her Christian life was a constant example of the faith in her Master Christ Jesus. Funeral services conducted by Revs. Schantz and Kinsinger from the Carlock church.

Salzman. — Mrs. Barbara Salzman (Schmidt) was born in Alsace Loraine. Came to this country in 1832, settling in Lancaster Co., Pa., later to Ohio, then to McLean Co., Ill. Married in Ohio in 1851 to Andrew Salzman. Died at the home of her daughter in Normal. Funeral services were held January 14 at East White Oak church. Interment in Lantz cemetery at Carlock. Services by Revs. Schantz and Strubhar.

NEWS OF THE WEEK

HOUSE STANDS BY WILSON; LAYS RESOLUTION ON TABLE

Washington, March 7. — President Wilson today completely and decisively won his long and sensational fight to compel congress to acknowledge that it stands behind him in the submarine negotiations with Germany.

To the rallying cries of "stand by the president" and "is it Landing and Wilson or von Bernstorff and the kaiser" a big Democratic majority and nearly half of the Republicans in the house three times rolled up overwhelming votes against the movement to warn Americans off the armed ships of the European belligerents.

The celebrated McLemore resolution, around which the anti-administration forces centered their fight, was tabled, in other words killed, just as was the Gore resolution for a similar purpose in the senate last week.

NEWTON D. BAKER SUCCEEDS SECRETARY OF WAR

Washington, March 6. — Newton D. Baker, former mayor of Cleveland, has been selected by President Wilson for secretary of war. His nomination will go to the senate tomorrow and administration leaders expect quick confirmation so the new secretary may take active charge of the war department's plans for army increases and reorganization.

Mr. Baker is a lawyer and as a leader among Ohio Democrats has been a warm supporter of the Wilson policies since the pre-convention campaign in 1912. He has been a close personal friend of Mr. Wilson since the latter was his instructor years ago at John Hopkins university and was offered the post of secretary of the interior in the original Wilson cabinet but declined because he then was mayor. He is understood to be in thorough accord with the president on the preparedness program and foreign questions.

An offer of the war secretaryship was made to Mr. Baker by telegraph several days ago after the president had spent more than three weeks carefully going over a long list of those suggested to succeed Secretary Garrison. Mr. Baker accepted and upon being notified today that he would be nominated at once, telegraphed that he would be in Washington Thursday.

Mr. Baker, who is forty-four years old, will be the youngest member of President Wilson's cabinet by more than five years. The next youngest member is Secretary Houston, who celebrated his fiftieth birthday recently.

VILLA IS COMING TO LAY HIS CASE BEFORE PRESIDENT

El Paso, Texas, March 6. — Francisco Villa is within six miles of the United states border and is en route to Washington, where he will seek an interview with President Wilson, according to a message received tonight by General Gabriel Gavira, commander of Juarez, who transmitted the report through Andreas Garcia, Mexican consul here, to General John Pershing, commanding United States troops along the border.

INDIANA'S FIRST STATE-WIDE PRIMARY

Indianapolis, March 7. — Returns from the first state-wide preferential primary in Indiana were slow in coming in, but those received up to ten o'clock tonight indicated an unusually heavy Republican vote and a falling off in the Democratic and Progressive votes. The heavy Republican vote was due probably to the many contests for nomination, while there were few contests for Democratic nominations and none for the Progressive places.

United States Senator John W. Kern was unopposed for renomination on the Democratic ticket, as was also President Wilson and Former Vice-President Charles W. Fairbanks, candidates for the nomination for president on the Democratic and Republican tickets respectively.

Early returns indicate that Congressman J. A. M. Adair will be the Democratic nominee for governor and James P. Goodrich the Republican nominee. Former Congressman James E. Watson seems to have been nominated for United States senator by the Republicans.

IRISH IN UNITED STATES SEE FREEDOM FOR OLD SOD

New York, March 5. — Resolutions termed "an Irish declaration of independence", appealing for the recognition of Ireland as a nation by the powers of the world, and demanding that Americans be warned not to travel on ships carrying contraband, were adopted today by the Friends of Irish Freedom, a national organization formed here yesterday as the outgrowth of a conference called to define the attitude which it is contended Irishmen in this country should assume toward Great Britain.

TWELVE AMERICANS TAKING BIG CHANCE

New York, March 5. — The Anchor Line steamship California, carrying Cunard Line passengers, sailed today for Glasgow, via Liverpool. The California was scheduled to sail Saturday but was delayed by cable orders from the home office. The vessel carried 243 passengers, twelve of whom are Americans.

BLOODIEST OF ALL BATTLES

German Great Headquarters, March 4. — Yesterday's German Army report of the complete occupation of the village of Douaumont finally disposes of the statements from the French side.

This village, which is situated about half a kilometer (three-tenths of a mile) northwestward and below the fort of the same name, seems to have been very strongly fortified, even before the present offensive. Stories are told of protected subterrancan chambers, fifty to eighty meters deep, below it. It was also covered by the nearby batteries on the ridge running southwestward from Fort de Douaumont; hence the obstinate defense by the French, who could only be finally driven out by the Germans after careful artillery preparation and repeated storming assaults, as the French reports admit.

Berlin, March 4. — The war office says the French artillery is keeping up very heavy fire between the Meuse and the Mosele, especially in the region of Douaumont, near Verdun, but that there has been no further infantry fighting of great importance.

The Germans have evacuated the trenches captured from the French, near the forest of Thionville, in Lorraine.

London, March 5. — The French infantry has taken the offensive in the battle raging to the northeast of Verdun and has forced the German infantry to come to a halt and fight stubbornly to told the gains recently made in the town of Douaumont. The German artillery, however, continues vigorously to shell the French positions on the north, east and southeast of Verdun.

The fighting in and around the village of Douaumont, now held by the Germans, has been the most severe of the entire Verdun battle, with very heavy losses for each side. Unofficial accounts assert that there has been nothing on the western front to equal the ferocity of the attacks delivered by the Germans, while the French infantry is declared to be disputing every inch of ground and in the latest effort to have foreed the Germans to rest on the laurels so far won and leave the continuation of the battle to their artillery.

Paris advices show that no doubt remains in the minds of the French that there is anything in the nature of a feint in the German effort, the belief existing that the crown prince has determined to capture Verdun and if possible, break through the French line and open up the way to Paris.

Confidence in the outcome of the Verdun struggle has been expressed by General Gallieni, the French minister of war, according to a Paris dispatch. The French are declared in these advices to retain the advantage in the Douaumont sector, despite the fact that they were driven out of the village, as the Germans' position in the town is dominated by the French artillery. The probability is indicated that the village will frequently change hands during the course of the fighting, as the two forces at this point appear so evenly matched.

GERMANS GAIN AT VERDUN WITH HEAVY LOSSES

London, March 7. — Driving hard against the French line northwest and northeast of Verdun, the Germans have been enabled to make additional gains toward the stronghold, but with extremely heavy casualties, according to Paris. Hill 265 to the southeast and a portion of the Corbeaux wood, directly south of Forges, have been captured by the Germans through strong infantry attacks that were preceded by extremely heavy bombardments. The town of Fresnes in the Woevre also has been captured.

MORE THAN 3,000 WENT DOWN WITH PROVENCE

Paris, March 3.—It was announced at the French ministry of marine today that there were nearly 4,000 men on board the French auxiliary cruiser Provence when she was sunk in the Mediterranean on February 26.

It was stated that on board the Provence were the staff of the Third Colonial infantry regiment, the Third battalion, the second company of the First battalion, the second machine gun company and one extra company, in all nearly 4,000 men.

As the ministry of marine on February 29 announced that the number of survivors of the Provence disaster was estimated at 870, it is indicated by the foregoing dispatch that upwards of 3,130 lives were lost.

The loss of more than 3,000 lives in the sinking of the French auxiliary cruiser Provence is the greatest ocean disaster of modern times. Up to the present, the largest number of lives ever lost in one wreck was when the White Star liner Titanic struck an iceberg off the New Foundland banks on April 14, 1912, and sank with a death loss of 1,595. The rescued numbered 743.

RRYAN SUGGESTED FOR NOBEL PRIZE

Zurich, March 5. — Dr. Alois Heilinger, a prominent member of the Austrian parliament, has addressed a letter to the Nobel committee at Stockholm, recommending that the Nobel peace prize for 1916 be awarded to William J. Bryan for his endeavors to stop American export of munitions, which, Mr. Heilinger writes, would have already ended the war and brought about peace negotiations under the powerful Aegis of America.

POPE IS AGAIN PLEADING PEACE

Rome, March 4. — Pope Benedict has again raised his voice for peace. In a special letter, written for the Lenton season, the pointiff says he cannot sit silent, indifferent to the terrible conflict which is rending Europe. He realizes all that he has done to induce the contending nations to lay down their arms, virtually throwing himself between the belligerents and conjuring them, in the name of the Almighty, to desist in their plan of mutual destruction.

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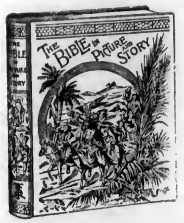

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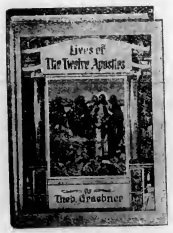

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VOL. XXXI. BERNE, INDIANA, MARCH 16, 1916. No. 11.

NOTES AND COMMENTS

The death of Bishop Thomas Carter of the United Brethren church, which occurred on Sunday, February 27, as the result of an assault inflicted upon him by highwaymen, came as a shock to the whole country. We offer our sympathies to the church having sustained such a terrible loss.

At the time of this writing American forces are crossing the Mexican border in pursuit of the bandits who raided our border and murdered American men and women. The Mexican situation, trying as it has been, has demonstrated the fact that the American people have been very patient with poor Mexico and exceedingly anxious to avoid war although provocation for it seems to have been deliberately offered time and again. It is to be hoped that the American people will go no farther than suppress the dangerous outlaws who really belong to no country and that the Mexican people will not foolishly look upon this protective measure which is designed to protect them as much as ourselves as an unfriendly and war-like act.

That girl did not lose her reward who handed a tract to a young man in a stage coach in England. He tore it up in fine pieces and threw it out of the window, but one little piece was blown back and alighted on his knee. He wet his thumb, and, taking it up, made out on one side the word "God". On the reverse side he made out only the word "eternity". These two words fastened themselves on his mind. Reaching the house of the young lady he was about to marry, on which mission he was bent, he said, as she met him at the door, "God—Eternity." She thought he had lost his reason. A conversation soon led her to the same conviction which had seized his soul, and they both, on their knees, gave themselves to God before being married. Nothing done for God and souls in prayer is lost. This girl prayed earnestly as she handed the tract to this young man. Here was the secret.—Ex.

A Congregational missionary from Van Armenia, now in New York, gives an awful description of the Turkish outrages in that unfortunate country. He says: "It is not enough for the Turks to kill and maim, but the manner in which they put to death helpless non-combatants--women and children—is past understanding. Scarcely any victims of their ruthless pillaging are put to death except after the most heartless torture. As an instance of their fiendish methods, they left scores of babies to be burned alive in ovens under which raging fires had been built. The infants had been wrenched from the arms of their helpless mothers, who were dragged away with the fleeing Turks at the approach of the Russian army. One by one they sent out from a hospital, where their own wounded are being treated, Armenian nurses and shot them to death in cold blood."

They have a strange custom over in a certain part of Africa of asking every chief his "losako"—a sort of life proverb or motto. When I met an old chief, he said, of course, in his native tongue: "Are you there?" "Yes, I am here," I said. "Tell your proverb," he said. So I gave him, this, through the missionary's interpretation: "Love the Lord with all thy heart." I then asked him for his proverb and he said something to me in the native tongue, which, of course, I could not understand. It was so brief, however, that I was interested, and I inquired of the missionary: "What is his 'losako'?" "It is a wonderful one. You will never forget it," he replied. "The old man said to you: 'When you pass through the jungle, be very careful to break a twig, that the next man can find the way.'"—Corey.

The New Mennonite Church, Recently Dedicated at Carlock, Ill.

Just received a letter from a member of our committee in which he says that there is room for a few patients in our sanitarium at Upland, Cal. The sanitarium is located on the southern slope of the mountains and overlooks the beautiful San Barnadino valley with its thousands of orange groves. Two deaconesses have the care of the patients and doctors make regular calls. In this mild climate under the Christian care of the sisters, many have already regained their health. If there is among our people anyone afflicted with tuberculosis, let him write to J. L. Schowalter, Upland, Cal., and make application to be received into the sanitarium. It would be well, too, if our people remembered that our prices are so nominal and we always have some charity patients who are not able to pay, so that the income does not cover the expenses and that consequently we ought to support this work as a branch of the home mission. Contributions will be gratefully received by Mr. Schowalter or myself.

H. J. Krehbiel.

The Latest "Life of Menno".

Menno Simons, His Life, Labors and Teachings, by John Horsch, Scottdale, Pa. In this work the author has proved himself to be thoroughly at home in his subject and his careful examination of sources and pains-taking comparisons of the earlier editions of Menno's works show a sincere effort to get at facts and exact meanings in matters that might be or have been disputed. A reader of the recent work in Dutch, by K. Vos, a Mennonite minister by the way, finds Menno wounded in the house of a friend. The work of Horsch is a reply to the many unwarrented assertions made by Vos. It has long been a source of regret to persons, interested in things relating to Menno, that no serious efforts had been made to make the facts of his life available to the English reader. The present work, therefore, is to be received with satisfaction. The author has certainly done a work for which Mennonites of all branches of the church should be grateful. He not only sets the events of the life of this reformer in their proper perspective, but also gives the reader the benefit of a study in his writings in such a way as to show to patient and praisworthy industry in the interest of truth. The English translation of Menno's works available at present, while better than none at all, is so clumsy and labored that the ordinary reader soon tires of an effort at getting at the sense of the truth that Menno presents. In this book the author gives a systematic arrangement

of Menno's doctrine from his own writings. This part of the work alone, were the rest omitted, would be one of the most valuable contributions for the general reader recently added to the literature of the Mennonite church. The work covers 324 pages, is well bound and contains, beside the text, an extensive bibliography and a map, both of which will be found exceedingly helpful to the student. It is published by the author, sells for $1.25 and may be purchased through The Mennonite Book Concern, Berne, Ind. We would recommend it to everyone interested in Mennonite affairs and urge that it be placed in every Mennonite home.

DO THE INDIANS OBJECT WHEN THEIR FIENDS BECOME CHRISTIANS?

By M. C. Lapp.

Sugdoo is a young man of about 16 summers, rather tall, compared with many men of this section of India. He has rather a striking appearance, is quiet and thoughtful, and a hard worker. He has not had an opportunity to attend school except for two years, therefore has only read up to the second standard. His parents are cultivators and poor, his father possesses several acres of good land which would bring in a fair amount of grain were it properly tilled, but Sugdoo's father is afflicted with the disease people have when they are not inclined to allow their locomotive powers to act as freely as the Lord has intended that they should. Yes, he is idle more often than busy.

Sugdoo is ambitious and honest and wants to make a mark in life. I think it was in the month of October when on a Saturday night after the village people had retired and all was quiet that I heard someone knock on the office door. On asking who was there, Burwa, a man who looks after the cattle and stables, replied, "We have come to have a talk." He and Sugdoo came in. On asking what the subject of the conversation was to be, I was informed that Sugdoo wanted to become a Christian. We had a long talk, during which time we discussed the problems he would most likely have to face. He has many relatives in the village of Balodgahan, as their family is one of the oldest of the village. His uncle is considered the headman of the Gonds in our village, therefore we knew to some extend what Sugdoo would have to face should he become a Christian. He begged us to keep the information very quiet as, said he, "If they find it out before I am baptized I do not know what they will do with me."

We prayed together and encouraged him to go on, and not to turn back even if he would suffer. One week later he again came and insisted on being baptized. We promised to grant his desire on the following Sunday morning.

Sunday morning the village was quiet as usual, and the green fields of rice on the north and the forest to the south with the trees laden with beautiful foliage gave the village an inspiring appearance, and as we entered the little church which stands in the center of the village we found the usual number of people present.

However, there seemed to be an unusual spirit of quietness. Sunday school was on as usual. Church services were conducted by the pastor, and the announcement was made that after the services one applicant would be baptized, and an invitation was given to any others who wished to become recognized as Christians. At the time of the announcement it could be felt that there was a spirit of anxiousness among the people. There were quite a number of Hindus present, among them was Sugdoo's father. When Sugdoo was called forward, his father left the church at once and while I was asking Sugdoo the usual question I could hear his father crying at the top of his voice for his friends to come and rescue his son. After asking all the questions we knelt together in prayer and when we rose from our knees the house was being filled with men and women who were ready to lay hands on Sugdoo and take him out by force. The first one to reach us was Sugdoo's uncle, father, mother and two cousins, they seized hold of him just as I was about to apply the water, and in order to keep him from being taken by force I was obliged to abstain from applying the water. They had hold of him but after some persuasion, amid the noise of shouting men, screaming of children and women crying inside of the church, and the noise of abusive language outside, we succeeded in getting them to allow Sugdoo to freely walk out of the church, if he wished to go with them. They also promised not to beat him, and to allow him to finish what he had begun in case he wished to, after they had talked the matter over with him among themselves.

Sugdoo received a blessing while I must believe that those who took him out, and prevented him from being baptized brought upon themselves a curse. For some weeks there were very few non-Christians in church services and the Gonds were forbidden to drink water from our well, etc.

Yes, the Indians do object to their people becoming Christians, it means a separation to them which seldom occurs in America when one becomes a Christian, and to take that step means much to all the family. Usually if they can prevent it they do so. For some time Sugdoo was not allowed to associate with any of the Christians, but he is not watched so closely now, and we are praying that God may break the chains with which he is bound. Oh, that God may come upon these people with such convicting power that they may lose all sight of earthly ties and come to the Savior. Dear brothers and sisters, bow with us in humble prayer, and let us ask the Lord according to His promise, to give the heathen as an inheritance that they may be brought into the kingdom of Christ.

Dhamtari, C. P., India.

—Gospel Herald.

CORRESPONDENCE

Reedley, Cal., March 3, 1916.

On the 18th and 19th of last month we entertained the County Sunday School convention in our church. The ladies of the Baptist church furnished the meals at 35 cents a plate. The president of the State Sunday School association, a business man from San Francisco, was present. The attendance and the attention was good, so that many said it was the best Sunday School convention ever held in our county. By entertaining this convention we received a little experience which will help us in entertaining the General Conference next year. On Sunday afternoon, February 20, Dr. Jordan, chanceller of Stanford university, delivered an address in Fresno to men on the subject, "Is War Eternal?" About twenty of our men went to Fresno to hear this address. After the lecture I expressed my appreciation of the same to him and he said that he had dedicated the remainder of his life to this work. We ought to thank God that men of such ability and influence are raising their voices against war.

From the 21st to the 23rd of last month a number of the brethren of our church, with the assistance of Bro. Claasen's mixer, made a cement walk around the church. Monday of this week we removed the surplus ground and after leveling the plat sowed grass. If this grass will come up nicely and we get oleanders or some other flowers planted between the shade trees, it will be true of our church what the Psalmist says Psa. 84:1, "How amiable are thy tabernacles, O Lord of hosts."

From February 23-27 there was a Laymen's Missionary convention in Fresno. More than 1300 delegates had registered. Sixteen experienced and renowned missionaries and ministers showed us in eloquent addresses that the world is in a crisis at present, that there are golden opportunities for mission work in Africa, India, China, Japan and South America and that the Christians of the United States are the only ones who can lay hold of these opportunities. Of the many things which were said I shall mention but one. Dr. Kepler, who, in the Boxer rebellion in China, had been shot in the head, told us that the governor of the province in which their mission is located during the rebellion issued a proclamation that all "foreign devils" and all native Christians should be killed. Last year Dr. Kepler, with two native evangelists, held an eight-day evangelistic campaign in a large temple and this same governor issued a proclamation to his people asking them to attend these meetings. This convention made a deep and lasting impression upon the delegates and, no doubt, many of them determined to give more money and more prayer for the extension of God's kingdom. Perhaps some young man decided to dedicate his life to the Lord and work for Him in the mission field, for, as one of the speakers said, the kingdom of God is of supreme importance; commerce, manufacture, raising alfalfa, grain or fruit, is only of secondary importance.

H. J. Krehbiel.

THE SCHOOL AS AN AGENCY FOR PEACE

By Benjamin Glassberg.

If the people were not carefully trained in military ideals war could be abolished. We would be approaching universal peace, even though the economic motives were just as potent as they are at present. To accomplish this we must concentrate our efforts upon the institution mainly responsible for the ideas and feelings instilled in the young — the schools.

Preaching peace has accomplished little because it begins at too late a stage in man's development. The ideal of brotherhood presented does not sink deep enough in the mind of man. It comes at an age when man's ideas are almost all formed. Consequently this ideal is easily erased. The veneer of internationalism rubs off when it clashes with the spirit of nationalism.

It is, therefore, with the youth that we must begin. Then the mind is in its most receptive stage. It is plastic and easily molded. The impressions made during this period usually adhere throughout life. The agencies at work producing these impressions are the home, the gang, the church, and the school. With the spread of compulsory education throughout the world the school is becoming more and more the greatest single factor in modifying and directing the instincts and ideas of men and women of the country.

What ideas are the schools giving the children concerning wars, heroes, and foreign countries? Are they making any attempt to inspire the feeling of friendship for the peoples of other nations? Are the children taught to realize how much civilization is indebted to the contributions of the nations of the world, of which their country is one? Or are they being impressed with the spirit of narrow nationalism, of the superiority of their country's institutions and customs and fed with maxims such as "My country, right or wrong"?

In the German school the largest element in history teaching is the development of patriotism. The purpose of history teaching, says Professor Bourne, quoting from the book of instructions given to teachers in Germany, is "to "display to the child the beneficent striving and successes of our noble, princely family, the great deeds of our people, in order to implant in the hearts of the children love and holy enthusiasm for emperor, king, people and fatherland." In upper grades "the services of the Prussian rulers in promoting the welfare of the people are to be especially emphasized," and that unquestioning obedience to their ruler is the prime duty of every German.

The history teaching in the French schools has likewise in view the inculcating of narrow national patriotism. "The instructions which accompanied the history program of 1891 declared it to be the function of history to give the student a clear notion both of his duties as a Frenchman and of his duties as a man!" Need one doubt that one of the sacred duties of all Frenchmen is to recover Alsace-Lorraine from the inveterate enemy of all Frenchmen?

In Russia, Italy, and other nations the same spirit pervades the school system. In our own country our children are made to feel from their earliest school days the infinite superiority of America and American ideas. They are imbued with a feeling of contempt for anything foreign. From the earliest grades the child is taught to know the heroes of the nation. And who are the heroes we so assiduously hold up as ideals for our youths? Are they the conquerors of the destructive forces of nature? Are they the inventors who have conferred inestimable benefits upon humanity? Or are they the victors over pain and disease, the martyrs in the fight against injustice, poverty, and greed?

By no means. The hero that the child is given to worship is the man on horseback or the man behind the gun. The warrior is hero par excellence. The board of superintendents of the New York city schools who had been instructed to designate the schools with names in place of numbers included forty generals in their list. Generals, they thought, were the most appropriate heroes for boys and girls.

Educational theorists have encouraged this militaristic training by insisting that children can be made interested only in battles. High-sounding theories have been invented to provide their beliefs with a scientific foundation. We have, for instance, the "culture epoch theory", which maintains very plausibly that just as the embryo goes through all the stages in the evolution of man from the lower species, so the child goes through all the cultural stages in the development of man, from savagery to civilization. So they say it is natural for the little boy to want a gun and attempt to go through the motions of shooting his playfellow.

These theorists fail to realize that it is natural for the child to be interested in the things he hears most about. He will be interested in the warrior heroes we feed him on if we feed him on no other heroes. If we choose to tell him about war and buy him toy cannons and rifles and pistols need we be surprised if he delights in using them?

"Our whole patriotic oratory, much of our art, and more of our education, are directed to arouse patriotic passions," says Professor Boaz, of Columbia University. "We do not praise heroic devotion to ideals that our intellect supports, but heroic deed; we flatter our nation by making her believe in her superiority over all others; we nourish the conviction that the promotion of our own interests at the expense of other nations is a laudable policy. Our greatness, our excellence, are the themes on which imagination is fed, and from which develops the emotional international attitude that is still common to mankind."

The youth naturally feels that the only way to properly serve his country is to fight for it, to die for it, for "dulce et decorum est pro patria mori." It is this kind of training that explains why Colonel Roosevelt can find such widespread acceptance of doctrines such as he expresses in his article on the Monroe Doctrine. "Popular sentiment is just when it selects as popular heroes the men who have led in the struggle against malice domestic or foreign levy. No triumph of peace is quite so great as the supreme triumphs of war. . . . It is through strife or the readiness for strife that a nation must win greatness."

With such ideas prevalent throughout the nation we can do little for universal peace by forbidding the President and Congress to declare war except by a referendum vote of the people. For a citizenry bred upon military ideals and in matters of war accustomed to accept the promptings of the so-called leaders and false patriots who desire war, a referendum would but serve to record the blindness of the nation. The power to declare war should certainly be lodged in the hands of those who do the fighting. But we should remember that the Spanish-American war was practically forced upon the government by popular opinion inflamed by newspaper scareheads.

If we are to have a body of men and women who will not be swept off their feet by the waving of the flag and anxious to "lick" some "inferior" nation, we must change the character of the teaching in our schools. Let us try to teach respect for other nations instead of scorn. Let us point out the achievements of England, France, Germany, Italy, and Russia in literature, art, painting, music, science, invention industry, and commerce. Let us tell them how within a period of fifty years Japan has been able to accomplish what the rest of the world has done in centuries. Let us give them a sympathetic description of Chinese civilization and show them that a people can live their life happily without factories and subways and skyscrapers. Let us explain what it is that the unfortunate Mexicans are fighting for; why they need our help and sympathy. We may thus perhaps approach the feeling of brotherhood.

In the teaching of our own history we must stop reading right and justice into every war we have fought. Let us boldly point out where we have been at fault and why. We must cease to flaunt before the eyes of youth the redstained banner of war and tell them instead the stories of the heroes of literature, invention, and industry. Let us tell them the stories of Bret Harte, Walt Whitman, or Mark Twain. Those who have done so know how interested the children are in them. We can thrill them with stories of the work of Colonels Gorgas and Goethals — military men, yes, who have won glory in the service of peace. The story of Edison is enough to make every boy ransack the books and magazines in the libraries to find out some more details of the work of this marvelous man. The same is true with the lives of Morse and Bell, Whitney and Howe, Fulton and Marconi, Carrell and Pasteur, to select at random some of the benefactors of mankind. What braver men can we present to children than Lovejoy, Garrison, Wendell Phillips, or Tom Paine?

Take the child on a trip to the woods with Agassiz instead of following the campaign of a general whose highest duty it is to murder as many of his brothers as he can for the glory of his country. Or, better still, let him follow with you the expeditions of Lewis and Clark in the great Northwest, or Pere Marquette and La Salle down the Mississippi. Or take him with Greely and Peary in the Arctic snows or with Livingstone and Stanley in the heart of the Dark Continent, and the child will find all the fascination, all the romance and bravery and all that stirring of the soul that human slaughter is supposed to possess.

The story of the chaining of a torrent to turn the wheels of a factory; the building of a levee to hold back the destructive forces of a swollen stream; the construction of dams and irrigating systems so that desert lands may bloom with vegetation and life; the cleaning up of a pest hole filled with malaria and yellow fever — all these are far more thrilling than the sickening stories of battle-fields.

(Continued on page 5.)

THE MENNONITE

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3004 N. 11th St. Philadelphia, Pa.

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EDITORIAL

The latest nation to be drawn into the terrible mess the European nations have been making of it, is Portugal, it having provoked Germany into a declaration of war by committing several unfriendly acts. People are now saying: This makes—let us see—how many are there—who are in the struggle? Is it possible that a little poor country like that of the Portuguese has not had trouble enough in the last few years that they want to add more miseries to themselves? Our faith in the sanity of the world has fallen during the last two years to a point where it disappears. First we thought that men were too Christian, too brotherly, too much civilized to let the terrible engines of destruction, which they had invented, loose upon one another. In that we were mistaken. With professions of piety on their dying lips men are making mockery of God and His Son, the Prince of Peace. Next we thought that the political situation was such that the most modern of political parties would check the war-spirit as it always pretended to be opposed to military aggressiveness. That guess was a wrong one because we had not suspected that millions would betray the party that was to save society. Our last guess was that the resourses in men and supplies would not last long enough to carry on an extensive war over one year. But men are coming and coming and if there is a scarcity in some things there does not seem to be in the kind of stuff that blows up towns and tears soldiers' limb from limb. Now, we have quit guessing and wait for the end. We don't pretend to speculate on how far off it is—a British statesman says that fifteen years is not too long an estimate on the length of the war. We are grateful to Providence that our country has hitherto been kept out of the fray, and with many others who believe in prayer, we are praying that God will so guide our president and those in authority that they will act with wisdom and save us from a conflict which would not only be dreadful in its cost in lives and property but which would also, if it came, lower the ideals of Christianity and manhood which we have been fostering so long. For one thing, it is not necessary that more complications shall arise if our American public acts in good sense and does not expose itself to conditions which would make others pay in blood the price of their folly.

Both the national and the local authorities have been occupied in the interest of a baby-saving campaign during the past six weeks. The purpose of the campaign is educational and if people will respond to the call for greater attention to the rearing of little ones, much of the sufferings of after-life will be avoided and many will be saved. The care of the young which is dictated by instinct in the creature world, is very often a matter of terrible ignorance on the part of humans. Of all the crimes that are mean and inexcusable, the basest are those against babyhood. Ignorance, over-feeding, under-feeding, neglect, the giving of drugs and carelessness are but a few of the dangers which, by chance, are not necessarily immediately fatal to babies, but only leave them miseries to nurse for a lifetime. It is one of the greatest blessings God bestows when He sends a little one into the home and our gratitude naturally should lead us to spare no efforts at intelligently rearing that little one so that he or she may become a useful member of society and an honor to his or her Creator.

To some people it comes as a sort of a revelation to hear that the ancient Waldensian church still exists and is active in Italy The recent Protestant revival which began some time before the war, has again brought this church to some notice. It has often occurred to us that those Protestant bodies, now doing work in Italy, would most effectually serve their purpose if, instead of keeping up independent establishments, they were to use their men and means in strengthening the Waldensian movement and thus allow a work, which during all these centuries has been kept alive, bring its natural increase in Italy through Italian efforts. Quite a number of persons of prominence in Italy are identified with the Waldensian church. M. Marconi, the inventor of the wireless system of telegraphy and recently elected a member of the Italian senate, is a Waldensian, the second Protestant to be so honored.

Not so long ago the legislature of Virginia had a bill brought before it making it a misdemeanor for a woman to appear in public indecently clad. The bill unfortunately was thrown out. Yet, there is nothing in present-day customs that is so disgusting and brings so much unfavorable comment from thinking people than the brazenness with which some people dress. This brazenness is not peculiar to the street-walker of whom one would expect nothing better; it is to be noticed in women, young and old, who belong to decent families and move in respectable circles, yes, even attend church. With some, we will admit, the whole thing is nothing more than a slavish imitation of what they believe to be good taste, and fashion in others. But that is bad enough. When the women of the disreputable quarters of Paris set the styles for the eminently respectable of America and the rest of the world, it is about time that these respectable ones look about for other models--at least they should set a standard in dress so high that they wouldn't copy those in dress whom they would not want to invite into their homes to meet their fathers, husbands, brothers and sons.

There are others again, and we are inclined to think many others, who are ready to carry their extremes in dress to the very limit because they show their character in their dress, and it is a silly, thoughtless character that wants to attract attention to self. The motive back of it may not be designed to suggest looseness of morals, but every woman of sense ought to know that the men on the streets do take unusual and suggestive dress for just what it appears to them to be—a dare, a going as far as the limit allows.

A sensible mother will teach her daughters that for her to allow her sense of modesty to be over-mastered by a desire to imitate—who knows who?—she is surrendering something that will expose her to the loss of respect. A sensible woman is certainly not one who makes herself a mark for the ridicule or disrespect of the crowd. Women who throw discretion in dress to the winds need not be surprised if it is taken to be an invitation to throw respect for their womanhood away as well.

The philosopher naturally resorts to arguments and finds a fruitful field for his reasonings in proving the existence of a God. Nothing is more clearly proved to the average person than the fact of God, but the advancement of religion does not find itself at the mercy of arguments and skill in handling them. Few atheists are convicted for the reason that there are few atheists and when they are found they are hardly of the class who will surrender and serve a God whom they have denied.

That which wins men to God is more the life of love and service of those who serve Him than the arguments they can skillfully array in His defense. God is not a being whose existence needs to be proved but He is a being who must be shown so that men will learn to know Him and love Him. He can only be shown this way as men and women who know Him, portray Him in the conduct of their lives and the affection in their hearts for their fellows.

If God were to be known only as His existence were proved to the satisfaction of philosophical minds, the work of revealing Him would have ended centuries ago, but if God is to be revealed as the one who loves, helps and desires to win men of all classes and conditions, the work of revealing Him must always go on in the lives of those in whom He dwells and keep on going indefinitely.

A Protest.

Reedley, Cal., Feb. 1, 1916.

We stand a splendid chance of defeating the plan of the capitalistic munition manufacturers and the Navy league of rushing our country into militarism, if the people who are opposed to such a program—and every Mennonite ought to be—will let his congressman and the two senators from his state know this fact.

Last Sunday morning after the service all the members of our congregation signed the following petitions to our senators and representative:

"We, the undersigned citizens of California, believe that the program for preparedness, as proposed by the president, is inimical to the interests and opposed to the traditions of our country: is following the example of European folly and will bring upon us not only a heavy burden of taxation but also the curse of militarism. We, therefore, kindly request you to use your influence against such a measure."

In the evening I took these petitions to the Dunkard church and they signed them. Next Sunday morning I will have the members of the Mennonite Brethren church sign them and then send them to our representatives in congress. Besides this I wrote a short, but emphatic, letter to each of our senators and to our representative. I trust that many churches and individuals will do likewise. H. J. Krehbiel.

ENGLISH QUAKERS AND THE WAR

By Rev. Charles S. MacFarland.

Ruskin once declared that humanity honored the soldier, "not because he goes forth to slay, but to be slain." The Quakers are, by virtue of the constitutional principles of their faith, prohibited from participating in war. But over against their conscientious objection to war arise instincts of patriotism, defense, and their consciences are thus between conflicting senses of duty.

The isue has been met by one group of Friends in England in a manner that illustrates Ruskin's words.

Philip J. Baker, twenty-five years of age (son of Hon. J. Allen Baker, M.P., president of the Wold Alliance for Promoting International Friendship through the Churches), an Oxford man, former president of the Oxford Union, and a world-famous athlete, not only at Oxford but while also a student at Haverford college, with other virile young Quakers proposed the Friends' Ambulance Unit to solve this conflict of conscience and duty, his chief helpers being his wife and his brothers, Allen R. Baker, Joseph S. Baker, and Bevan B. Baker, with the well known writer, George M. Trevelyan, who became commandant, with Philip Baker as adjutant, and Mrs. Baker as head matron of the hospital section.

The work of the Friends' Unit has become one of the institutions of the European war. It has secured the confidence and commendation of the military authorities of three countries, both in the field and at home. And it has gained its unique position among voluntary units by none of the usual social or influential channels. It has been assisted by no decorative or sensational personalities. It has hardly been mentioned in the press.

It has won its position by the courage, tact and patience of its officrs in recognizing and seizing opportunities of service and in establishing cordial relationships with officials of all classes and of three races, and by the discipline, good-will, self-abnegation, and unwearying work of its young men.

On their way to Dunkirk, to constitute the Belgian Unit, the first piece of work, crossing the channel, was the manning of boats to save the crew of the torpedoed "Hermes" in October, 1914. At this time they numbered only forty-three workers, but they attended, redressed and assisted 1250 men the first five days and nights.

Their next point was Ypres, where they organized a second hospital, the method being to find and care for cases of the greatest need and neglect, and within a couple of months the staff grew to about 250 workers of all kinds for relief and restoration.

After the organization was established in what was left of Belgium and northern France, the leaders moved on to Italy and organized the Italian Unit. Many of them served entirely at their own expense as well as without pay.

In addition to the work of gathering up the wounded from the field and caring for them in the hospitals, provision is also made for religious service and spiritual ministration.

The staff at Dunkirk now consists of about 500 trained men and 40 women. There is a large fleet of motor ambulances and two ambulance trains. There are seven hospitals. The newer Italian Unit is also assuming large proportions.

The Quakers of England have thus entered the war, not to take a single human life, but to save, and have vindicated their self-sacrificing sense of patriotic duty without violating their consciences or their religious faith.—American Messenger.

THE SCHOOL AS AN AGENCY FOR PEACE

(Continued from page 3.)

Those who think history and wars are synonymous terms will perhaps fear that such a training will necessitate throwing history overboard. This is by no means necessary. Wars, after all, constitute a large portion of history. But the very study of wars can be turned to good account in impressing the love of peace. That can be done by pointing out the reasons — or the lack of reasons — for wars, the costs of wars, and the terrible destructive results. Such a training should be supplemented by what Professor James calls "The Moral Equivalent of War." "Instead of military conscription there should be a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against nature. . . . The military ideals of hardihood and discipline would be wrought into the growing fibre of the people."

Only by teaching peace can we have peace. It is possible to teach peace today. In every school throughout the land we can begin to show that peace and not war is necessary for civilization; that we can live heroically for our country and serve her better than by dying for her. We can make the youth understand that the man of most worth is he who has done something to lighten the labor of others; who has increased their happiness; who has decreased their pain; who has broadened their appreciation for the beauty of man and natur. He will clearly see that war, except it be for national independence, is merely organized destruction. He will have a deep contempt for him who relies upon the belching of cannon and piercing of bayonets to settle questions of right or wrong.

And then when some discerning few wish to hurl their nation against another the citizens trained in the ideals of peace will regard these traitors with astonishment and disgust, and remain steadfast in the glorious paths of peace.—Advocate of Peace.

THE C. E. TOPIC

March 26.

Great Home Missionaries.

Luke 10:1-20.

"It is a mistake to suppose that all the missionary work to be done is in countries beyond the sea and among peoples of strange customs and speech. The Christian church is essentially a missionary body, sent forth by its Lord to win the world to Him, but He gave certain direct instructions when He sent forth the first handful into the world. They were to begin at Jerusalem, right at home, then go to their neighbors, the Samaritans, and then work their way to the uttermost parts of the earth. If a soul, five or ten thousand miles away, is worth all the effort, heroism and cost in money that doing foreign missionary effort involves, then surely the soul nearer or nearest at hand is worth as much. Foreign missions offer active opportunities to few, but home mission effort is open to everyone who has in his heart the love of souls and a desire to glorify God by bringing them to Him. We forget sometimes just how thoroughly home mission work was done by the apostles in the primitive church, before they undertook to carry the Gospel to those without the confines of their own nation. The apostles were the first great home missionaries. Their efforts at home or among their people were in the face of the strongest kind of opposition and involved a tireless effort on their part in the face of the most determined opposition. It is easier to battle against the devil in a country where all are ignorant of the Savior, but to stand practically alone among one's own people for Christ and face persecution, redicule and opposition, is the severest missionary task of all times. Those who have attempted real home missionary work, that is, those who have sought converts for Christ in their own home and among their own kin, bear testimony to the fact that the task there is worthy of the highest devotion, the mightiest faith and the greatest persistence.

Generally home missions are classed as missions of all kinds in one's country. This, in the United States, would include mission work among the Indians, Japs, Chinese, Mexicans, negroes, poor mountaineers, and in Cuba, Porto Rico, etc. Our church makes a difference. Foreign missions is by us understood to be work among heathens, therefore our missions among the American Indians are classed as foreign. Our home mission work at present includes the support of certain city missions, the strengthening of weak churches and providing preaching services and care for our people in places where they have no settled ministry. That which we call home missions is by some other denominations regarded as simply church extension work.

All unselfish work in the interest of humanity is heroic. The most heroic character men may know is Jesus Christ. He wore Himself out doing good to those in distress; He blessed the world with a revelation of its greatest truth: He saved the world by dying for it. In these particulars there is always a call for heroic home missions. The world is full of miserable ones about whom no one seems to care. In the parable of the Good Samaritan Jesus illustrates one phase of His character which we may all profit by in doing the right kind of missionary work as Providence is throwing it in our way. Jesus was essentially a teacher and so should His followers be. He gave us a system of doctrine that alone can make men better and create the peace and good-will that is so

necessary for the present and eternal happiness of the world. Wherever men have carried the teachings of Jesus they have done the best and noblest things by themselves, their fellows and God. Telling the sweet story that saves brings blessings everywhere and therefore is noble and heroic. Jesus, in giving His blood for the race, impressed upon us the duty of sparing nothing, not even our lives, in the service of our fellows.

When we recall that most home mission fields, even in our own country, are almost inaccessable to the traveler and are in communities where hardship and poverty are the common lot and are made up of people who in many instances are as ignorant and as superstitious as the far-off heathens we see that the work of the home missionary is far from being an easy one. Home missionary life involves lonesomeness, difficult traveling, the sharing of the woes and miseries among whom the work is done and, while it is just as capable of producing brilliant results as the foreign missionaries', it has just as many disappointments and heartbreaking trials.

After all, there is no good reason why we should make distinctions in missionary work. Home and Foreign are of equal importance and in their respective fields the missionaries of both classes have and are doing the work of greatest heroism, namely, bringing men to a knowledge of the salvation that is in Christ Jesus.

THE S. S. LESSON

March 26.

Review.

Golden Text—Rev. 7:16, 17.

Excepting Lessons 4, 7 and 11 the lessons for this quarter belong to the first six or seven years of the church's history and, excepting Lesson 12, which is laid in Samaria and the desert, occur in or about Jerusalem. These lessons have to do with the beginning of the church which was commanded of the Lord to begin at Jerusalem and from there go to the ends of the earth.

Lesson 1.—The text is addressed to Theophilus, but as the name means "Lover of God", it applies to all who fit into the designation. The apostles tell of what Jesus did when present in the body; the Book of Acts tells of what He did in the Spirit. It is the Book of the Acts of the Holy Spirit. Jesus showed Himself alive by many infallible proofs — proofs so numerous and so plain and revealed to so many persons that none can dispute the fact of the resurrection. He promised power through the Spirit. He gave directions as to how the church was to grow. He ascended and now lives for us in heaven as our advocate. He is a living Savior who pleads for us and is coming again.

Lesson 2.—The gift of the Holy Spirit came upon them as they were all together praying and waiting for His promise. There was unity, prayer and faith shown in this state of affairs. Without these three graces in the church and in the believer the Spirit can never be expected. Coming in the form of a flame is symbolic of the qualities of the Spirit, mighty, able to increase, intense, warm, consuming and irresistable. The gift of tongues, a special sign to that generation, portrayed how in later ages the Word of God would be printed in every language so that not a few but all who would might know God's will.

Lesson 3.—An illustration of the power of the Spirit at work. It brought out testimony for Jesus that rebuked sin and held up hope of salvation through the crucified and resurrected Christ. From a profane denier of Christ Peter became an eloquent preacher of His Gospel. Many were led to accept Christ, as they always will when the true Gospel is presented to them.

Lesson 4.—An exposition on the Spirit. To be Spirit-led, means sonship with the right to call God our Father. Sonship brings with it special privileges. It not only leads us to endure for Him, but opens the way to share His glory.

Lesson 5.—Peter and John set the example of going regularly to the house of God. God placed the opportunity for them to glorify Him right in their way as He does for everyone. They were poor, but had the gift of all gifts to give, namely Jesus. The lame man was healed because of his faith. The apostles were able to heal him because of their faith. The wonder of the people gave opportunity to tell of Christ's wonderful power.

Lesson 6.—Peter and John's appearance before the council and Peter's address at that time is an excellent illustration of how fearless one may become in serving Jesus. Peter's address was with terrible directness. It cut to the quick. His hearers should have responded to Christ. The theme was the theme that every sermon should contain, namely Jesus crucified and resurrected, the Savior of men. The council thought that they could suppress the truth. Nothing, not even the use of the mightiest force can do that.

Lesson 7.—Joy in Christ is fulfilled where there is comfort, love and consolation in Him. It begets unity, love and humility. The mind of Jesus is to be sought after by all. It inspires humility and obedience, it makes faithful unto death; it leads to confession and wins eternal glory.

Lesson 8.—Love proved its power by leading all to sacrifice their all for the common good. Barnabas is a conspicuous example. This lesson is not to be understood as imposing a community of goods as a duty, but it illustrates to what extent love for the brotherhood goes to express itself. The sin of Ananias and his wife not only was the sin of being untruthful, it was hypocricy of the worst type and would, if it had not been severely rebuked, have had a terrible corrupting influence on the church.

Lesson 9.—The church early realized its responsibility for the care of its poor. In the church, too, suspicion and jealousy were early in manifesting themselves, but its leaders did their best to check it immediately. Troubles permitted to go on unchecked always become worse. The apostles valued the chief things of the ministry, namely, the Word and prayer and did not permit minor things to interrupt them. They arranged a division of work. In the church there is always something for all to do. They set aside men by special consecration and prayer, two things needed in all of God's work.

Lesson 10.—Stephen was advanced from a server of tables in which position he proved his worth, to a preacher. Christ crucified and resurrected was his theme. His address before the council shows a knowledge of God's plans, fearlessness and eloquent zeal. God promoted him to the honor of being the church's first martyr. Saul is introduced here as an enemy of Christ. Stephen's death must have impressed him greatly. Later he was destined to become the great missionary, Paul.

Lesson 11.—A study of the great faith chapter. One by one the martyrs and witnesses of the faith are presented and from them we learn the power of faith, the concern God shows for His witnesses and their alternate victory. We, like they, are to testify. In doing so we are to be "looking" unto Jesus, "lay aside every weight and sin" and "run with patience".

Lesson 12.—The persecution at Jerusalem scattered, but with the purpose of planting the seed elsewhere. The revival in Samaria was gratifying but God had a greater work for Philip in the desert. We learn from this the value of a single soul, the worth of personal work, the power of the Word to lead men to Christ, and the result of preaching Christ, even if only to an audience of one.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED BY THE RELIEF COMMISSION

For Germans Interned in Siberia—S S. of Pryor, Okla., per C. P. Richert, $3.33; a sister of Hillsboro, Kans., per J. Lichti, $4; P. Gering, Odessa, Wash., $10; S. S. of Wisner, Neb., per John Schmutz, $44.

For Mennonites Suffering from the War—Herman Stauffer, Donnellson, Ia., $5; Lizzie Stauffer, Donnellson, Ia., $3; church of Garden, Kans., per P. S. Vogt, per J. Lichti, $28; West Zion church, Moundridge, Kans., per P. C. Schowalter, $90; Mennonite church, Halstead, Kans., per B. P. Krehbiel, $60.

Various Gifts — For widows and orphans in Germany, Peter D. Voth, Canton, Kansas, $5; for Armenia, Hillsboro Y. P. society, per J. S. Friesen, per H. Landis, $20; for Dr. Schneller's orphanage, Daniel Haury, Halstead, Kans., $5; for the German Red Cross, a "friend" of the Emmaus church, Whitewater, Kans., per J. W. Regier, $200; for sufferers in Germany and Poland, Daniel Haury, Halstead, Kans., $25.

Gratefully acknowledged,
P. P. Hilty,
Treas. of the Relief Commission.

HOME MISSION

February.

Menn. congr., Wadsworth, O., by Wm. Gunsaulis, $22.01; Junior Miss. Soc., Halstead, Kans., by Martha E. Camp, for Gen. Fund and city missions, each $5; Menn congr., Beatrice, Neb., by J. H. Penner, $28.45; birthday gifts, Bergtal S. S., Korn, Okla., city missions, by P. L. Heidebrecht, $5.35; Kidron congr., Taloga, Okla., city missions, by B. W. Koehn, $11; S. S., First Menn. church, Newton, Kans., by Carl Richert, $10; Lizzie C. Ruth, Upland, Calif., $10; sewing society, Bergtal congr., Korn, Okla., city missions, by Elizabeth Janzen, $25; anonymous, Berne, Ind., for chapel in Chicago, by C. van der Smissen, $20; Christian congregation, Moundridge, Kans., by A. H. Kaufman, $9.55; Daniel Ruth, Upland, Cal., for chapel in Chicago, $50; for Gen. Fund, $150; Menn. church, Pulaski, Iowa, by Mrs. Roy King, $33; friends of missions, Orienta, Okla., for Los Angeles, $25; Emmaus congr., Whitewater, Kans., by Gustav Harder, $72.77.

Among the receipts during the month of January it should read: Ebenezer S. S., Bluffton, O., for building-site of chapel in Chicago.

G. A. Haury, Treas.

For the Treasury of the Pacific Dist. Conference.

From the congr. at Upland, Calif., $160; from brethren at Minidoka, Ida., $2.07.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

NEWS OF THE WEEK

MEXICANS RAID U. S. TOWN; KILL SIXTEEN

Columbus, N. M., March 9. — Five hundred Mexican bandits, believed to have been led by Francisco Villa, crossed the international border under cover of darkness early today and attacked this town, applied the torch and killed sixteen American men and women, including seven United States soldiers.

When the bandits fled toward Mexico, several hours later, they were pursued by United States troops, who, it is reported, crossed the border.

A large number of Mexican dead were left lying in the streets of Columbus, and at the border the Mexicans were subjected to a flank attack by American troops and eighteen more of their number killed.

PRESIDENT SUPPORTED IN SENATE COMMITTEE

Washington, March 11. — The senate foreign relations committee today unanimously indorsed the action of the President in sending American troops into Mexico to pursue or capture Villa and his raiders.

It was decided informally after all discussion of the circumstances and an explanation of the administration's course by Chairman Stone, that there was nothing for congress to do at this time.

Republican and Democratic members agreed there were precedents for the administration's course, that the dispatch of the troops legally was called an act "short of war" and therefore not within the jurisdiction of congress.

The committee did not, however, commit itself beyond the point to which the administration actually has gone, and indorsed "the course of the administration thus far."

U. S. GATHERING TROOPS TO CROSS BORDER

Cheyenne, Wyo, March 12.—Troops E and H, of the Twelfth cavalry, at Fort D. A. Russell have been ordered to the Mexican border. They were expected to entrain tonight. No orders have been received by the Twenty-four infantry further than to be prepared to move on short notice.

El Paso, Tex., March 12. — State department officials today said that another effort was being made to get 600 Mormons of the Galena district to the border. A request has been made to General Gavira for 2,000 men to guard the train.

Villa was reported moving toward San Buena Ventura from Corralitas ranch. This is in the direction of the Galena district where the Mormons are quartered.

Fuel and provision dealers were today approached by army officers, and asked in what quantities they could furnish supplies to the army.

Torreon, Mexico, March 12. — Villaistas, under General Urbalejo, made an unexpected attack at Conejos on a train which arrived here today from Chihuahua. The bandits dynamited the station, and put up a hard fight, but were repulsed. Some men believed to be of a railroad crew were killed at the same time. The Chihuahua train was five days on the way.

Washington, March 11. — The war department's plans for sending United States troops after Villa and his band across the border into Mexico, are being rapidly perfected. It is believed, although not officially confirmed, that regulars are already on Mexican soil.

General Funston has asked the war department for four additional regiments of cavalry for patrol duty on the border. General Scott, chief of staff, has issued orders for the First cavalry, Monterey, Cal.; the Eleventh cavalry, Ft. Oglethorpe, Ga., and the Twelfth cavalry, Robinson, Neb., to proceed to the border. The Fifth cavalry, which is divided into three sections stationed at Ft. Majer, Va.; Ft. Sheridan, Ill., and Ft. Leavenworth, Kans., was ordered to hold itself in readiness to move.

General Funston said the Fourth regiment was not needed immediately.

CARRANZA WILL WAR WITH U. S. IF "DIGNITY" IS HURT

Mexico City, March 12.—General Carranza tonight issued a manifesto to the nation, declaring under no circumstances would the Mexican government grant the right to the United States to violate Mexican territory by sending in an armed force in pursuit of Villa without consent and reciprocal privilege being first obtained and admitted. Word was sent to the confidential agent of the Mexican government in Washington to make immediate representations to this effect.

MAIN COLUMN WILL START AFTER VILLA

El Paso, Texas, March 13. — Brigadier General J. J. Pershing and his staff left here late today for Columbus on a special train. The departure of General Pershing means that the headquarters of the main expeditionary force has been shifted from here to Columbus, where nearly 4,000 troops, representing the three arms of the service, cavalry, artillery and infantry, already have been concentrated. This force has practically completed its equipment and accumulating of supplies and is approaching campaign form.

Columbus, N. M., March 13. — Approximately 12,000 troops with forty mountain and field gun batteries were on the border tonight between Douglas, Arizona, and El Paso, a line about 200 miles long. A little more than one-third of this force was cavalry.

From a camp of a few hundred men, Columbus today grew to a military establishment of nearly 2,000, with indications that about 4,000 men are to be concentrated here immediately. Further evidence that this point may be the starting place of the largest column in immediate pursuit of Villa appeared in the erection of headquarters for Brigadier General John J. Pershing, whom Major General Funston announced today would be the leader of the expeditionary force.

Washington, March 13.—The United States government entered into a formal agreement with the de facto government of Mexico today under which American troops will cross the border to hunt down Villa and his bandits with the expectation of hearty co-operation from the Carranza forces.

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Secretary Lansing made public the text of a note accepting General Carranza's proposal for a reciprocal arrangement between the two governments and announcing that the United States held this arrangement to be now in force and binding upon both parties. General Funston will carry out his task under this agreement. Official announcement was awaited tonight that the American force had crossed the border. Plans for the troop movements have gone ahead without regard to the diplomatic exchange.

AMERICANS SAVED WHEN BARK SINKS

Washington, March 11. — Consul Osborne, at Havre, today reported that when the Norwegian bark Silius, from New York to Havre, was torpedoed without warning in Havre Roads, on the night of March 9, seven Americans aboard were rescued.

The loss of the Silius was first reported last night from London. Three members of the crew were reported lost.

A Paris dispatch today said the seven Americans on board the Silius were members of the crew. A Paris newspaper says that one of the Americans on the Silius was injured seriously in his legs and was taken to the Pasteur hospital in Paris. He is John Hartman, eighteen years old.

Immediately on receipt of the dispatch it was stated unofficially that the nation whose submarine attacked the Silius would be held to account by this government.

LORD NORTHCLIFF SAYS GERMANS ARE WITHERING

London, March 12. — Lord Northcliff, who has just visited the Verdun battlefield, in a message to the Weekly Dispatch, declares that Verdun is a great deal more interesting than important. The newspaper publisher continues:

"It does not need a personal visit to the battlefield to realize this. If the Germans think that an attack on the unarmed and dismantled forts of Verdun opens the road to Paris, hey have a very faint notion of the French preparations and the French power of resistance."

Comparing the present German troops with those who fought early in the war, Lord Northcliff says:

"Last week I saw German prisoners who had escaped the hellish fire of the French 75s at Verdun. Where had gone those splendid stalwarts captured at the battle of the Marne? Much of the rank and file now left of the Germans is undersized and badly dressed with faces that bear a look of fright that seems as if it would last a lifetime. Their appearance would move a heart of stone. With two exceptions among those with whom I spoke, all were utterly weary of warfare, and begged to be told when peace could be expected.

"The fact about the whole war is that Germany is in the position of a besieged city, and she is striking out blindly by land at Verdun. She will presently, I am convinced, strike out by sea."

Turning to the actual fighting at Verdun, Lord Northcliff says: "Not a word is hinted in anything sent out from Germany of the horrible slaughter to which the German troops have been subjected this week. Thursday was a black day for Germans when, drugged with ether, the men came on in mass formation to be mown down by the French 75s and machine guns, as usual.

"Reports published in the English newspapers from Paris are, to my personal knowledge, on the whole most accurate, and they know that for one or many reasons the crown prince is gambling with human life to an extent unprecedented even in this war."

LULL AT VERDUN; ARTILLERY BUSY ALONG MEUSE

London, March 11.—Except for artillery action, the fighting in the Verdun region has ceased for the moment. To the north and east of the fortress there has been no infantry engagement since Saturday afternoon, when the Germans succeeded in entering a small French trench to the north of Eix.

GERMANS MAKE GAINS WEST OF VERDUN

London, March 11. — A new stroke has been delivered by the German forces in their attempts to test the French lines west of the Verdun sector. This was delivered on the Acne front, eleven miles northwest of Rheims, where French positions south and southwest of Ville-aux-Bois were attacked by Saxon regiments.

Along a front of more than three-quarters of a mile the kaiser's troops penetrated for a depth of two-thirds of a mile, according to Berlin, which states that 737 men and officers were taken prisoners and some small artillery captured, all at small loss.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, MARCH 23, 1916. No. 12.

ONE OF THE SWEET OLD CHAPTERS

E. P. Marvin.

One of the sweet old chapters,
After a day like this,
A day of toil and sorrow,
And evening brings no kiss.
Bring out the family Bible
That father used to read,
The one that mother loved so well
In every time of need.

One of the sweet old chapters,
That always will avail,
So full of heavenly comfort
When earthly comforts fail.
A sweet and blessed message
From God to His children dear,
So rich in precious promises,
So full of love and cheer.

One of the sweet old chapters,
This sad and lonely night,
When all things earthly fail us,
And tears have dimmed our sight,
This only can relieve us,
A message from above,
Then we can rest so sweetly
In faith and hope and love.

—Christian Observer.

NOTES AND COMMENTS

The West Swamp (Pa.) church has introduced the use of individual communion cups.

The Souderton (Pa.) C. E. has commenced building up a missionary library. A number of books have already been secured and others have promised to donate more.

The minutes of the Western District Conference of October 20 and 21, 1915 lie before us in an attractively printed pamphlet which is well worth preserving for reference and information.

The Zoar church, near Inman, Kans., which last year established a school in connection with its work, reports an attendance of 53. Bible studies are given a prominent place in the work of this congregational school.

A recent prayer meeting in the First church, Philadelphia, Pa., was converted into a farewell service for a young brother, Irvin Weiss, who has been actively at work in the congregation, but has now accepted a position in West Virginia.

The introduction of the envelope system in the Schwenksville (Pa.) church has been found a successful innovation, as it will be wherever it is used. Other denominations have, years ago, found this a means for insuring systematic contributions and there is no reason why Mennonite churches should not benefit by its advantages.

The "Away From the Farm" movement is not an altogether unmixed evil. According to Dr. F. W. Gunsaulus, everyone of the twelve most prominent ministers of Chicago was brought up on the farm, while the country church has been finding it difficult in places to hold its own, it has all the while been sending out its energies to bless.

The Imperial Treasury of Germany reports that the present cost of the war is eighty-two million a day. This is a sum so vast that the ordinary individual has no idea of what it means. What could be done with so much money devoted to missions or the bettering of the living conditions of men who are now being mercilessly slaughtered! And, remember, this is but the cost of one side.

When the state-wide prohibition law goes into effect in Virginia next November, there will be 72 dry cities in the United States, having a population of 25,000 and over. There are three cities with a population of over 200,000 each —Seattle, Portland and Denver— and nine cities which have a population of 100,000 and over. Prohibition is no longer confined to rural communities, and it is proving beneficial to large as well as small cities.—The American Issue.

Because of the terrible flood which recently swept over a large part of Holland destroying many lives and making thousands homeless; churches, which are generally substantially built, have been converted into relief headquarters. The Mennonite church at Zaandam-Oostzijde was taken over by the Red Cross and converted into a hospital for the care of the sick and afflicted driven from their homes. Prince Henry, while on a tour of inspection, visited the church on Feb. 9. A week later his consort, the queen, also visited it. Both expressed their approval of the way the patients were being cared for there. A little girl, born in the church, was named Menna by the parents in order to express their gratitude for the hospitality received in the church at that critical period.

Following is a report of how in Korea the native Christians are working for the salvation of their fellow contrymen. This is from the Kwangja mission: "Every church in my field has made a large map of the church's territory and posted it up in front of the church, where all can see it every time they meet for worship. This map has all the villages within a radious of eight miles located, and those having believers living within them are marked with a cross, and those having no believers are marked with a zero. All have agreed to pray for those villages daily, and every time they meet for worship, and to work among them, trying to establish at least one Christian home in each village. About one hundred and fifty or two hundred have also pledged to select one heathen each, to pray and work for until he believes. A number of new believers have been won already by this new method."

It is a matter of record, says the Christian Herald in a recent issue, that the early Christians refused to bear arms, and that not until 300 years had passed and Christianity was about to become a state religion, was the Christian doctrine perverted to accommodate the ambitions of the ruling powers, who desired to turn the population into a huge fighting machine. The "early fathers" were uniform in their denunciations of war. Origen, Ambrose, Chrysostom, Jerome, Cyril, all declared it to be unlawful for Christians to go to war. Justin Martyr (in the second century) wrote, "The devil is the author of all war," to which both Fabius and Clement gave assent in terms almost identical. Cyprian called it "a pagan custom, repugnant to the spirit of the Gospel." Tertullian wrote, "Our religion teaches that it is better to be killed than to kill," and Lactantius declared, "It can never be lawful for a righteous man to go to war, whose warfare is righteousness itself." For two whole centuries, Christians declined to serve in the army as being an unlawful profession, and Tertullian bears witness that from 170 to 200 A. D. there were no Christians in the Roman legions. They were called "the followers of peace, who used none of the instruments of war." Even as late as 280 A. D. many Roman soldiers, becoming converts to Christianity, left the army. Thus it is clearly shown that not until the Christian church became an arm of the Roman state was it led to forsake God and the life of faith and become an instrument of deadly strife. Since that time "Christian war", under the sanction of the church, has added to the world's disgrace. To this all history testifies in the crusades, the inquisitions, the martyrdoms, and the massacres of past centuries, up to the present time of gigantic fleets and armies and blood-soaked battlefields, with the millions who have perished by consent and approval of the Christianity of our day. The church, commissioned to go into all the world and preach the Gospel, has preached it with shot and shell and bayonet, and with every available weapon in air, on land and on the sea. The law of Cain has usurped the law of Christ, and the church has lost one of the greatest claims it had upon the hearts and consciences of men, by leading its followers into the acceptance of war as a glorified and sanctified thing, instead of being a sin against God and humanity.

Think the truth, speak the truth, act the truth.

Blessed are the pure in heart.

CORRESPONDENCE

Wayland and Eicher Churches, Iowa.—We were all glad to hear that Mr. P. P. Wenger returned from the hospital several weeks ago. He is getting along as well as can be expected under the circumstances. While he may probably retain a crippled arm from the accident, still we are thankful that it is not worse. Even a somewhat crippled arm is better than no arm at all.

The Henry County Sunday School association will hold their annual convention in the Wayland church some time next fall. This is still quite a little while ahead but then the arrangements have been made for this during the month just past. Even at this early date we can assure the association of a welcome when they come to Wayland and even more, we will promise them a good crowd.

The Gleaners' class of the Wayland Sunday school and their families met in the basement of the church Thursday evening, February 17, for the purpose of entertaining the families of John Wittrig and David Miller who are leaving Wayland to make their homes in the country. Mr. and Mrs. Wittrig were not informed of the meeting until several members of the class called at their home and asked them to return to the basement with them, where lunch was served and the evening spent very pleasantly. There were 71 present which shows the high esteem in which these people are held and the regret the class feels at their leaving. Incidentally it also shows a little the size of the class.

Irvin Laws has been at Dr. Lindlahr's Nature Cure Sanitarium in Chicago for some time now taking treatment. The last reports were that he was getting along very nicely and seemed to be much benefited by the treatments. He will probably remain there for some time to come and there are strong hopes for his full recovery. His father, B. F. Laws, will probably join him again and assist him when he needs assistance and at any rate, will keep him from getting homesick. We are glad to learn that his stay is doing him good and we hope for ultimate recovery.

The Junior C. E. and the primary classes of the Wayland Sunday school gave a social and served supper on Monday evening, February 14, in the basement of the church. There was a large crowd present and ate them out of house and home, but no one complained about it. The boys had charge of the home-made candy and the girls waited on the tables and right here let us say that they were excellent waiters. They moved about so fast that you were served before you knew it. The tables were beautifully decorated and the service was neat. A neat sum was realized as the proceeds of the night.

The Dorcas society had all it wanted for this month in the planning and arranging for the Commercial Club banquet which they served in the basement of the church on Friday evening, February 25. This is not the place for a description of the banquet and we simply mention it. One of the big reasons for the Commercial club is to bind the community together and these periodical banquets, served by the ladies of the churches in town, link us together and bring us the feeling that we share our fortunes and our problems as well as the future opportunities.

The trustees of the Eicher church have again appointed P. R. Schantz as collector and treasurer.

The trustees of the Wayland church have re-appointed C. C. Wenger as collector and treasurer.

Rev. and Mrs. P. E. Stuckey of Olds were married fifty years ago last February 22. They celebrated their golden wedding, or rather the children celebrated it for them as they made all the arrangements. They were married by Rev. Jos. Stuckey in Woodford Co., Ill., and they have lived in Illinois, Nebraska and Iowa. Bro. Stuckey has been pastor of churches in each of the three states mentioned and looks back on a long and fruitful experience in the ministry. Like every other minister of the Gospel, there is nothing that he loves better today than to preach and make himself useful in the service of the church. While his advanced age would make it impossible for him to take charge of a congregation, he preaches very acceptable once a month at the Eicher church where his friends are always glad to see and hear him. Mr. and Mrs. Stuckey are the parents of eight children of whom six are living, three sons and three daughters. All the children with their families were at home on the occasion with the exception of one daughter and her family and one son-in-law. They received 44 postcards and letters from four different states. Rev. and Mrs. Stuckey wish especially to thank the friends of Wayland and Noble through these columns who remembered them on this occasion.

Berne, Ind., March 10, 1916. The Sewing society of the Mennonite church held its twenty-ninth anniversary meeting Feb. 6. Miss Nora Lambert of Bluffton, Ohio, told about her interesting experiences in Turkey, and Prof. Thierstein talked about the beneficial influences of the missionary spirit of the church in general.

The Temperance society held its anniversary meeting the following evening. Miss Lambert spoke on Mohammedanism in Turkey, and Prof. Thierstein spoke on Temperance.

R. C. Minton, attorney of the State Anti-Saloon league, and C. J. Everson of Muncie were here Sunday, January 30, in the interest of the Anti-Saloon League of Indiana.

The Anti-Saloon league's chief aim this year is to influence all dry voters to vote for dry representatives to Indianapolis. Subscription cards were passed and $135 were subscribed.

Mr. Peter Quartel, superintendent of the Rescue mission of Dayton, Ohio, gave a very interesting talk Sunday evening, Feb. 27. Mr. Quartel has a beautiful tenor voice and sang several solos. He was assisted by the Ladies' and Male choruses.

Tuesday evening the choir will begin practicing Haydn's "Creation". They intend to render the oratoria on Sunday, May 28.

Members of the C. E. society have taken up the study of "Expert Endeavor". Its purpose is two-fold: to furnish a course of questions and answers for the study of candidates for the title "Christian Endeavor Expert", and to serve as a text-book for classes in Christian Endeavor methods, to be used in local societies. The title "C. E. E." —(Christian Endeavor Expert)— is conferred by the United Society of Christian Endeavor upon those who have passed (75 per cent.) examinations in all the chapters of the book.

Mr. James Sprunger, state secretary of the Y. M. C. A. of California, will speak in both the German and English languages at the Mennonite church this evening. Last summer he was chosen by John R. Mott to join a number of workers in the prison camps of Europe. Upon his arrival in England he began work among the German prisoners of war in organizing Y. M. C. A. camps and later he was called to Germany to do the same kind of work among the Russian and French prisoners. He also spent a short time in Switzerland and Holland before returning home.

Chicago, Ill.—It was my privilege to spend a few days at Pulaski, Iowa, recently in the interest of the Chicago church building fund. I was met with a hearty response. The interest taken and the splendid spirit manifested was gratifying, to say the least. I made the remark in the morning service that I thought they ought to consider it a privilege to pay for the ground already contracted for for $1100, on which the proposed building is to be erected. The people did this and more, cheerfully and gladly. I am glad to know that the inner circle of our Mennonite denomination is learning more and more as the day approaches, to do the surprisingly sacrificial things relative to the hastening of the Lord's second advent. I firmly believe also that our people would be the more ready to respond to the many urgent and pressing calls, if they had a more vivid vision of the world's great need and the absolute worthlessness of a life not spent in His service. We trust that the work so gratifyingly begun at Pulaski for this work, will be as readily taken up by the other churches interested in the spread of the Gospel of our Lord. I desire at this time to notify those sending in contributions, not to send personal checks, but send all in form of bank draft, since we are charged exchange on every check; this will be a saving for the mission.

Yours for the Master's use,
W. W. Miller.
1467 W. 71st Place.

MEN WHO HATE PREACHERS

By Byron H. Stauffer.

It was preacher No. 401 whom Ahab hated. Four hundred had pleased the king. But it was the lonely exception that really counted! That is worth remembering.

Good Jehoshaphat and bad Ahab had entered into an alliance against the king of Syria. The former proposed to enquire of the Lord as to the wisdom of the exhibition, and the latter called together 400 court preachers and put the question: "Shall I go up against Ramothgilead to battle, or shall I forbear?" Of course the priests all knew the king's mind, so they one and all said, "Go up; for the Lord shall deliver it into the hand of the king." Wonderful unanimity! Everyone had a message from heaven to exactly the same effect. Party men emerging from a caucus are like that. Their views are altogether too unanimous for any use. Such unity portends humiliation and disaster. The meanest day in English history was in Mary's reign, when all hands—members of parliament, lords and bishops —knelt down and asked the papal legate to absolve them from the awful schism and heresy which had infested the realm under Edward VI. Not a man opposed the request. Everybody turned right-about-face! Oh, cringing, crawling priests of Ahab; not one was worthy of his robe.

Jehoshaphat was not satisfied. "Is there not here a prophet of the Lord besides?" he asked, "that we may inquire of him?" Ahab's face darkens. "There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord," he replies. "But I hate him, for he doth not prophesy good concerning me, but evil." He was at least frank in his hate. Would that all preacher haters were equally transparent. They usually throw dust into the air; they cast about for an excuse instead of plainly declaring the reason. "Oh, Micaiah—well, he is always an off ox, a good fellow, of course, but hardly in touch with the trend of things; awfully pessimistic; the least mite disloyal, too, speaking altogether too freely of the nation's sins; dares to sit in judgment on the crown's acts; forecasts a day of retribution; casts a shadow over every gathering; I hate the beggar."

Nevertheless, Ahab sends for the unpopular prophet. The officer who accompanies him to the royal tent proceeds to give Micaiah a bit of counsel. It is always amusing to hear a politician giving a preacher advice. Paraphrased into our vernacular, this soldier's exhortation runs thus: "Now, reverend, let's talk sense. Excuse me; I know you have a duty to perform, but there is reason in all things. Exercise a little prudence. I'm telling you for your good. We've all got to look out for number one. This doleful stuff is all right when you're in the back townships, but when you are at court you must change your style a bit. You're none too strong with His Majesty as it is. You'll get yourself altogether disliked if you sound the wrong note today. The king's heart is set on this expedition, and all the other four hundred prophets have endorsed it. We want to make the thing unanimous. You certainly wouldn't set yourself up against all those D.D.'s, would you, now?" That is what the officer pours into Micaiah's ear as they walk along. But the prophet shakes his head: "As the Lord liveth," he cries, "what the Lord saith unto me, that will I speak."

So he stands before the two kings. "Micaiah, shall we go against Ramothgilead to battle," asks Ahab, "or shall we forbear?" The prophet jauntily answers, "Go and prosper; for the Lord shall deliver it into the hands of the king." He is sarcastic; everybody can detect that. An honest man cannot sing out a lying conventionality and have it appear to ring true. The king ought to be satisfied; the prophecy tallies with that of his four hundred. But through the ages we expect Prophet No. 401 to tell the truth, even if he dies. Ahab hisses: "How many times shall I abjure thee that thou tell me nothing but that which is true in the name of the Lord?" Very likely the preacher could have answered, "Never have you so abjured me, your Majesty." But he overlooks the royal hypocrisy and cries: "I saw all Israel scattered upon the hills, as sheep that have no shepherd; and the Lord said, These have no master, let them return every man unto his house in peace." Thus did he presage the death of the king and the scattering of the host.

"Didn't I tell you he would prophesy no good concerning me?" cries the king. The honest prophet is flung into prison, and the kings go into the campaign. The Syrians triumph. Ahab, the wicked husband of Jezebel, the despoiler of Naboth, the corrupter of Israel, is slain. Dogs lick up his blood; the word of God's prophet is fulfilled.

And Micaiah? One would suppose, at first blush, that he was the biggest man in the capital that night. They likely came and opened the doors of the dungeon to say: "You were right, you were right! Come out and receive your honors; a bishopric or a chancellery is awaiting you." You suppose wrongly, my friend; the prophet is never again mentioned. He fades from view. He has done his little errand, and, like a messenger boy bearing a cablegram from Europe, he is forgotten, though the message is remembered. Indeed, about the highest compliment he ever got was when Ahab said: "I hate him because—"

Herod hated John because the prophet told the king the unvarnished truth about his conjugal sins. Ahab hated Elijah because he troubled the royal evil-doer. Mary Queen of Scots hated John Knox because he interfered with her nefarious program.

The hate of evil men is the eternal inheritance of the reformer. William Wilberforce was the best-hated man in England because he interfered with the slaveholders' profits. John Ruskin was denounced because he had interfered with the traffickers in opium. Whenever a preacher endeavors to lift up a community he must expect the curses of those who would pull it down. Nehemiah must expect the enmity of Sanballat.

These misery-mongers always try to create an anti-ministerial sentiment. It is one of the most pitiable sights of history to behold oppressors marshal their victims against the real liberators. Thus the Pharisees stirred up the rabble against Jesus. That was an old game of Frederick the Great. The most unreasonable opponents of the Lloyd George budget were the very victims of the landlords' oppressions.

Others hate the preacher because their lives are wrong. They know it, and when they see a good life they rage against it like the evil spirits in the demoniac of Gadara raged at the sight of the pure Jesus. Unconsciously they hate the preacher because he embodies society's rebuke against their corrupt lives. That is why Judge Jeffries gnashed his teeth against the saintly Richard Baxter. In the hall of congress at Washington I saw a fine old man, whose whole life had been a silent rebuke of evil, arise to speak. A newspaper man beside me cursed him with vile epithets. I looked up to see who the berater was. His hideous face, his bleared eyes, his yellow fingers, explained it all. The sight of that old warrior for righteousness enraged the devil's dupe.

Some people are angry when the pastor delivers justifiable warnings. There are occasions when fidelity demands that the clergyman has frank words with a parent regarding a child. Though he may do it ever so tactfully, there is no telling how the counsel will be received. Others dislike the sermonizer who turns their faces at all towards solemnities. They want to look the other way. The preacher is a serious man. Whether robed in black or gray, he has a serious business. People who, like the courtiers of Ahasuerus, refuse to have sackcloth across their threshold, are naturally impatient with the man whose duty is to cry "Set thy house in order, for thou shalt die and not live."

So I plead with you, do not be deceived by the anti-preacher sentiment. It is ancient, and will be here as long as sin remains. Lift up your voice in defence of the man with a message of righteousness; he may die in the dungeon of oblivion, but his truth goes marching on.

A man went with me to police court and saw a few cases of drunkenness, vice and juvenile depravity. He saw a young married man led away under a three-years' sentence while his innocent wife swooned and fell as she was rushing up to embrace the culprit. When we got outside, my friend said, "My God, I shall never be the same man again! I'll never, never forget that sight!" Well, I might have told him that I have seen those sights and worried over them during a quarter of a century, and that was why I occasionally had worried him with a sombre message. Tell people—you, layman, can do this better than the preacher—tell people not to hate the pastor because he preaches the truth.—Christian Guardian.

A PRAYER

By Joseph Parker.

Help us to abstain from mutual judgment; give us the large and tender love that thinks no evil; cleanse our tongue of all poison, lest we speak forbidden words and pronounce unholy judgments. Give us delight in all things lovely; bring us more and more to see that in Christ is brought to perfectness all the love of God. Give us the listening ear that hears every word that comes from heaven, yea, that hears music at midnight, and give us the obedient spirit that rises to make prompt and generous reply to every call of God. We thank thee for all that has made us better than we were; we thank thee for the stone we could not roll away; we bless thee for the dagger that went right through us; we thank thee for the spear that was poisoned at the point; we thank thee for all poverty and pain and humiliation; may they conduce to the refinement and strengthening of our best character. Amen.

When one has offended me, I try to raise my soul so high that the offense cannot reach it. — Descartes.

"The practical side of Christianity is doing little things on great principles."

THE MENNONITE

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EDITORIAL

Sometimes one hears the assertion made that denominationalism has seen its best day and is doomed. We ask, Doomed to what? When the little fishes are eaten up there still remains fish—the one great one that has consumed the rest. And so the fact, that some denominations are doomed to be absorbed by the larger ones, doesn't prove the end of denominationalism, even though it is represented by only one big example.

It may be that some denominations will disappear. If they possess no real vitality, if they do not stand for something, if the bond of fellowship becomes so loose as not to hold them together, then, denominations of that kind will go and be forgotten. A denomination stands for more than a name; it stands for more than a history; it stands for principles which were brought into notice at some time of great crisis and these principles are held and lived by those who believe in them and that is what makes a denomination. The narrow spirit of denominationalism, which would lock the doors of heaven to those outside of its fold, will disappear because that belongs to another and a narrower age, but the broad spirit that sets for its task the salvation of souls and the uplift of humanity, must be fostered in companies of men and women to whom the bond of fellowship is dear and whom this fellowship encourages, inspires and helps.

We are a nation of people who like to think for ourselves, that is the spirit of democracy and democracy is the spirit of the modern world. Men resent the idea of "thinking in masses" as much as they resent the idea of any one doing the thinking for the masses. Individualism demands the right of men to settle for themselves the matter of their religious connections; some will always choose to go with the few and many will always elect to go with the masses.

The small denominations have a hard time holding their own against the larger ones, it is true. Young people, and sometimes older ones, are attracted by great buildings, big crowds, wealth, a display of culture and art, and all that sort of thing, and the smaller churches are always paying their tolls to these things in bigger ones, but the process works backward as well as forward and some persons are always tiring of the external display of bigness and hungering for the warmth, sympathy and intimacy peculiar to the smaller bodies. What the smaller churches lose to the larger ones is well balanced by what the larger ones lose to the smaller ones.

The member of the smaller church has the matter of loyalty more emphatically placed before him. He knows what his church has been, what it stands for and what its tasks and problems are, and he knows, too, that these things are maintained only as he is true and loyal. Says an exchange:

"I would rather be a member of a small but worthy church, secure in the privilege to worship God according to the dictates of my own conscience, than to be a member of a vast, universal church, with a pope blue-penciling my sermons, or some other church ecclesiast holding a club over my head and enforcing belief. The only way there can possibly be great universal churches under present conditions, while man continues to be made of the same kind of clay, is to have a creed, or whatever bond unites them into one, that is so plastic and broad as to be able to render no service at all to the hungry, tempted and tried natures of its constituents. Moral passion, faith, hatred of sin, consuming love of God—these are attributes that grow out of intense conviction. And, if you please, there must be a certain narrowness about conviction if it is to be intense. This is as certain a deduction as any reasoning from the nature of man's make-up can be made certain."

In the attack of Dr. Mark A. Matthews of Seattle, Wash., on the Union Theological Seminary at Presbyterian General Assembly at Rochester, N. Y., he charged that institution with being an "incubator of heretics". For some decades past there has been a noticeable feeling arising in some denominations between their theological institutions and their conferences or general bodies which, to say the least, is not cordial. We are not in a position to criticise the kind of theology for which Union Theological Seminary is responsible, because it is none of our affairs and we now have a seminary of our own and we have a perfect right to insist that these young men who propose to enter our ministry and expect our church to call them and support them, shall get their training under men who are in a position to give them our point of view and inspire in them a spirit of devoted loyalty for things Mennonite.

One of the peculiar features about the seminaries of the larger denominations is that as they become larger and wealthier they get to a position where they not only do not need to ask the support of their general bodies, but may defy them as well. When institutions of such strength and influence get to the point where they may resent criticism and defy interference and even stand for doctrines and teachings which the bodies, creating and supporting them, cannot allow, the situation is amazing. Such seems to have been the position of the New York institution for some time. Unfortunately for both institution and the church there seems to be no immediate prospect of a satisfactory arrangement that will please both sides.

For years those of our young men, who wanted to equip themselves with the information essential to an effective ministry, had to seek it outside the denomination. The result was that they went to the institutions that appealed most to them without regard to the attitude these institutions held toward the things most dear to Mennonites and soon we had in our Conference graduates of almost as many kinds of institutions as there are Protestant churches in America. Fortunately we had few, if any, among this class who permitted themselves to be carried away by ideas which the Mennonite church and people could not approve and when they came out of these institutions they generally were better Mennonites than when they went in, but, their period of being away from their own people, getting a preparation for the ministry from instructors who were not of their own kind, convinced them of the need of such an institution of our own. It is a remarkable thing that the ministers in our church who were trained in theological institutions of other churches are all enthusiastic for an institution where training may be gotten from the Mennonite point of view.

Now, that all of our colleges are giving Bible courses and a seminary training is possible in our own church, the next step should be that our churches insist that their ministers, whom they will call in the future, come from there.

There is no danger of a situation such as that mentioned above, should arise between any of our institutions and our conference or conferences, for the reason that they are not, and probably never will be, strong enough financially to defy the church or teach opinions not approved by it and those men to whom is given the responsibility of instructing the students, we have confidence, are sufficiently gifted with good sense not to antagonize the bodies in whose hands rests their recognition and support.

When Da Vinci wrote to the Duke of Milan, applying for a position and telling him of his accomplishments as an inventor of engines and builder of battlements he incidentally also said, "I can paint pictures and carve marble as well as any other man, be he who he may." Perhaps that man of many gifts thought the artistic part of his attainments the least of his accomplishments, but no one now points to the battlements he built or the engines of war he invented as anything of worth to the world, indeed they are long ago forgotten and none of them remain while his pictures, especially the one depicting the Lord's Supper, have become some of the most valued art treasures in the world.

It is remarkable how men do sometimes place a great worth on the lesser things that God gives them. A few years ago an aged widow was pointed out as the widow of a mayor of an obscure French village and the mother of the president of France, and to her dying day she insisted that her husband, as mayor, held a position of vaster importance than did her son when president of France. Naturally there was a relation closer even than that she bore to her beloved son that made her think of the mayor's office as the one of greater distinction. The painter of pictures did not make his fame and fortune by his pictures and so regarded that ability of least worth. The world did not think so, and time proved that the world was right.

There are in our lives little

things, things which we frequently persuade ourselves the world has no interest in, and so we neglect them for things which we are led to feel are more practical. Ought we to allow this to happen? Is it right to neglect even the slightest of our talents in the interest of what we suppose to be greater ones? Perhaps the great things are not as great as we think they are. Time will arrange them in a perspective which we in our lives are not in a position to take in from our limited point of view.

In the case of the great painter and builder of engines of war one part of his life was devoted to making the earth miserable and the other in adding to its pleasures. One was a contribution to the devilishness that is in the race, and the other an expression of its religious sentiments. Civilization today is very much like that now. It is certainly dividing its energies between attempting to make the earth a hell and attempting to make it a paradise. All accomplishments of science, literature, art and mechanics are, in their way, consecrated to making the earth an easier, better and more enlightened place in which to live, while, at the same time, the picture of hellishness on the other side of the ocean is a demonstration of how civilization can go mad and in its beastliness go on and on increasing horrors upon horrors.

THE WINNING CHRISTIAN LIFE

By Rev. Chas. H. Morgan, Ph.D.

There are two senses in which a Christian life may be a winning life. The first and major question with everyone who has yielded himself to Christ must be: Is my Christian life a winning life in the light of the consciousness, purpose and hopes of my own heart? Then the second and no less vital question remains: Is my Christian life a winning life in the eyes of my fellows, and in the light of its possible service in leading others to Christ and furthering the whole work of the kingdom?

I pray that I may be able in this brief article to take the gloriously winning lives of a few Christian workers and leaders of recent decades, and gather out of them three conclusions which may serve as guide-posts pointing us forward into the winning life.

First, nearly all the marvelously winning lives that have been mightily used by our Lord seem to be marked by crisis, or points where they were suddenly uplifted by the transforming power of the Spirit of God into the more victorious and abundant life which they sought. There is something rhythmic, epochal, or even cataclysmic in the history of life, along with its periods of silent growth. Have you had your epochs of sublime new vision, your hours of tremendous self-searching, your days when faith rose on strong pinions and ranged the empyrean, your Gethsemanes when the soul wrestled before God in overwhelming sorrow and abasement, your "heavenly places" when the whole being was suffused with love divine?

F. B. Meyer has told us how he came to such a crisis when he was pastor of a church in an interior town in England, having what might be called prosperity, and yet feeling as if the ship of his life were just rolling in the trough of the wave. One of the athletic young men of Cambridge, coming back from missionary service in China, stood up in Mr. Meyer's pulpit in the joy and freedom of complete abandonment to the divine good pleasure. His words, thrilling with victorious fulness of life, bore home to Mr. Meyer a sense of his spirit-poverty. Later, in contrite prayer, he seemed to be offering to Christ the ring with its keys to the chambers of his life, but he was reserving one little key to a cupboard by the backstairs of his nature holding a trivial indulgence which he presumed to think was a matter of indifference. Then came the agonizing sense that Christ was going away, saying: "If you do not trust me with all, you do not trust me at all." Meyer at the very summit of his crisis held out the little key in his hand, saying: "Lord, I do not seem to have the strength to give it, but if you will come back and take it, it is yours." Christ came and took it, and it was not a month before the little cupboards and its contents were forever cleared away, and Mr. Meyer went forth to his many years of world-ranging service and power.

There were several remarkable points of crisis in the development of the spiritual life and soul-winning energy of Mr. D. L. Moody. One was, of course, his conversion. Another was the farewell prayermeeting in Chicago of a consumptive young man and his Sunday school class of disorderly girls, all of whom had been won to Jesus by the pleadings of the teacher in their homes. The pathetic, melting atmosphere of that meeting set Moody on fire, and made him a life-long seeker of the unsaved. Again, when Henry Varley declared in England, "The world has yet to see what God will do with a man who is fully and wholly consecrated to him," Mr. Moody said humbly to himself, "I will try my best to be that man," and thus made it one of the great uplift points in his course. Once again, he found that two devoted women in Chicago were praying intensely that he might receive the power of the Spirit, and shortly afterward, in New York, in answer to his own repeated cry, a marvelous baptism of the Spirit came upon him. He says: "I went to preaching again. The sermons were not different, and yet hundreds were converted. I have been growing younger ever since. I used to be very tired when preaching three times a week; now I can preach five times a day and never get tired at all." Similar crisis can be seen in the progressive and winning power of the lives of Charles G. Finney, David Livingstone, Horace Bushnell, Frances Ridley Havergal, Bishop William Taylor and others.

Another and the very central guide-board toward the winning life which we may gather out of the experience of those who have greatly won is complete and, in the end, delighted embracing of the will of God. This is not mere submission to or acquiescence in God's will, but joyous and perfect oneness of heart with that will when the relationship attains completeness. Says Stephen Olin: "I rest in God. I am satisfied with Him. His will is mine. Mine is swallowed up in His." Horace Bushnell puts it as "the trusting of one's being to a Being, there to be rested, kept, guided, molded, governed and possessed forever." Miss Havergal says: "He has granted me fully to rejoice in His will." The last of Charles George Gordon's four great standards of his life was, "To follow in all things the will of God."

The third precious index pointing us to the winning life is likeness to Christ. Gladstone's most intense desire was that he "might grow into the image of his Redeemer." Moody said of Henry Drummond: "He was the most Christ-like man I ever knew." Shortly before his death Phillips Brooks, in writing to a young man, said: "These last years have had a peace and fulness which there did not used to be. I am sure it is a deeper knowledge and truer look of Christ. He is here. He knows me and I know Him. It is not a figure of speech. It is the realest thing in the world." Likeness to Christ thus takes on a certain identification with Him. Charles G. Trumbull, editor of the Sunday School Times, used these words about the great change which recently came to him: "I had always known that Christ was my Savior; but I had looked upon Him as an external Savior. But now I know something better than that, that Jesus Christ is actually and literally within me; that He has constituted Himself my whole life, my very self."—Pittsburgh Christian Advocate.

A native missionary of one of the islands of the South Pacific ocean said that a few years ago he was being entertained at the home of the mayor of a certain town of his native island. In the morning he took a stroll through the town and came to the church. The churches of that country are never closed, but are always open for meditation and worship. Upon entering the church, he beheld a strange sight. The floor of the church was neatly fitted around a large rock, near the pulpit. He was perplexed to know why. He made inquiry of his host. "Ah, Rawie," said the mayor, "there is a story connected with that rock. About sixty years ago when the missionaries first came to our island we were cannibals, and we cut off the heads of the missionaries on that rock. When we built our church we thought we would like to have something to remind us and our children of what the Gospel had done for us and so we left that rock standing near the pulpit and fitted the floor around it."—Christian Conservator.

THE C. E. TOPIC

April 2.

The Consecration of Time.

Psa. 90:1-17.

Napoleon is said to have said to one of his generals upon whom he depended for a very important piece of work, "Sir, I can give you anything you ask for but time." Time is the one thing that cannot be controlled. Even God subjects Himself to the law of time. It is therefore the most important of all the things that God has placed in our hands.

Time, when passed, is but a memory. It leaves its effect on everything in the present and the future, but that which is passed may never be recalled. "The harvest is past, the summer is ended and I am not saved," the prophet

makes one bitter lamenter say. He was but putting into words that which everyone who neglects the present will have to confess when it is too late. Losses from neglected time are not only personal, others pay the penalty of our own neglect. "Had I given my heart to God in my youth," once said a French statesman, "I might have saved France." To everyone who hears the message of love and salvation in Christ Jesus God says, "Now is the acceptable time, now is the day of salvation."

When we enter the employment of any one we practically sell so much time to that one for so much money. It is no more our own, but is to be devoted to the employer's interests and in exactly the way he commands. To be late one minute is to dishonestly use that which is not our own. To neglect our task and not put our full effort into it, is to give him less than what he has a right to demand. The waste of time is a deliberate injury done to the one who has brought it. For these reasons the workman who is honest and careful how he spends his employer's time is the most valued and best appreciated of his employees. Do we remember that not a part but the whole of our time belongs to God? That He trusts us to use our time in certain definite tasks in His service? That our eternal reward is conditioned by the way we use or misuse it? And, that for the waste or neglect of our time we will be compelled to answer at His judgment bar?

Were God to demand that we bring Him vast offerings in money or possessions many would be unable to meet His demands and would therefore come under His disfavor; were He to make the sum small there still would be some in such circumstances who could not comply. Were He to expect great deeds, to some there would not be given the ability, strength or opportunity to perform them, and so His favor would go to the strong. But that is not God's way. He asks that which we all have to give—our time. He expects our whole time because we are His—purchased at a great price and we are all able to give it, but in giving our time to God we must remember that all of our life must be a service to Him and that our daily employment and pleasures must so be ordered that through them we glorify Him and are a blessing and an uplift to our fellows.

Now, God has given us many gifts. We may serve Him with our heads, with our mouths and with our hands, and these things are the means of making us happy and comfortable and adding to the happiness and comforts of others, but all of them are to be used for Him all the time. There is no such a thing as dividing our time between Him and other things, be they the pleasures of life or the joys of society. "No man can serve two masters." He is the Master of all of our time or He will not be our Master at all. The young man who had great possessions and the man who would first bury his father, in the Bible, were, no doubt, persons with good intentions, but their intentions were not good enough, like Ananias, they would keep something for themselves and that utterly unfitted them for His service.

We must look upon time as our greatest opportunity. Before us there is a future, we do not know how long it will be, but, no matter how long, it is our chance to please Him. The Christian in all things wants the approbation of God upon his life. He should then so plan his life that, in the first place, that life would be sure of eternal happiness. Secondly, he should use every effort to bring his fellowmen into proper relation with God. He should reveal to him the plan of salvation and should illustrate in his life how that the saved person is happier, has greater hope and is better able to meet whatever emergencies life throws in his way, than the unsaved person.

THE S. S. LESSON

April 2.

Conversion of Saul.

Acts 9:1-31.

Golden Text—I Tim. 1:15.

Our first meeting with Saul was at the stoning of Stephen. He stood by a willing witness to a terrible murder because he approved of the wickedness. How much the noble death of Stephen made an impression upon him we cannot say, but he certainly must have been brought to realize that there was something sincerely earnest about this martyr that his persecutors did not have, however, it did not change his attitude toward Christianity. It seems to have fired the hatred into his bosom into a terrible flame. It is frequently so with men who are in the wrong, the righteous life of those who are a rebuke to them only spurns them on to worse wickedness.

Saul would have made an impression upon any age in which he lived. Providence had endowed him with gifts which not only distinguished him, but made him a leader of men. Early in his career had he won the confidence of his fellow Jews. Being a person of great ability, having the confidence of his countrymen and being fanatically zealous for his cause made him all the more a dangerous and resourceful enemy of the church. It is a mistake to under-estimate the power of able wicked persons. Their great talents, when consecrated to the devil, are one of the devil's most successful instruments of destruction.

Saul had made himself believe that he was doing God a service by devoting his talents to suppressing the church. People can bring themselves to believe anything they want to believe when it serves their purpose. Up to this time he had nothing in his heart but bitter maddening hatred for the church and he stopped at nothing to satisfy his desire to suppress it. The innocent lives of the Christians, the good they were doing and the personality of Jesus made no impression upon him. In injuring the Christians he was injuring Christ. Whatever wrong is done to the least of His little ones is done unto Him.

All the while God was prepairing Saul for a great work. His special training at the feet of a great Master, his conspicuous ability, his untiring zeal and his patriotic devotion to his nation were all elements being used in the making of Christ's greatest apostle. Yes, his witnessing the death of Stephen, too, must have had something to do in shaping his character. The one who can run successfully toward the devil to do his bidding when thoroughly converted, can run with just as much energy toward God.

It was a long way to Damascus, but men are often willing to go far to do wrong. In this case God was taking him a long way from his old life. If it was possible to make so wonderful a Christian out of such an able, murderous, fanatical sinner, it is possible to make a Christian of any one and here God was doing the miracle which was to show His mighty power to convert and save sinners.

The light which Saul saw was emblematic of the light of the true Christ shining upon the world and putting the powers of evil to confusion. It will be noted that Saul (1) saw a light; (2) he heard a voice; (3) he asked, What wilt Thou have me do? (4) he obeyed; (5) God used him in a great work. The process is one through which every servant of God must go. The light is to be seen. It is Jesus, the light of the world, against whom all the powers of unrighteousness will wear themselves out in vain. The voice he heard was that of the Master who loves; of the Good Shepherd who seeks to save; of the Crucified One who forgives his worst enemies. It was, moreover, the voice of the One who is eventually to judge all men. In Saul's readiness to do the Lord's will we see an immediate surrender, an acknowledgement of Christ as Lord and a readiness to prove his sincerity by works of sacrifice and love. The obedience that Saul immediately showed was the one thing that made him the great servant of God he afterwards became. Without obedience we cannot be used of God and we have no right to the blessings He has in store for His children. Saul had in him the ability for the greatest work on earth. God needs the very greatest talents and in His kingdom there is always room and need for the consecrated efforts of the greatest minds, the most skillful hands and the strongest bodies, the truest hearts and the noblest souls.

Ananias had great fear of the man to whom God sent him, but he had to learn that even the enemies of the church were not beyond being reached for Christ. Paul was praying. That was the best recommendation that could be given of him. He then could call him brother. Saul (1) received his sight; his spiritual eyes were opened as well as his natural eyes. (2) He received the Holy Ghost; the best proof that he was truly converted. (3) He was baptized; made a public profession of his faith in his new-found Savior and gave himself wholly to Him.

MARRIAGES

MARRIAGES.

Cope—Heebner. — On February 5, 1916, at Philadelphia, by Rev. N. B. Grubb, Harvey Cope and Miss Ida Heebner, both of Philadelphia.

Stauffer—Clayton. — On February 26, 1916, at Philadelphia, by Rev. N. B. Grubb, Dorsey H. Stauffer of Philadelphia to Miss Sarah E. Clayton of Lansdale, Pa.

Iserer—Strunk. — On March 11, 1916, at Philadelphia, by Rev. N. B. Grubb, Elmer A. Iserer to Miss Florence Strunk, both of Philadelphia, Pa.

CONTRIBUTIONS

For the Treasury of the Pacific Dist. Conference.

From Bro. Fritz Bartel, Portland, Oreg., per P. R. Aeschliman. $2.

Gratefully acknowledged,

S. R. Aeschliman, Treas.

NEWS OF THE WEEK

EARNINGS OF RAILROADS ARE GREATLY INCREASED

Washington, March 20. — Net revenues of the eastern railroads virtually have doubled within twelve months, according to figures made public today by the interstate commerce commission. Southern railroads increased their net revenues more than fifty per cent. within this period, while the western roads added about sixteen per cent.

These comparisons, covering the month of January, show that eastern roads received an average net revenue of $609 per mile operated compared with $307 per mile a year previous; southern roads $316 per mile against $205 in 1915, and western roads $217 per mile against $187. Experts attribute the wide disparity in the ratio of increase between eastern and western roads largely to the poor showing of railroads in Texas, Oklahoma, New Mexico and Arizona, and, to some extent, to the virtual cessation of commerce with Mexico.

BANDIT VILLA BEING TRAPPED IN MEXICO

El Paso, Texas, March 19. — Villa has reached Babicora, near the lake of that name in the Guerrero region, after having abandoned thirty of his wounded at El Valle, according to a telegram received today by General Gavira at Juarez from Colonel Neito Macias, the commander at Pearson.

El Paso, March 19. — Francisco Villa has been driven into a trap by the rapid advance of the American troops, according to the information received today in wireless dispatches from the front and in telegraphic dispatches to General Gabriel Gavira, the Carranza commander at Juarez.

Everything seems now to depend on the ability of the Carranza garrisons to hold their end of the net. On three sides of the bandit chief he is hemmed in by strong Carranza columns, while on the fourth, the Americans are driving forward with amazing speed.

El Paso, March 21.—Twice defeated in one day by Carranza's troops Villa has banded his two armies together and is fleeing toward the north-west from Namiquipa. Directly ahead of him are three columns of American cavalry, and unless the bandit doubles on his trail it is suspected before night he will be making his last flight. Aeroplanes from Pershing's army are watching every movement of the rebel chieftain and he will have a hard time hiding his force.

CARRANZA TROOPS REPORTED ENGAGED WITH VILLA

El Paso, Texas, March 20. — The forces of Colonel Cano were engaged in battle at 4:30 o'clock this afternoon with bandits led by Villa in Namiquipa, according to a dispatch received this afternoon by General Gavira, Carranza commandant at Juarez. The result of the fighting was not decided at the time of the receipt of the dispatch. Namiquipa is in the district of Guerrero, state of Chihuahua.

Colonel Cano is in command of a force of 900 cavalry which came in contact two days ago at El Valle with Villa forces which on this occasion fled without giving battle.

Despite the reports that General Cano's forces had engaged those of Villa at Namiquipa, persons well informed here expressed the opinion that the Carranza forces had failed to hold up their end of the net by which it was proposed to capture the bandit chieftain. There were confirmatory reports received today of the news received for the last week that the Mexican troops not only failed to co-operate with the American troops but in certain instances at least were actually withdrawing from the field of operations.

CHECK FOR $43,538,131 CASHED AT NEW YORK

New York, March 16. — A check for $43,538,131, one of the largest ever paid in the United States, passed through the New York clearing house today. The check was drawn on the Mechanics and Metals National Bank to the order of the Guaranty Trust Company in payment for Midvale Steel and Ordinance Company bonds recently sold by a banking syndicate.

PANAMA CANAL TO BE REOPENED SOON

Washington, March 15. — An official prediction that the Panama canal will be reopened by April 15 for the passage of deep draft vessels was announced tonight by the war department.

Conditions in Gaillard cut, scene of the principal earth movement which blocked the waterway last fall, are regarded as justifying the forecast, according to Colonel Harding, acting governor of the canal zone, who telegraphed the war department today.

TAGGART NAMED TO SUCCEED SHIVELY

Indianapolis, March 20. — Following today's official announcement of his appointment by Governor Samuel M. Ralston to succeed the late Benjamin F. Shively as United States senator, Thomas Taggart was almost overwhelmed tonight with telegrams and telephone calls of congratulation. It is said 300 telegrams of congratulation were received at French Lick and more than 200 in Indianapolis for Indiana's new senator. Many of the messages were from out of the state.

SOUTH BEND HONORED SHIVELY'S MEMORY

South Bend, Ind., March 18. — The people of this city had great respect for Benjamin F. Shively, and this respect was shown today, when the body of the senator was placed in a vault in Riverview cemetery after simple but impressive funeral services at the Shively home. Business was generally suspended.

The funeral services, the procession to the cemetery and the last rites were as simple as Senator Shively could have wished them to be, yet, there was an impressiveness about the measure of respect paid the dead statesman that must have made those bereaved feel that surely military pomp and show of power could not be sweeter than this. South Bend and Mishawaka, by proclamation of their mayors, closed offices, factories and stores. All interest centered in the final honors to Senator Shively and a throng faced the chill March wind to stand in Michigan street and observe the passing of the procession from the home to Riverview.

The body of Senator Shively will remain in the vault until the family makes decision on the place of burial. It is probable that the senator's final resting place will be beside his parents in the old graveyard at Osceola, six miles east of South Bend, the senator's boyhood home.

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SIXTY-FIVE ALLIED AIR CRAFT IN RAID

London, March 20. — A notable aerial raid was carried out early today on the German seaplane station at Zeebrugge, Belgium, and the aerodrome near there, a squadron of sixty-five allied machines — aeroplanes and seaplanes — making the attack. The British official announcement declares that considerable damage appeared to have been done by the bombs dropped. The machines carried an aggregate of about six and one-half tons of these explosives, the statement indicates.

NEW OFFENSIVES DEVELOP AS VERDUN FIGHT SLACKS

Paris, March 19. — The bombardment in the region to the north of Verdun very materially slackened during the course of the day, according to the official statement issued by the French war office tonight. No attempt to attack was made by the Germans.

London, March 19. — With the slackening of the fighting around Verdun, the Russians have started a big offensive movement against the Germans on the eastern front. A raid by German seaplanes on the east coast of England and by French airmen on Metz and other German towns, the sinking of a French torpedo boat destroyer by a submarine in the Adriatic and the reported torpedoing of an Austrian hospital ship by an entente underwater boat are recorded in official and unofficial communications.

GERMANS WORSTED ON BOTH FRONTS

London, March 20. — Heavy battles have been in progress northwest and northeast of Verdun and on the northern part of the Russian front, where the Russians are keeping up a strong offensive against the Germans. In all these zones the losses have been large, while the changes in position have been relatively unimportant.

Northwest of Verdun, in the sector of Avocourt-Malancourt, the Germans after a bombardment made a vicious infantry attack in which liquid fire was employed against the French front. A fresh German division brought up from a remote point participated in the operation. The French, however, with their curtain of fire, aided by machine guns and infantry, put down the attack with heavy casualties to the assaulting forces, except in the eastern part of the Malancourt wood some ten miles from Verdun, where the Germans made a slight gain.

TRIES TO ASSASSINATE PREMIER OF BULGARIA

London, March 20. — Premier Radoslavoff of Bulgaria, was attacked by a would-be assassin while riding in an open carriage in the streets of Sofia yesterday, according to dispatches from both Rome and Paris this afternoon.

A postal employe, named Ivanoff, fired two shots at Radoslavoff, it was stated. The first bullet went wild. The second wounded the prime minister's coachman. Before Ivanoff could fire again a student sprang on him and disarmed him. The premier himself escaped unhurt.

DUTCH SHIP TORPEDOED? TUBANTIA GOES DOWN

London, March 16. — A Reuter dispatch from the Hook of Holland says that a wireless message received there said that the large Dutch passenger steamship Tubantia, outward bound from Amsterdam to the River Plate, had been torpedoed and sunk near the Noordhinder lightship. All the passengers were taken off in boats.

DEFENSELESS GREEK CITY BOMBARDED BY ENGLISH

Berlin, March 16. — "Reports have been received here from Abens that British warships have bombarded the open town of Vurla, near Smyrna, of which the inhabitants are nearly all Greeks," says an Oversea News agency item given out today.

"The town," the report says, "was almost entirely destroyed. A part of the Greek population was taken to Mitylene."

FRENCH DESTROYER SUNK; HOSPITAL SHIP TORPEDOED

Paris, March 19.— The French torpedo boat destroyer Renaudin has been sunk in the Adriatic by a submarine. Three officers and 44 of the crew were lost. Two officers and 34 of the crew were saved.

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The Mennonite.

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VOL. XXXI. BERNE, INDIANA, MARCH 30, 1916. No. 13.

NOTES AND COMMENTS

The Old Mennonite church at Strassburg, Lancaster Co., Pa., recently called Christian Brubaker by lot to succeed his father, Rev. Alexander Brubaker, in the ministry.

The Ladies' Aid society of the First church, Philadelphia, Pa., celebrated its thirty-fourth anniversary with appropriate exercises on March 23. The society of the Second church is making elaborate preparation for the celebration of its anniversary on March 28.

Dr. E. B. Krehbiel, who with his family is spending the winter in Washington, D.C., has been giving lectures before the history departments of various colleges, such as Princeton, Yale and Johns Hopkins. These lectures are in the interest of the peace movement to which Dr. Krehbiel is devoting his time under the Carnegie Peace Fund.

In the recent death of Mrs. Isaac Leisy of Cleveland, Ohio, the many institutions of our church have lost a good friend and liberal supporter. Both Mrs. Leisy and her late husband came from Germany many years ago and settled in Cleveland, Ohio, and, although located far from a Mennonite community, they continued to take a liberal interest in the activities of the church in which they were brought up.

For some reason which the editor cannot explain, a liquor firm in one of the Middle West states persists in sending him confidential circular letters offering a ten per cent. "rake off" on the sale of wines, liquors, etc. He may be in a position to make to his friends: The commission to be forwarded in cash or to be applied to his own personal account with the said firm. No, we are not in the commission business for any man, much less for the devil. It is our business to turn souls in the direction of heaven and not to be interested in a "rake off" that sends men's souls to hell. Even a ten per cent. offer would not be a reward that we could appreciate for being traitor to our Christ. But, why, we wonder, are preachers singled out for such a humiliating offer? Is it possible that some do respond?

One of the splendid methods for temperance education has been instituted by the National Temperance Union. A text book of "Temperance Facts", containing six lessons on temperance. is distributed among the young people's organizations, the idea being that a portion of six consecutive meetings be devoted to temperance study. The topics for study are: "The Bible and the Alcoholic Question; Alcohol and Industry; Fitness and Alcohol; Social Losses Through Alcohol; The Cost of Drink; The War Against Alcohol. Several Mennonite C. E. societies have taken up the study and are finding it interesting and helpful

The old prison system is disastrous to society. Sixteen thousand prisoners are released each year in the United States. Coming out, diseased, revengeful and incompetent to earn an honest living, they drift back into crime. corrupt their associates, and more often than not return to prison, a continued burden upon the tax-payer. The causes of crime are many and even today are not fully understood. The mental and physical condition of the individual, environment, training and inherited tendencies are known factors. Further scientific research will disclose many disharmonies in our frail human mechanism which lead to anti-social acts. Scientific methods should be employed to alleviate or, if possible, effect the cure of these defects, and the birth of the unfit prevented by the segregation of those unfit for parenthood. Prison reform must come from the prisoners. The new prison system gives the prisoner opportunity for self-expression and responsibility. His efforts must be supplemented by the work of the scientist, by industrial training with wage and academic training, correlated with the industrial. Religious opportunity must also be afforded in the prison, and above all the ex-prisoner who comes out, determined to make good, needs the friendly aid of the churches.

One of the missionaries of the American board, located at Wai, India, gives the following interesting picture of how the work of the hospital has a wonderful influence upon those who are brought there for treatment:

"Almost invariably one or more relatives accompany the patient and remain in the hospital as long as the patient does. This adds greatly to the scope of the evangelistic work. A few days ago our hospital pastor went out to a village eight or ten miles away over the mountain to call on a former patient who had become deeply interested in Christianity while in the hospital. They were good caste Hindus, and perhaps you can imagine the surprise of the pastor when the family of the patient invited him in to dinner with them. They all sat down and ate with the pastor —good caste Hindus eating with a Christian, an all but unthinkable event in these parts. The explanation was that not only had the patient been for about two months under the leavening influence of the hospital, but also his mother — who rules the home —and his wife—who will rule it after his mother is gone — were with him in the place where the pastor became their intimate friend, and where low caste and high caste have to live in close proximity and all but eat together. The old father, too, paid several visits to the hospital for a day or two at a time during those two months, and the whole family had breathed an atmosphere of which they had never dreamed before. This former patient brought in to sing to the pastor a class of village boys to whom he had taught a lot of Christian hymns that he himself had learned at the hospital. The pastor was very enthusiastic over the singing of this village boy choir. This patient has given up all idol worship now — declares openly that he will never have anything more to do with idols. Another former patient in that same village the pastor considers ready for baptism. This man also is a good caste Hindu. He gave up caste before he left the hospital, to the extent of eating freely with Christians. I certainly know of no such effective way of reaching this caste system among the common adult population as a hospital."

A Chapel for Our Chicago Mission.

The mission work in Chicago is growing. The rented quarters in which the meetings are now being conducted, have become too small to meet the demands made upon them. Then, also, the close proximity to the street, as well as the interior arrangement and equipment do not adapt themselves well to the purposes of church services or Sunday school work.

After the situation had been brought to the attention of the home mission board by City Missionary W. W. Miller, the board members, W. S. Gottshall and J. B. Baer were asked to make an inspection trip to Chicago and report. The outcome was that the board decided (1) to secure an option on a suitable building site; and (2) not to go into debt for this undertaking, but to place the whole matter before the churches. If the friends of missions will then contribute enough that the whole project can be carried through debt free, it will be considered as satisfying evidence that the churches are standing back of this work, but more important still, that the Lord who stirs the hearts to the willingness to give, is resting his approval upon this endeavor.

The first step has already been taken. An option has been taken on two lots on the corner of a block for a building site. The price of $1100. Of this amount $100 has been paid on the option; four months time is given in which to pay the remainder. Besides this it will require perhaps $4000 to $5000 with which to erect the building.

Our city missionary, Brother W. W. Miller, will soon visit the churches in behalf of this cause. First he will visit the churches of the Middle District, then those of the Eastern Conference, later he

will, as conditions permit, extend his visits westward and northward.

Let this not be understood to mean that contributions which any individuals or churches are ready to make should be held back until Bro. Miller comes. Contributions will be thankfully accepted now by the treasurer of the home mission board, Prof. G. A. Haury, Newton, Kans.

May the Lord rest His blessing on this frontier extension of His work. **H. P. Krehbiel, Sec'y.**

CORRESPONDENCE

Napier, Pa., March 21, 1916. As there has been no correspondence from this place for some time, thinking that perhaps the readers of the Mennonite would be interested to know how the work is progressing at this place. We have been having spiritual blessings. On the 1st of February Bro. Menno Myers of Bowmansville came into our midst to assist our pastor in a few weeks' meetings and the Lord wonderfully blessed the efforts put forth. Bro. Myers, in connection with our pastor presented to us the Gospel in a plain practical way. The half-hour song service each evening was certainly an inspiration; very often before the appointed hour the house was well filled. The United Evangelical church having united with us, our house proved to small for all the people who desired to attend. The visible results of the efforts were 36 public confessions, seemingly everybody was on fire and had a passion for lost souls. It certainly was an inspiring sight to see when our pastor would give the invitation for sinners to confess Christ, to see more than a hundred consecrated men and women gather around the altar praying with those who were seeking the true light and then the personal workers committee out through the congregation urging individuals to confess Christ as their personal Savior. Truly, this was a great spiritual shower as a brother from a sister denomination expressed it, "The greatest religious movement that ever hit Bedford county."

Through the efforts of these meetings it has added quite a number of new members to our church here, 15 have already bowed at the baptismal altar and sealed their vow in water baptism. These new members range from the age of 6 years to 75 years.

On Sunday, March 19, we reorganized our Sunday school, electing the following officers: Superintendent, William Tmich; Asst. Supt., Solomon Ritchey; Sec'y., Clyde Ritchey; Asst. Sec'y., Geo. Ellenberger; librarian, W. W. Barley; treasurer, John Shaffer; organist, Miss Dessia Blackburn.

Clyde Ritchey.

Reedley, Cal.—At the request of Rev. E. F. Grubb, Los Angeles, Cal., the writer takes this opportunity of addressing these few lines to the editor and readers of the Mennonite. In company of my better half and the following brothers and sisters living in Los Angeles and Pasadena, Mr. and Mrs. Cornelius Jansen, Miss Helena Jansen, Miss Anna Dirks, Mr. and Mrs. H. E. Wiens, son and daughter and Miss Margaretha von Riesen, we had the privilege of spending the greater part of Sunday, March 5, at the mission station at Los Angeles where Bro. E. F. Grubb and wife, Bro. F. J. Isaac and wife and sister Susan M. Franz and Bro. Voth are engaged in doing home mission work in a part of the city inhabited by the laboring classes of many nationalities. Located at corner of South avenue, 19th and Albion streets, where we found a sign put up with this inscription, "The Whosoever Will Mission Church", inviting the stranger to learn about a Savior. While the corner building is not a new structure, it is used for Sunday school rooms, offices and storage of clothing kept there for the distribution of the worthy needy poor who may apply for them. The upstairs is being occupied by Mr. and Mrs. Voth, a nephew of Rev. H. R. Voth, as living apartment, who assist in the work as already reported. On the same lot a good sized hall has been rented for the services and also for Sunday school work, where we found Bro. Isaac busy gathering the children. A very appropriate Scripture text in front of the pulpit calls attention to a great truth found in Rom. 6: 23: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." At the outside door of each building a motto is attached, "The blood of Christ, His Son, cleanseth from all sin."

If correctly informed by Bro. Grubb, the whole corner property was bought at $5000, on which $2000 is still unpaid. The enclosed card explains the teaching at the mission church, "We teach." We were greatly pleased to meet a number of students attending Torry's Bible institute (same as Moody Bible school in Chicago), among them also Bessie (the Hopi girl), preparing for missionary, and Miss Suderman, for Africa. The three workers change about preaching every Sunday morning. We had the privilege to listen to Bro. Isaac's sermon from the 33rd chapter of Hesekiel and Rev. 2:10, Brother Voth leading our Sunday school class, on the "Death of Stephen".

We were informed that the two little folks, a boy and a girl, playing the violin and trumpet, were Bro. Grubb's children. While the adult attendance was not very large, the children's attendance averaged about 50, if I remember right.

After participating in a basket luncheon, brought along by some of our good friends, at the corner building, we enjoyed a beautiful walk all together to Elysia Park, a fine garden spot in close proximity. Bro. Grubb informed us that a list of names of families is being kept, visited and called upon by Miss Susan M. Franz. "Visitor" besides himself and his wife, several hundred families in yonder neighborhood are being looked after systematically, some provided with victuals and clothing in the hope to reach their hearts finally.

There seems to be a large field out there requiring canstant work and attention. May God bless the laborers and their work.

Everybody visiting California should look up the work of our General Conference carried on in Los Angeles at corner South Ave., 19th and Albion St.

John H. von Steen.

Roaring Spring, Mar. 17, 1916.

Dear Readers:—Greeting. It has been some time since a letter has left this place, but we hope this one may be of interest to our readers to know that we are preparing for our annual conference, which will convene the first Sunday in May. Rev. L. J. Lehman of Lima, Ohio, is expected. We are also at the present time making preparations to entertain the Eastern Distr. Conference, which will be held at Roaring Spring Mennonite church the first Saturday, Sunday and Monday of May.

The Sunday School conference will proceed the Church conference, beginning Saturday evening and continuing through Sunday when in the evening the conference sermon will be preached by the president, Rev. H. C. Allebaugh of Quakertown, following with the observance of Communion.

On last Sunday, at the close of the Sunday school session, Rev. S. D. Yoder, superintendent of the school, rose and informed the school that this was the birthday of our aged minister, Rev. Abraham Snyder.

Rev. Abram Snyder, is the father of Rev. Jacob Snyder, pastor of the Roaring Spring Mennonite church and compensation referee of this district, on Sunday celebrated his 75th birthday. Rev. Snyder, who has been retired for a number of years, observed the occasion by spending almost the entire day in the house of God. At the close of the Sabbath school service in the Mennonite church on Sunday morning he was presented with a fine gift, a book entitled "The Life of Menno Simon," the great reformer. The presentation address was made by Rev. S. D. Yoder in behalf of the entire Sunday school.

The veteran minister had been in the ministry since October 4, 1880, when he was ordained as a minister in the Mennonite church at Martinsburg. At that time the only Mennonite church in this section was located at Martinsburg and Rev. Snyder held this charge until 1901 when the Roaring Spring Mennonite church was organized. He was in charge of the local church for a number of years, retiring from active work some years later when his son, Jacob, was ordained as minister.

Rev. Snyder was born at Petersburg, Huntington county, in 1841, and was the son of Bishop Jacob Snyder, a pioneer resident of that county. Rev. Snyder is the father of six sons, two of whom are at the present time in the ministry. They are: Rev. Herman G. Snyder of the Napier (Bedford county) Mennonite church, and Rev. Jacob G. Snyder. Of the other sons Daniel resides in Roaring Spring and is a deacon in the church, while John, William and Isaac reside in Altoona. His wife died several years ago.

The aged veteran is at the present time enjoying good health, and although retired, still takes an active part in church work, where his experience proves of great benefit in helping the members of the congregation. Quite often he fills the pulpit in the local church and is seldom absent from any of the services. Rev. Snyder is highly esteemed by a wide circle of friends.

Samuel Snyder.

If you believe that God is about your path, and about your bed, and spieth out all your ways, then take care not to do the least thing, not to speak the least word, not to indulge the least thought, which you have reason to think would offend Him. Suppose that a messenger of God, an angel, were standing at your right hand, and fixing his eyes upon you, would you not take

care to abstain from every word or action that you knew would offend him? Yea, suppose that one of your mortal fellow-servants; suppose only a holy man stood by you, would you not be extremely cautious how you conducted yourself both in word and deed? How much more cautious ought you to be when you know that not a holy man, not an angel of God, but God Himself, the Holy One that inhabiteth eternity, is inspecting your heart, your tongue, your hand, every moment? and that He Himself will surely bring you into judgment for all you think, and speak, and act, under the sun.—Rev. John Wesley.

THE PEOPLE AND PREPAREDNESS

By Rev. Chas. M. Sheldon, D.D.
Author of "In His Steps"

People do not make wars. Princes, potentates and powers, financial and diplomatic, are the world's war makers. Alexander, Cæsar, Frederick the Great and Napoleon will have to stand before the judgment seat of God and give answer for wholesale murder, not the people who killed one another in the wars started by these gentlemen.

And in modern times the individual kings, kaisers, emperors, diplomats, munition makers, financiers and newspaper statesmen, who have made the people kill the people, will be called to account as the real murderers in the case of the people versus the powerful few.

And while this tragedy of the powerful few goes on through the centuries how about the people themselves? If Jereboam, the son of Nebat, caused Israel to sin, where does Israel come in? It is something more than a matter of free will or theology. It is a matter of history, and of human misery such as Jereboam, the son of Nebat, has no right to cause.

For through all the warring centuries the people have paid the price. It is their bloody sweat that has greased the war chariots of the powerful few. It is their wives and children that have starved while the vultures fatted off the unburied flesh of husbands and fathers. It is the mockery of this tragedy of the ages that the people, who have been murdered in the wars caused by the powerful few, have had no spokesman and no leader and advocate. They have gone like sheep to the slaughter and those who slaughtered them have monuments reared in cathedrals to commemorate their slaughtering ability.

When are the people going to find a voice? The old adage, "The voice of the people is the voice of God," is a mockery. Whoever first said it got his Latin twisted. Perhaps he meant, "The voice of God is the voice of the people." Pray heaven that may be true when it comes to all this outcry for preparedness to commit more wholesale murders. For up to the present time in this discussion, the people have had mighty little to say, and the powerful few are shouting, as usual, through the financial and magazine megaphone.

Out of thirty-seven articles printed in magazines and papers last month, all shrieking with shrapnel tones for preparedness, only two were printed west of the Alleghanies. And among the authors of these thirty-seven articles were three admirals, seven army officers, nine financiers, four of them at the head of munition factories, five college professors of political economy, three presidents of commercial clubs and five politicians.

Where do the people come in? They are the ones to pay the bills for all this preparedness and they are the ones who get blown to pieces when the preparedness goes off, as it always does go off, and as history proves always goes off first with the powerful few who are the most thoroughly "prepared".

It begins to look out here in this part of the United States as if some of the people were going to tell Jereboam, the son of Nebat, that he need not exert himself to cause them to sin any more; that they do not propose to give themselves, their sons or their money to support wars or rumors of wars; that the age of the powerful few is about over and the age of the powerful many is about to begin.

The president of the United States was out in Kansas a few days ago. In a speech made to the people he said:

"You of Kansas are for principle and right. I read that you are against 'preparedness' out here. Then you must be prepared already. But I don't believe what I read in the newspapers; that is, I don't think that the newspapers, whose opinions are gathered by the few, express the sentiment of the majority."

In reply to that the people said, in a great gathering represented by human being with no munitions to sell and no army or navy constituents to please, the following, which I believe three-fourths of all the people in this republic will say when once they find they have a voice of their own and lose their fear of the powerful few.

And I am asking "The Congregationalist" to print these resolutions, because so far as I know they are the first expression of the kind to give voice to a genuine feeling of the people who do not believe in preparedness; and also because the newspapers outside the Middle West have printed nothing, to mention, concerning the people's voice:

The Kansas State Peace league and the people gathered here under its auspices, believing in the final victory of right over wrong and of goodness over evil, indorse the following as an expression of our convictions on the question of war and all that makes for war:

"We believe that war, as a world calamity, has been waged as a result of the ambitions of a selfish few of mankind and because of false teaching and training of youth, exciting race feeling, giving wrong definitions of patriotism and appealing to selfish love of power, wealth and glory.

"We are opposed to any plan of military drill or training which will inevitably influence our youth to thoughts of possible war instead of peace.

"We declare our faith in a national policy of good-will and sympathy for all the other nations of the world, and we believe the surest way to prevent any hostile act on the part of any other nation is to pour our money and manhood into the education and Christianizing of ourselves and the world. It will be better statesmanship to make America loved for her philanthropy than feared for her dreadnoughts.

"We declare in the name of the mothers of the world against war and its horrors. And we hope the time is not far distant when they who bear children will refuse to let them be tortured and killed on account of the wicked and selfish ambitions of a few men.

"We express our belief that human nature is capable of a change of mind and heart. We believe it is within the range of actual fact that the nations should be converted to the blessing of international peace. To doubt it is to doubt God and His power over men's actions. We do not believe wars will always exist and that we must here in America get ready for them by spending vast sums to protect ourselves against attack. We pledge ourselves to work for universal peace because we believe it is possible to get it. And to this end we call on all who have any faith in God and men to join us in word and deed to do all in our power to destroy the military spirit in this nation and to put in its place the spirit of good will, of brotherhood, of service, of international acts of sympathy and of mutual trust in God and one another to work out the final federation of the world."

On the day of the president's visit to Kansas, fifteen hundred farmers sat in the middle of the hall. They had refused to march in the parade, not because they wished to be disrespectful, but because they did not wish to countenance a preparedness program.

We can think what we will of such action and call it narrow or boorish.

But these same farmers listening to the president as he spoke of the necessity of taking the citizens for three months out of twelve for military drill were significantly silent. Not a handclap. Not a response to that appeal. Politicians all around the fifteen hundred yelled with fervor.

And the papers down east printed columns about the shouts of the politicians, but not a word about the silence of the fifteen hundred common people. Surely, the president has a reason for "not believing what he reads in the papers!"

All that we out here in the Middle West ask is at least a chance to be heard.

But the thunder of the guns and the whirring of the airships down east is so loud, at least in the magazines, that some people have forgotten that there are any people.

The people do not want any preparedness for war. What the people want is peace. They have tasted the fruits of preparedness all through the centuries. And the taste is exceeding bitter.

"When wilt Thou save the people? O God of mercy, when?"

Perhaps when they begin to save themselves. And some of them, yes, many, out this way are asking: "O Mr. President, why are you not, in this crisis, speaking for the people? Why are the powerful few applauding your preparedness while the powerful many sit silent and sorrowful?" —"The Congregationalist."

If we are longing for the kind of character which alone would make us glad to look upon the face of Christ and make Christ glad to have us for His friends forever, we must bow ourselves submissively beneath the great disciplining hand of Him who will make us, and make us alone by the trials and the testings of our lives.—Robert E. Speer.

THE MENNONITE

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EDITORIAL

Poor Mexico! That is what everyone is saying just now at a time when our government finds it necessary to send an army into that unfortunate country to punish a band of outlaws which the Mexican government cannot handle, much less prevent from crossing into our country to commit horrible crimes. The Mexican people are to be pitied because the common run of them, like us, only want to be left alone to work out their destiny in peace, but are, for a variety of reasons, the victims of circumstances that keep them in poverty and their country in anarchy. Mexico has been a priest-ridden country from the very beginning. Though having immense wealth and influence, the Roman church down there has neglected the opportunity for educating the masses and has thought its duty to the people fully performed when it did nothing more than feed the flames of superstition so that the type of Christianity there only amounts to "baptized paganism". The people themselves are largely a mixed race. This complicates matters because bybreds usually inherit the worst traits of both of their ancestors. The savage comes out in the Mexican in his inordinate love of the bull-fight, the Spainiard shows itself in his superstition and his cruelty inherited from the Spainiard conquerors who came and blighted his land with corruption and robbed its people of their birth-right —the right to the soil on which they were born. Another blight upon poor Mexico has been its very rich few and its very many poor. The ignorant down-trodden peasant has for centuries seen the fruits of his labor squandered while he has not risen above the position the Spanish conquerers first found him in. Fanatical, selfish and half-balanced leaders have fed the fires of envy and hate which, when it broke out in its fury, stopped at nothing and made an Ishmael out of him. Foreign capitalists have corrupted the law-making bodies of Mexico to the extent of securing controll of its treasures of natural resources, they have filled the country with men who were there to live on their wits and to the disadvantage of the natives, they have been promoting verything to their own enrichment and the poverty of the native-born. No wonder that the poor common people feel that the time has come when they should have their own! Unfortunately they did not know how to go about it and blindly followed unsafe, selfish leaders who only led them into worse miseries and now the worst of all has fallen, the wrath of colossus of the North is in danger of being brought down upon their heads because of the sins of a few worthless rogues. Our heart bleads for the unfortunate people and we trust they will not fall into the sad mistake of misunderstanding the police measures the United States has been compelled to resort to in order to insure the safety of its own people living within its own borders. Our president, Mr. Wilson, very patiently withheld measures that many might have thought to be fully justified because he did not want to inflict a terrible injustice upon a weak people. It is to be hoped that safety will be insured to our own people living on our own soil and that then Mexico will be allowed to work out its own destiny without the use of force on the part of a stronger power.

WHAT IS MEANT BY A GOOD PASTOR

The duty of a pastor requires that he so live and work and do that bad people will become good and good people better. This, of course, involves that he be a master of the only art of making bad people good, namely, the art of presenting the way of salvation in such an effective manner that it will be accepted by the sinner, and, it also involfes his ability to unfold the Word of God so that it will tend to the edification of the saints a sincere work for the salvation of souls and an earnest endeavor for the upbuilding of the spiritual life are then the secrets of a successful pastorate. Many people see more to be demanded of the pastor, they expect him to be a good mixer, one who by his personality attracts a following about himself. We will agree that such a qualification is a strong one and often one that is beneficial for the church, but there is great danger that its value is over-estimated and the pastor is only appreciated because of his personality and not on account of the work he does in all sincerity and earnestness. Sometimes it is important that the pastor assume a decidedly unpopular role. God has called him to the sacred office to rebuke sins, not only the sins out in the world, but those of his own flock as well. The church member especially, if he is an erring one, is just as sensative about being rebuked as the man of the world and is in no wise less likely to resent the rebuke and dislike the one who gives it. The good pastor is one who possesses two very essential qualifications, common sense and tact, yet even with the possession of these he is sometimes in the position of being hated "for righteousness sake". Many of the world's greatest pastors were men who had to face the fiercest storms of opposition.

Some men have many gifts and know how to handle all of them well and some have few gifts and must devote their whole attention to the things which their limitations throw in their way. In God's sight the difference between those with one talent and those with five or ten is not the numbers of their talents but the way they apply themselves to them. Some ministers can lecture, write, lead reforms, raise money, teach and do many other things well, others can only be good pastors. When it comes to a choice the church that selects the good pastor in preference to the one of brilliant attainments is generally the church that has chosen the good part. To be only a pastor is to have the glorious work, which Christ gave to His chosen, laid upon one. With it comes the burden of souls, but also the glory of having a part in the victory that is to make the whole world the kingdom of God.

The pastor's life is one of study. He must be a man of books and particularly must he be "a man of one book". Whatever equipment he may find for his work in his library comes only to him at the cost of hard and close study but all this will be vain if his hardest and closed study is not centered upon the one book—his book. It should be remembered that the proverb, "Beware of the man of one book", holds good in a most effective sense with the one whose one book is the Bible.

But, besides being a student of books the pastor should also be a student of human nature. As it takes all kinds of people to make up a world so it takes people of almost all kinds to make up a church, some are rich, some are poor; some are educated, some are ignorant; some are sensative, others are not; some are forward and others are backward, and so on. Each one needs to be handled in the light of his personality. It means, knowing them all very well. If a pastor cannot know his people he will not be able to do them much good. To know them well he must mingle freely with them. Some ministers come before their people like a hermit from his cell, only to thunder the message at him and then retire again to their seclusion. In the middle ages the minister who could have done this would have made for himself a reputation for sanctity, but in our time he would find himself so far from their needs as to be practically useless. Other ministers mingle so much that they have little time for study and meditation and in this they miss that power which alone can come from preparation and well matured thought. The ideal pastor finds a happy middle way between the hermit's life and the life of the man among men.

Let it be remembered that the minister is the ambassador of his Lord. He speaks for Him both to the world and His flock. He works for the interest of His kingdom and his joy is the joy of seeing the Lord's kingdom prosper while his greatest sorrow is the sorrow of seeing its purposes defeated by sin. He must sink his personality in the great effort to magnify his Lord. His fortune, his happiness and his comforts are secondary matters. If they hinder the cause he should uncomplainingly be willing to let them all go that his Lord may be glorified.

RELIGIOUS AFFILIATIONS OF OUR PRESIDENTS

George Washington was an Episcopalian. It is, however, stated that he was no more than an adherent and sympathizer.

John Adams was a Unitarian.

Thomas Jefferson was probably an infidel. He is called a "free-thinker," while some class him as an Atheist; but this his family denied after his death.

Madison and Monroe were both members of the Episcopal church.

John Quincy Adams was a Unitarian, member of the same church with his father.

General Jackson, towards the close of his life attended the Presbyterian church, and after Mrs. Jackson's death became a member.

Martin Van Buren was not a member of any church, but regularly attended the Dutch Reformed church near his home at Kinderhook, N. Y.

William Henry Harrison was a communicant in the Episcopal church.

Tyler was an Episcopalian, and is said personally to have been a very devout man.

Polk was not a church member, but generally attended the Presbyterian church of which Mrs. Polk was a member. In his last illness he was, however, baptized by a Methodist minister and received into the Methodist church.

Taylor regularly attended the services of the Episcopal church, and may have been a member.

Millard Fillmore was a Unitarian, born and raised in a family of that church.

Pierce was a Congregationalist, but his religion is described as more of the head than of the heart.

Buchanan was an exemplary member of the Presbyterian church.

Lincoln was not a church member, but is represented as a man of deep religious convictions. He usually attended services in the Presbyterian church.

Andrew Johnson generally attended the Methodist church, but was not a member.

General Grant was not a member of any church, but generally attended services in the Methodist church, of which he is said to have become a member shortly before his death.

Hayes was for many years a member of the Methodist church.

Garfield held his membership with the Disciples of Christ, and early in his life frequently officiated in their pulpits.

Arthur was prominently connected with one of the leading Episcopal churches of New York city.

Cleveland was a regular attendant, and in his later years a member of the Presbyterian church.

Harrison was a Presbyterian, and an elder for many years.

McKinley was a devout Methodist.

Roosevelt is a member of the Dutch Reformed church, but is liberal in sentiment.

Taft is a Unitarian, but has manifested no exclusive spirit.

Wilson is a Presbyterian.—Sel.

WORLD-WIDE SUNDAY SCHOOL NEWS

A Sunday School Tour of South America.

Following the Congress on Christian Work in Latin America, at Panama in February, a group of the delegates to that congress who are especially interested in Sunday school work will attend the regional conferences at Lima, Santiago, Buenos Aires, Montevideo and Rio de Janeiro. In this group will be Rev. H. C. Tucker, the progressive secretary of the Brazil Sunday School Union; Rev. George H. Trull, the Sunday school secretary of the board of foreign mission of the Presbyterian church, and Mr. James H. Causey, a banker and active Sunday school official of Denver.

These men will co-operate with Rev. George P. Howard, the newly appointed Sunday school secretary for South America, under the World's Sunday School association, who has recently reached Buenos Aires after six months' special Sunday school training in America. Through mass meetings, conferences and institutes the message of the Sunday school will be brought home to the Christian workers in outh America. That these workers are awakening to the value of the Sunday school work in South America is shown, not simply by public gatherings, but by the educational work which has been carried forward in Brazil, where during the last year over one thousand copies of Oliver's "Preparation of the Teacher" in Portuguese, have been disposed of.

A Sunday school exhibit, prepared by the World's association for use at the Panama congress, shows the recent progress made in the production of Sunday school literature in Spanish and Portuguese. The Primary and Junior Graded Lessons in Spanish have been in use for some time, and the same lessons are being produced in Portuguese. Dr. Weigle's "The Pupil and the Teacher" is also being translated into Spanish and Portuguese.

Buddhists Adopt Christian Methods.

The deep impression made in Japan by the coming World's Sunday School convention at Tokyo, and the campaigns which are being promoted by the missionaries and native leaders for the extension of the Sunday school have stirred the Buddhists to renewed effort to hold the children for Buddhism. The Shinshu Sect, the strongest Buddhist body in Japan, is going to spend millions of yen to start thousands of Sunday schools in its temples throughout the empire in commemoration of the emperor's coronation. This is one of many methods of promoting their work which the Buddhists in Japan have learned of the Christians. The appreciation by the Buddhists in Japan have learned of the Christians. The appreciation by the Buddhists of the importance of the Christian Sunday school movement and the need of vitalizing their own work is significant.

In co-operation with public school teachers of their own faith, the Buddhists have endeavored at different times in the past to advise the school children against membership in Christian Sunday schools. At an important conference in Tokyo at the home of Marquis Okuma, the prime minister, when it was suggested that in view of the Tokyo convention the Christian Sunday schools of Japan be encouraged, it was pointed out by several leaders that the public schools were discouraging, because of Buddhist influence, the Sunday schools throughout Japan, and steps were taken at once to correct this condition.

What One Testament Did.

From a colporteur in France who had been distributing Testaments among the soldiers, comes the following story which shows the good that was done by one copy of the Book:

"A soldier who had received a New Testament fell upon the battlefield in front of his captain, who said to him, 'My poor friend, what would you like me to do for you?' The soldier answered, 'There is nothing to be done, captain. Perhaps you will be so good as to tell my mother that I die in peace. I go to heaven.' In writing of this incident the captain added, 'A book which helps our soldiers to die must be very precious, consequently I take the liberty of keeping this Testament.'"

If you wish to assist the World's Sunday School association in its effort to provide "one million Testaments for one million soldiers", please send remittance to the headquarters of the association, 216 Metropolitan Tower, New York City. 450,000 Testaments have been provided for at this writing at a cost of a nickle each, and these have been distributed among the soldiers by the American Bible Society and its foreign agents.

Armenian Refugees at Port Said.

Rev. Stephen Trowbridge, secretary for Sunday school work among Moslems, under the World's Sunday School association, has been acting as secretary of the American Committee for Armenian Relief in Cairo. He writes:

"The people in the refugee camp have suffered much from heavy storms, but are getting through the winter fairly well. Industrial work along five or six lines has been started so that more than half the people in camp are now employed regularly and are receiving a small wage besides the bread ration. $11,000 has been contributed to the Relief fund by American friends. Five hundred tents are used for school and industrial purposes. At regular intervals each tent is taken down and the ground left free to sun and air. A small police force has been organized among the Armenians themselves, and a high standard in sanitation and cleanliness is insisted upon.

"Each of the 1300 school children is given a large bun daily at recess, and it would delight your heart to see how pleased the children are with this arrangement of our committee. It was found that special nourishment was required for nearly five hundred babies and children under five years of age and for nursing delicate mothers. This the American committee is providing, together with a special shed for the preparation of children's meals."

It may be added that Mr. Trowbridge has received a message from Secretary of State Lansing, authorizing the refugee committee at Port Said to become the American Red Cross Chapter for Egypt and to act on behalf of the American National Red Cross society.

"Owe no man anything, but to love one another." Rom. 13: 8. Love, then, is a debt, an obligation that never can be fully met and so must rest upon us always..... Debtors we are and must be, in that one respect, while the world lasts. It is not even a matter of choice whether we shall show kindness to the neighbor at hand and give to the heathen afar; whether we shall live in amity with the relative we have decided not to like, or sever all exchange of friendly offices with the one who has offended us —these things are not gift, but debt, a question of honesty. We cannot annull obligation at will, cannot refuse payment and hold ourselves free. Aid and kindness, sympathy and love, we owe on every hand, to our brother man everywhere, while life lasts. —J. K. Miller.

NOTES ON THE C. E. TOPIC

April 9.

What My Denomination Expects From Its Young People.

Psa. 84:1-12.

There are various reasons why one is identified with a certain denomination. In most instances those of us who are Mennonites are so because their parents were

Mennonites. When Providence placed us in the Mennonite church, gave us Mennonite parents, it was so that we might take up a share of the responsibility that our church has imposed upon us. There are other churches and no doubt they are all right, as there are other homes that are all right, but our first allegeance belongs to our own homes and our own church. As our own families have a right to expect certain well defined duties of us to the church has certain things which it may rightfully expect of us as members.

In the first place the church has the right to expect that those who go to make up its membership know what the church stands for. Every sermon and every lesson in the Sunday school is in part a statement of what the church represents but besides them there are certain principles and doctrines that our own denomination stands for and that differentiate it from other denominations. It would be a poor sort of a Mennonite who could not state what these principles and doctrines are. But more is required. The member of the church should be sure of his ground—able to give a reason for the faith that is in him, and able also to defend the peculiarities of his differences. They have come down to us at the cost of suffering and sometimes at the cost of lives. They are precious things and we should hold them dear.

The Mennonite church has a glorious history. It has played an important part in shoping some of the world's events. Should there by any excuse allowed any Mennonite for being ignorant of the history of his church? We think not. There is literature in abundance accessible to anyone who wants to know and if that cannot be secured, it it not a difficult matter to get the pastor to tell all about it. In the course of our reading we should plan to do some reading along the line of our church history.

Whatever one can or cannot do for one's church the opportunity for attending its services is open to all. Just now we are living in a time when the complaint comes from all denominations that the church services are frightfully neglected. If the larger denominations feel this neglect keenly, the smaller ones suffer too. Church-going is for our own good and to neglect it means that we are becoming terribly neglectful of our spiritual condition. When the entire membership can be depended upon to support all the services of the church, the church is in a healthy condition. When it is negelected the church is injured by those who do the neglecting.

Money is needed in the Lord's work. The work is not one of money-getting but with the means on hand the work may be increased and good done in greater proportions. Giving should be liberal, systematic and the giver should give, not as a duty but a privilege. If the church is responsible for the work of saving souls the church member is just as responsible for providing the means needed in reaching out in the Lord's service.

The church, like a plant, is only alive so long as it grows. It must ever be up-builded by the efforts of those who are in its fellowship. It is, then, our duty to build up the church. This means that we bring our friends into it, that we go to the churchless and bring them in; that we never cease in our efforts so long as there are souls to be saved.

In the course of its work the church must be actively interested in many things which are not included in preaching and hearing the Gospel. Here are the charities and benevolences; they are doing good to the needy ones in Christ's name. Young people as well as old are expected to show the Christly spirit of helpfulness to the distressed and miserable. Then, here are the missionary interests of the denominations. This appeals especially to the young. It is young people who are sent into the missionary fields and the greater portion of the converts will be young people. Without the interest and help of the young people all missionary enterprises would be severely handicapped and with more of their help the work could be greatly increased. Again, here are the educational and publication interests which must be carefully followed and supported. Our young people should support our schools and our publications should be read by them. See that you get a copy of your church paper, urge others to take it and read it so that you will not be ignorant of what your church is and is doing.

Generally the hard trying work of the church falls upon the older shoulders and of this there is no complaint to be made because with their rich experience and mature judgment the work can be best and safest done, but the youth must remember that he will not always stay young and that sometime he must take the place of the older ones. As young people, then, we must, by active work and interest, prepare ourselves for the serious responsibilities we some time will have to assume. Above all, the best recommendations of our church is the life we live. "By their fruits ye shall know them."

THE S. S. LESSON
April 9.

Aeneas and Dorcas.
Acts 9:32-43.

Golden Text—Tit. 2:7.

The story of Aeneas of Lydda only occupies a few verses in the Bible, but it is an important link in the chain of events that led Peter out of his Jewish seclusion and opened the Gentile world to the preaching of Christ. Even now Peter was on the way to do that, but he did not know it. God leads His people step by step, all they need to do is to obey His lead and then He will open up new opportunities for them to do good.

Peter's "passing through all quarters" was on a Christ mission. Wherever he went, men and women found their Savior and afflicted ones were helped. Today the story of the crucified and resurrected Savior is being told everywhere not by one but by many messengers, and wherever it is accepted great joy and came to the saints as well as to those who had not yet received Jesus. The edification of the saints is a legitimate and necessary part of the work of the kingdom of God.

Peter found one very much afflicted. Aeneas had been in hopelessness for eight years with a disease which at that time was supposed to be incurable. In this he was a type of the sinner, helpless and unable to get help from any living person; hopeless with only a dreary life before him which was a living death in itself; lost, nothing whatever to be done for him, at least from a human point of view. But like Aeneas, there is hope and help from a source higher than the world knows. It is interesting to note that Peter saw this man in his miseries. God directed him in the way of Aeneas, because God sees all of our miseries and provides the best things for us when we are afflicted by them. Peter knew who could help Aeneas. This was going a step farther. Every Christian knows exactly what is the best thing for the miserable sinner. He should do what Peter did, bring the miserable and their Lord together. Notice that Peter could not do this wonder in his own name, neither could he do it alone. It could only be done in the name of Jesus and then only when the palsied Aeneas had faith in his Lord. There was more in the miracle than a mere cure or a display of wonderful power; it directed the attention of many to their Lord. God's signs and wonders, wherever they are done, are a call to men that they should turn to Him.

In Joppa there lived a woman who illustrated the beauty of a quiet life of goodness. We hear nothing of her taking a conspicuous part in the activities of the church, but in her quiet way she showed what a Christian in humble circumstances might be. The showey Christian accomplishes little compared with the sympathetic and useful one.

Dorcas was a woman with a big heart and a consecrated needle. Talents, no matter how humble, when consecrated to God, become mighty instruments to His praise. Dorcas could only sew, but her sewing made her immortal and brought her a blessing which very few mortals ever enjoyed. She was missed when death called her. The lowliest person in his or her place is not so lowly but that that one may be missed. There are always neglected and distressed ones everywhere. To supply their needs does not require extraordinary gifts, but it is a noble work, calling for noble hearts. The proof of true Christianity does not consist in costly buildings and great display it consists in caring for God's little ones and whatever is done for them is done for the Master.

The weeping church and the weeping ones whom she helped was the most eloquent tribute that could be paid any person. In their troubles they did that which Christian people should do, they sent for God's minister. Peter prayed. It was the only thing he could do then, but it was enough. Dorcas raised to life was a living witness of the resurrection and an inspiration to do good not only to those of her age but to all who know the story of her life in the ages following.

DEATHS

Mourer.—Wayne Herbert, infant son of Mr. and Mrs. A. L. Maurer, died Sunday morning, March 19. The parents live in Juniata, and from their home the funeral of the babe will be held this afternoon at two o'clock, Rev. Jacob Snyder officiating. Interment in Rose Hill cemetery.

CONTRIBUTIONS

Received from the Upland (Cal.) S. S., through Rev. A. S. Schelly, $13.95 for the two blind and one old brother of the native Christians. was received with many thanks by them. Received $2 from Jacob H. Schroeder, Canton, Kans., to be used where most needed. Thankfully acknowledged, **J. R. Duerksen.**

NEWS OF THE WEEK

WILSON ISSUES WARNING AGAINST DISTURBERS

Washington, March 25. — The following statement concerning the alarmist about the situation in Mexico was given out tonight by President Wilson:

As has already been announced, the expedition into Mexico was ordered under an agreement with the de facto government of Mexico for the single purpose of taking the bandit Villa, whose forces had actually invaded the territory of the United States, and is in no sense intended as an invasion of that republic or as an infringement of its sovereignty.

I have therefore, asked the several news services to be good enough to assist the administration in keeping this view of the expedition constantly before the people of this country and the distressed and sensitive people of Mexico, who are very susceptible indeed, to impressions received from the American press not only, but also very ready to believe that those impressions proceed from the views and objects of our government itself. Such conclusions, it must be said, are not unnatural, because the main, if not the only, source of information for the people on both sides of the border is the public press of the United States.

In order to avoid the creation of erroneous and dangerous impressions in this way I have called upon the several news agencies to use the utmost care not to give news stories regarding this expedition the color of war, to withhold stories of troop movements and military preparations which might be given that interpretation, and to refrain from publishing unverified rumors of unrest in Mexico.

I feel that it is most desirable to impress upon both our own people and the people of Mexico the fact that the expedition is simply a necessary punitive measure, aimed solely at the elimination of the marauders who raided Columbus and who infect an unprotected district near the border, which they use as a base in making attacks upon the lives and property of our citizens within our own territory. It is the purpose of our commanders to co-operate in every possible way with the forces of General Carranza in removing this cause of irritation to both governments, and retire from Mexican territory so soon as that object is accomplished.

It is my duty to warn the people of the United States that there are persons all along the border who are actively engaged in originating and giving as wide currency as they can to rumors of the most sensational and disturbing sort, which are wholly unjustified by the facts. The object of this traffic in falsehood is obvious. It is to create intolerable friction between the government of the United States and the de facto government of Mexico for the purpose of bringing about intervention in the interest of certain American owners of Mexican properties. This object can not be attained so long as sane and honorable men are in control of this government, but very serious conditions may be created, unnecessary bloodshed may result, and the relations between the two republics may be very much embarrassed.

The people of the United States should know the sinister and unscrupulous influences that are afoot, and should be on their guard against crediting any story coming from the border; and those who disseminate the news should make it a matter of patriotism and of conscience to test the source and authenicity of every report they receive from that quarter.

WOODROW WILSON.

PRESIDENT WILSON IN TRYING POSITION

Washington, March 26. — Foreign relations of the United States as affected by the difficult Mexican situation and the latest destruction of a belligerent ship bearing American citizens, again are disturbing the minds of leaders in congress. What appears to have been the torpedoing of the channel steamer Sussex, coming soon after the president's victory in congress over the armed ship issue, is regarded by champions of the proposal that Americans should be warned not to travel on belligerent ships, as likely to provoke revival of discussion in congress.

VILLA IS HIDING IN MEXICAN MOUNTAINS

El Paso, March 27. — Flying columns of American cavalry today are seeking to entrap Francisco Villa and his band by sealing up all the trails and passes in the mountainous district south of El Valle. With the outlets barred, squadrons of cavalry and detachments of infantry operating from the base near Casas Grandes, will comb the country to drive the bandit in the open.

Villa and his band are moving rapidly among the foothills of the Sierra Tarahumare, hotly pursued by three columns of American cavalry. Col. George A. Dodd is directing the movement.

PULP FAMINE MAKES PAPER VERY EXPENSIVE

Even since the beginning of the European war nineteen months ago, and particularly during the last six months, the prices of all sorts of necessities around a newspaper plant have mounted higher and higher, until the total of increased costs has become enormous. Products essential to the making of newspapers have jumped in price all the way from 10 to 3,000 per cent.

Before the war type metal cost 8¼ cents a pound. This week it cost 14 cents. This increase in cost alone amounts to thousands of dollars a year for the large daily paper.

Press rollers, which are made largely of glue, glycerine und molasses, have gone up, so manufacturers notified the consumers last week, 18 per cent.

The reason for the high price of ordinary news and book paper is the shortage of pulp. Canada and Sweden used to supply most of this material but since the war broke out they have been gradually cutting out their shipment till now there is a serious shortage of pulp, the raw material from which paper is manufactured. Besides this, the other ingredients that are used in the making of paper have also advanced in price from 25 to 100 per cent. and some of them cannot be obtained at any price.

Just what is going to happen before many months pass, no one knows. Many predict that it will be impossible to obtain any paper at all, while other are quite confident that there is going to be a break in the market during the summer months and then everything will sail along merrily. So the whole situation is a gamble. It may get better, it may get worse. No one knows. For the present it is sufficient to say that everything in the paper line has advanced tremendously and naturally the printer has to make advances too.

BELLIGERENT SHIP CARRYING AMERICANS SUNK

Washington, March 26. — Official information upon which President Wilson will decide whether the sinking of the steamship Englishman and the damaging by an explosion of the channel steamer Sussex were the result of facts in violation of international law is being gathered from every available source by consular representatives of the United States in England and France. Tangible evidence of some kind tonight momentarily was expected by the state department was expected by the state department.

Dispatches already received indicate that several Americans were injured or killed in the Sussex disaster. Four American citizens who were aboard the Englishman, and who were said in dispatches yesterday not to be among the rescued, still are unaccounted for.

Only one dispatch of importance concerning the explosion which damaged the Sussex was received by the state department during the day. This contained an affidavit made in London at the American embassy by two American survivors, Edward S. Huxley and Francis E. Drake, of New York. Both swore that the explosion occurred "without the slightest warning," and they credited the commander of the Sussex as saying that he saw the wake of a torpedo before it struck his vessel.

GERMANY DISAVOWS SINKING OF SUSSEX

Washington, March 27. — If it is definitely established that the channel steamer Sussex was attacked by a German submarine, Germany will satisfy the United States that this act was in violation of instructions to submarine commanders, it was stated authoritatively here today.

This, the statement added, would mean that Germany would disavow the act, offer reparation and punish the commander of the offending submarine.

It was made clear, however, that the German ambassy believes a mine and not a torpedo damaged the channel steamer, and that the German government may make a statement.

American officials declined to say what would be the attitude of the United States to such an explanation.

It was said authoritatively that the German ambassador, Count von Bernstorff, was mainly responsible for the recent retirement of Grand Admiral von Tirpitz, who is understood to have been eliminated because of his views on submarine warfare after Count von Bernstorff had made certain recommendations to the imperial chancellor, Von Bethmann-Hollweg.

SHACKLETON, ANTARCTIC EXPLORER, HEARD FROM

Sydney, New South Wales, March 24. — Lieutenant Sir Ernest H. Shackleton has returned from his antarctic expedition. News of the achievement of the expedition is withheld for the present.

The adventure of Lieutenant Sir Ernest Shackleton, heading the British trans-antarctic expedition, had a threefold purpose, to navigate antarctica on a meridian, to obtain for the British flag the honor of being the first national emblem to be taken from sea to sea across this south polar realm, and to conduct scintific work relating, among other phases, to metcorology, geography, geology and geodetic survey. The expedition was financed for the most part by large gifts from persons interested in polar exploration. Funds amounting to more than $300,000 were raised, including $50,000 from the British government.

BRITISH ATTACK COAST—VERDUN STILL HOLDING

London, March 26. — A British air raid on Schleswig-Holstein and a resultant battle between warships and German armed trawlers in which three seaplanes were brought down, two German trawlers were sunk and a British torpedo boat probably was lost in a collision, gives diversity to the latest war operations.

The violent bombardment northwest of Verdun in the region of Malancourt continues, while to the north of the fortress and in the Woevre region in the east intermittent cannonading is still in progress. No infantry attacks have been launched by the Germans except to the southeast of Fort Douaumont, where Berlin reports a hand to hand encounter with the advantage on the side of the Germans.

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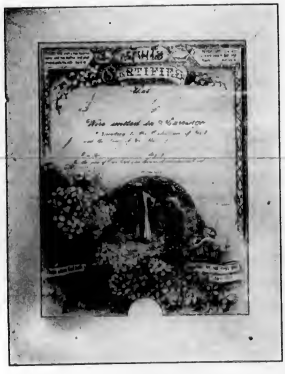

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, APRIL 6, 1916. No. 14.

THE GEN'L CONFERENCE 1917

For several months we have been writing 1916. In 1917 D. V. our next General Conference will convene in Reedley, California.

The program committee intends to begin their preliminary work of getting up the program in good time and therefore we are asking the readers of this paper to help us gather material for the best possible program.

Let the subjects for discussion be such as are of living interest among us at this time.

We hope to hear from many of the brethren soon.

With greetings to all.

The Business and Progr. Com.,
J. S. Krehbiel, Pres.
A. M. Fretz, Member.
J. B. Epp, Sec'y.
Meno, Okla.

NOTES AND COMMENTS

The spring session of the Lancaster conference (Old Mennonites) will be held at the Mellinger meeting house, two miles west of Lancaster, on April 14.

The communion of the First church, Philadelphia, will be held on Easter Sunday; that of the Second church, Philadelphia, will be held on the Sunday following Easter.

The Eastern District Conference holds its session this year May 6-8 in Roaring Spring, Pa. Both the officers of the conference and the local congregation hope for a good attendance. Roaring Spring may be reached from Altoona, Pa.

The Pittsburgh Christian Advocate insists that the church paper is "Our Greatest Educational Institution". When we came to think of it, the religious papers of the country are doing a valuable educational work fifty-two weeks in the year reaching all kinds of people being read by a great many times more persons than the number of their subscribers.

It is reported that Overseer Voliva of Zion City, Dowie's successor, has offered a reward of $1000 to any one who will convince him that the earth is round. Evidently he don't expect to be convinced and no one expetcts to convince him. Yet, a person of the type of Voliva is given the leadership of a body of people who are presumed to be of ordinary intelligence.

To the high cost of living must be added the cost of 88 million gallons of whiskey, the 15 billion cigarets, the 22 million pounds of snuff, the 20 million pounds of smoking tobacco, the 8½ billion of cigars and a half billion packages of chewing gum consumed in the United States during the last twelve months.

It is estimated that during last year one hundred and seventy thousand clergymen preached in two hundred and twenty thousand churches and the congregations of all denominations numbered forty million. At the same time twenty thousand moving picture theatres paid $25,000,000 for films and eleven million persons saw the moving pictures.

Special services will be held in the Zion church, Souderton, Pa., beginning with April 3rd. Following now is the list of speakers:: Monday evening, April 3, Rev. H. G. Allebach; Tuesday evening, April 4, Rev. J. W. Bayley; Wednesday evening, April 5. Rev. Levi Hoffman; Thursday evening, April 6. Rev. V. B. Boyer; Friday evening, April 7, Rev. Geo. Greiss; Allentown; Saturday evening, April 8, Rev. Jacob Snyder; Sunday evening, April 9, Rev. Jacob Snyder.

Three hundred years ago this month, Wiliam Shakespeare died. Though he gave the world his wonderful contribution to literature which made the name Shakespeare immortal, very litle is known of his personal life, but what there is of it, does not always commend him to one's admiration. In his writing, however, he is a teacher of moral integrity, making simple virtues and efforts to do good fair and bright and under the fire of his indignation vice is shown in its naked ugliness and crime is not allowed to cover any of its execrable feature.

Speaking of the 100,000 little Polish boys and girls and babies who perished in the invasion of that country, Miss Alma Todema says: "They have died upon the road homeless; you could find your way from Warsaw to Moscow by the crosses on their graves." She also says that it may be stated on good authority that among the Galician refugees who fled into Austria after the Rusian invasion nearly every child under eight years old perished.

The claim of Dr. Charles Reed of Cincinnati, that he has discovered the epilepsy germ, if it can be sustained, will be of invaluable service to humanity. The discovery of the germ is necessary before steps can be taken for the proper treatment of the disease. While some men have used their ability in producing the dreadful instruments of war, it is refreshing to know that there still are others who devote the talents God has given them to saving life.

There cannot be anything more at variance with the spirit of what it is meant to symbolize or celebrate than the little, real dead and stuffed, downy chickens put in the collections of Easter novelties. Many thousands must have been produced in incubators to supply this horrible demand. Then the soft, chirpy little things are pinched to death by two strong fingers compressing the lungs and "taxidermed" for the trade. "Christ is risen" commemorated by cruelly slaying the creature born from an egg, long the symbol of the Resurrection among eastern peoples! The idea is so grotesquely contradictory that an instant's thought would make anyone pass these little victims by in choosing a friend's gift.—Our Dumb Animals.

The Men's National Missionary Congress, to be held in Washington, D. C, April 26 to 30, under the direction of the Laymen's Missionary movement, will be one of the most momentous religious gatherings since the World Missionary conference in Edinburgh in 1910. It will be the climax to the series of great conventions of the National Missionary campaign now being held in the leading cities of the United States.

All the important foreign and home missions agencies are making preparations to participate actively in the congress. Missionary leaders regard the gathering as a potential event. The assemblage will face new world conditions of opportunity and need and is expected to exert a profound influence on the missionary activities of the next ten years.

The arrangements for the congress are being made by the Laymen's Missionary movement. All the sessions will be held in the beautiful Memorial Continental Hall, Washington, opening Wednesday evening, April 26, and closing Sunday evening, April 30. The congress will be a deliberative body, and the delegates, limited in number, have been allotted to the various Protestant religious denominations upon an equitable basis. Each denomination is selecting its own representatives and delegates are registering from every part of the United States.

Among the outstanding leaders of Christian activity, and thought who have accepted invitations to speak at the congress, are: John R. Mott, Robert E. Speer, Dr. Shailer Mathews, Dr. W. D. MacKenzie, Bishop Francis J. McConnell, George Sherwood, Eddy, Raymond Robins and Silas McBee.

"Gilbertese," the written language of the Gilbert Islands, is the work of one man, Dr. Hiram Bingham, who died some years ago after having devoted the greater part of his life to missionary work in those islands. When Dr. Bingham went out to the Gilbert group, many years ago, says the American Messenger, he soon found out that one of the chief difficulties before him in his mission was the fact

that the islanders had no written language. Accordingly this ingenious missionary set about to supply the deficiency and to build a language, being obliged to collect his own vocabulary and construct his own grammar.

The good doctor experienced much difficulty in finding a Gilbertese equivalent for "prayer", a circumstance that led him into a ludicrous mistake. The word he did use meant "to practice incantations", a meaning precisely the opposite of what the missionary meant to convey. He had the New Testament about three-quarters translated when, by reason of ill health, he was compelled to return to this country. Ten years later, however, when he had gone back to the Gilbert Islands, he undertook the great task of translating the Old Testament into the new language. At that time he was quite advanced in years, and the work involved a direct translation from the Hebrew, with which the doctor was not very familiar. In 1890 he was enabled to read the proof of the last chapter of the last book of the Bible as done into Gilbertese.

Even this laborious task did not end the missionary's labors. He started to write a Gilbertese dictionary. When it was ready for publication a messenger to whom the work was intrusted for delivery to the printer lost the manuscript and the work had to be done all over again.

MILITARY TRAINING IN SCHOOLS

By Nathan C. Schaeffer,
Superintendent of Public Instruction, Pennsylvania.

Harrisburg, Pa., Feb. 10, 1916.
To Superintendents, Principals and Teachers:

In view of the fact that legislation is pending in the United States Senate more drastic than the militarism of the countries now at war, I take the liberty of sending you some literature on the introduction of military drill into our schools and colleges. Senate Bill 1695, introduced by Senator Chamberlain, of California, provides that all persons between twelve and twenty years, inclusive, must submit to military drill under penalties ranging from twenty-five to five hundred dollars, and twenty days imprisonment. It takes an exception in favor of members of well recognized religious organizations whose creed forbids participation in war; but no protection is afforded to the thousands of others or their parents who are conscientously opposed to military drill and training for killing.

In Australia military drill becomes obligatory at the age of fourteen, and in New Zealand at the age of sixteen. In these countries thousands of boys have been thrown into military prisons, where they came in contact with undesirable characters and without any of the safeguards which the home throws around its children. After her defeat in the war of 1870-71, France introduced military drill into the schools. More than two decades ago this was dropped from the curriculum, and the uniforms and other expensive accoutrements were sold at auction. That this was not a mistake is evident from the account which the French soldiers are giving of themselves in the trenches.

Germany has relied upon gymnastics in the schools to develope the strength and endurance which the soldier needs. Dr. Angerstein, a high authority in army circles, pronounces it a physical crime to introduce military drill into the schools.

Since gymnastic drills and other exercises are employed to counteract the onesided physical development which drill with guns produces, the inference is sometimes drawn that gymnastics and military drill are synonymous terms. Did any one ever claim that dancing is military drill because it is used as part of the setting-up exercises in some military schools? It is possible to introduce and maintain a rational system of physical education without the drill with guns.

A company of one hundred soldiers requires thirteen commissioned and non-commissioned officers; a regiment requires 130 officers, and a million soldiers require 130,000 officers.

Since there are more than twelve million male persons in the United States between the ages of twelve and twenty three, the proposed legislation would give us more than one and a half million military officers in a country devoted to the arts of peace. Who can fortell the ultimate effects of such a policy or system after it has been fastened upon the youth of our land?

Very sincerely,

Nathan C. Shaeffer.

GOD ANSWERS PRAYER

Somehow, some time, God answers every ernest prayer. He may delay until we think He has forgotten, but the answer will not fail to come. He may choose some other way of answering than we had intended and expeeted, but His ways are always an improvement upon ours. And so it is that every burdened soul, compassed about by infirmity and human limitations, may rise above these infirmities and overleap these limitations, and find itself able to use for sacred purposes the very power of God Himself. Prayer links human poverty to divine and inexhaustible riches, it unites weakness to the omnipotence of Jehovah, it brings human ignorance in contact with divine omniscience, and brings every atom of divine power into the service of the fragile and weak mortals who knows how to pray.

Few will be found to question the fact of God answering prayers for what we term spiritual blessings, but there are many who are somewhat doubtful as to the extent to which it is allowable to pray for what our fathers used to call "temporal" blessings. But the words of Christ are very clear in regard to this matter. To Him the needs of food and raiment were very real needs, and he declared to His disciples, "your Father knoweth that ye have need of these things," and the view that while God is exceedingly solicitous about the wants of the human soul He cares nothing for the wants of the body, finds no sanction either in reason or revalation. The God who made man gave Him a human body, and He is not careless as to the supply of that body's needs. And these are the needs which, after all, seem to press most heavily upon us. The bred-and-butter problem is one of the cardinal ones which confront the average man and woman, and "What shall I eat?" and "What shall I drink?" and "Wherewithal shall I be clothed?" are questions which demand an answer from every man, and when the man has a wife and children to care for the questions become more importunate still.

But what can God do for us in these matters? Must we not answer these questions ourselves with sweat and toil both of body and mind? Assuredly we must. The man who sits down and expects God to plough his field for him, or build his house, or catch his fish, or scatter his grain, will have a long wait. God answers no lazy prayers. The hard worker is the only one who has a right to expect God to hear him.

But someone may say, if a man works hard he will have no need to pray, as the work itself will insure a plentiful supply of all he needs. This may sound fairly well, but it does not give the whole truth, The man who has a mortgage coming due and who is prepared to meet it; the man who whose limited income does not suffice to provide for the wants of his prowing family; the student whose finances are exhausted and who does not see how she is possibly going to pull through another year, may all be workers, and hard workers, but at the same time they may not be able to make both ends meet. It is in cases like these that Christian men are driven to pray, and the prayer does two things for them. First, it prevents them worrying over their troubles. The man who casts his care upon God has peace, and that is an unspeakable boon. And then the answer to prayer itself will come.

Some of our readers could doubtless tell wonderful stories of how God answered such prayers. Usually the answers came in perfect natural ways. And sometimes the difficulty seemed to solve itself in some simple and yet unexpected and unforseen fashion. But the point was, God heard us and he answered.

But have we a right to trouble God with such prayers? Such a question seems a strange one for a Christian to ask, and yet it is asked. Surely every father's and mother's heart can answer this question for them. It may be we feed and clothe our children well, and yet if Johnny or Mary are hungry, or their clothes have become ragged, do we not wish them to tell us? And when we see needs that trouble us, why should not we also go to our Father and tell Him. But someone may ask, "Would not God supply our need, even if we did not ask Him?" and we cannot answer "No"; but at the very least our prayers bring us into most intimate touch with our Father, and they beget an assurance and a peace which is of even greater value than the material answer which we seek. — Christian Guardian.

THE COUNTRY PREACHER

The country preacher, says an exchange, may not have a high steeple church or a pipe organ with a paid soprano whose high notes endanger the *kalsomining* on the ceiling; he may not have excerpts from his "able and learned" discourse printed in the daily paper or his public prayers spoken of by the press as the most eloquent petitions ever addressed to a fashionable congregation; he may not be called "Doctor" by the policeman or the garbage man, but addressed by all as plain "Mister" or "Brother"; he may not be able to make twenty prayerless calls in an afternoon or more than satisfy his busy par-

fishioners or air his wisdom on great events at the weekly preachers' meeting.

But he may have a church that is not a cold storage plant; where the glistening tear and the spoken "Amen" evidence the interest of the worshiper; where the congregation singing drowns the choir and causes the angels of heaven to listen; where everybody knows everybody and everybody is interested in everybody's welfare; where helpful doctrinal sermons may be preached, undergirding the men destined to be leaders in the city church, whose faith, life and characters are kept simple, pure, and unstained in the midst of the fierce storms of doubt and temptation that beat upon them, because of the grounding in fundamentals in the old country church. As ninety per cent. of the successful business men in the city are country born and country bred, we doubt not that the same proportion of the strong men in our city churches are the product of the country church. Sometime ago we received a letter from a university professor, who is an aknowledged spiritual power in an atmosphere of culture and scholarship, giving the credit for what he is to the preaching he heard in the village church of his early life. Well did Daniel Webster say, that the old-fashioned and soul-satisfying doctrines—sin, punishment, Christ's atonement, and regeneration — can be heard from the country pulpit. The country preacher is doing a work that may not be showy, but that is affecting the very foundations of society. Goldsmith's poetic lines concerning the village preacher are striking in their present-day application:

"Truth from his lips prevailed with double sway,
And fools who came to scoff remain'd to pray."

THE MOST ATTRACTIVE BUSINESS IN THE WORLD —WHY I WAS PERSUADED TO GO INTO IT

By R. A. Doan.

For more than twenty years I was in business for myself, with the Lord as a silent minority stockholder — a minority stockholder so far as profits were concerned, though he furnished all the capital. I was conscious of this partnership all the time, and I tried to be fair with my partner. But I found there was increasing danger of robbing Him of His share. I had promised a share of the money profits in the beginning, and I kept that promise through the years. In time became ashamed of the small share I turned over to the Lord and I increased it. But I had also promised to give considerable time to the Lord's work, and I found it most difficult as business cares increased to give this time to Him. More and more often I found my business interfering with the Lord's, until finally, after nearly ten years experience in working with men in a great men's Bible class, I came to realize that the greatest thing in the world is to aquaint a man with Jesus Christ. I suppose it was then inevitable that I should conclude after many battles with myself that I ought no longer to spend my very life in making money, even though I should be willing to turn it over to God and ask Him to change the gold back into life.

I gave up the active engagement of the business and spent nearly a year on the foreign field. I knew that wherever I went and whatever I did the cry of heathenism would be the loudest call in my ears. It seemed to me the Lord told me that if I could ever make up for the neglect of past years it must be in working for those who do not know Him.

The Biggest Business in the World.

The scoffers did not believe it; I did not always believe it. At times in the midst of heathenism I doubted it. But with this new viewpoint of valuation before me I went everywhere, measuring results by redeemed lives. I saw miraculous changes wherever the Gospel had been given a chance. The background was black; the task of enlightenment impossible from a human standpoint. But after considering carefully results from the small outlay I was compelled to exclaim, "It works! The Gospel saves!" And I saw before me what I believed to be the biggest business in the world.

My Lord's Business.

I had come to feel, "I must be about my Father's business." It wasn't looking for an easy job—I might have had that elsewhere. I only sought the place where the need of the kingdom seemed the greatest and the opportunity beyond question. God spread before me the picture of the countless millions who had never had a chance to know Him, and I remembered Christ said "Inasmuch as ye did it unto one of the least of these ye did it unto me." I had decided to give all my time to the Lord's business and the call came so insistently for this particular field that I could not ignore it.

Saving the Most Needy of Earth.

Sometimes we talk about poverty. But I venture to say that few who read these words have even the faintest conception of what the word means. I refer not only to physical poverty, but to spiritual poverty. I was told by far the majority of children in China, for instance, died before five years of age. As long as I live I shall never forget the horde of beggars, many of whom were afflicted beyond belief.

But the groping after an infinite being was the direst poverty of all. One day in Canton, China, in the God-of-Health Temple, I saw a mother bring her baby, evidently dangerously ill. After bowing before the inanimate god many times she took a receptacle containing a number of bamboo sticks, on each of which was a Chinese character. She took these carefully until one was detached from the others and fell on the mat before the god. This was taken to the priest, who gave her a prescription with a number corresponding to the one she presented. The apparently dying baby dependet for its life upon this chance. The mother went as far as her faith would permit. I would rather lead that woman to the Great Phisician than to put through the biggest business deal ever presented to me.

The Biggest Dividends.

I never went into any business unless I thought it would pay dividends. I liked the game of business, but I always wanted returns. It isn't possible to measure returns when one is in the Lord's business, but, when I saw clean, Christian, whole men standing beside dirty, heathen, shattered men, and consider the investment which had brought the returns, I said, "This is the biggest paying business I know anything about." I don't mean that I didn't see places where I thought money could have been used to a better advantage — but then I had seen mistakes like that in my own business sometimes. But I feel that the chances for poor investment were few if a life of devotion was lived by the missionaries. After all, it was their lives which brought the dividends.

Grips the Heart.

I never had a man working for me who did much good unless his heart was in the work. I found as I went among these needy people that the pull at my heart-strings was terrific. When I did not know how the squalor, the disease, the poverty, might affect me. What was my amazement to find that my heart responded with a great leap to the desperate need of these people. As long as I live my heart interest will be with those people across the earth wistfully looking for Christ.

Has Been Tested.

Had it not been God's business it would have failed. The persecutions, the martyrdoms, the attack of disease would have killed the enterprise. It was a source of constant wonder as we saw the churches, the schools, the hospitals, ministering to the people with much work being done by those who a few years ago were unlearned and incapable heathen. Surely the test of the years has placed God's approval upon the work.

A Business I Have Seen In Operation.

I like to see a business in which I have made an investment. I had made a little investment in this business before I saw it. Now I have first-hand information. I no longer have any hesitancy in investing the best I have in this enterprise, which which strongly appeals to every business sense I posess. I have never solicited my friends to join me in any business venture before, but now I want every friend to invest in this enterprise which cannot fail to bring sure returns. — Men and Missions.

MOST ANCIENT TREATY

On the walls of two of Egypt's greatest temples, that of Karnak and the Rameseum at Thebes, carved in the everlasting stone of the dry land of the Nile, says the Christian Herald, is the oldest international treaty known to man. Rameses the Great, one of the signers, is the best known man of remote antiquity. Khetasar (the czar of the Kheta or Hittites), the other party to the treaty, is unknown except to a few, and his nation is little known even to scholars.

The Hittites were a mighty race whose empire, equal in rank with the mighty empire of Egypt and Babylonia, once extended over 400,000 square miles of territory in Asia Minor and Syria. A few years ago practically nothing was known of the life and civilization of these mysterious people. They are mentioned in the Bible and in the Egyptian and Assyrian records, but until very recently their own story had never been read by modern man. Today, thanks to the excavations that were carried on at the capital city of Carchemish, much has been learned about this great group of tribes and orderly evidence about them is now available for the first time in 2,000 years.

THE MENNONITE

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Rev. S. M. Grubb - Editor
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EDITORIAL

MAKING ANNOUNCEMENTS

The making of announcements may become quite a nuisance in the church service if it is permitted to go too far. Every pastor knows with what frequency the mail brings him requests to bring this or that to the notice of his hearers. Many of these requests are from associations and organizations doing reform, temperance or social work, all good in themselves. But why use the pulpit for cheap advertising? Were the pastor to give notice of every good movement at his Sunday service there would be little time left for the sermon and the purpose of the service of the church, the edification of the saints and the conversion of the sinners by the preaching of the Word would be missed. Modern life has become so complex that even in our religious activities we must devote ourselves to certain clean-cut principles and learn to know where to discriminate.

Often the many activities of the congregation call for so much stress to be laid upon special efforts and activities in the congregation by special announcements that the hearer's sense of worship becomes thoroughly confused in the mass of announcements he is compelled to hear. We once attended a service lasting an hour and twenty minutes in which twenty minutes were consumed in making the more than a dozen announcements. By the time the sermon commenced the interest of the people had been killed and much of the power of the splendid sermon which followed was lost for no other reason than that the preacher had first made tired the minds of his hearers before he began to preach to them. We agree with the "ReformedChurch Messenger" in the position that the pulpit is not a bulletin board and should not be used as such. It says:

"In these days, when in every small town there can be found a weekly if not a daily newspaper, there seems to be no good reason why all kinds of announcements should be made from the pulpit on Sunday. There is a certain class of people who pester the ministers of the community with announcements of all kinds of meetings, simply on the ground that they are good in their aims. But there is no good reason why the people should, in the hour of worship, be made to listen to all kinds of affairs in which they have little or no personal interest. Neither is there good reason for the commonplace repetition of the announcements of the services which everybody knows are going to take place during the rest of the day or the following week. Everybody knows there is going to be evening service, Sunday school during the afternoon, Christian Endeavor at 6:45, and the usual prayer meeting on Wednesday evening. Some things should be taken for granted, even in church."

THE CARE OF THE AGED

Some one created the phrase, "Growing old gracefully", but there are many to whom such a sentiment does not appeal. The idea of getting not only older, but actually getting old, comes to some with a feeling of distress or even mortification. But, why allow the idea of getting old scare any one? It is the most natural thing in the world that one should get old, and of one were to know with any degree of certainty that were it impossible for him to get to be old, another feeling, one of disappointment, if not of actual rebellion against a cruel fate, would possess that one.

Perhaps it is not so much the idea of becoming aged as it is the knowledge that with years come limitations in physical power, a decline of mental vigor and the discomforts of feebleness that makes one hate the thought of old age. True, those whom God spares for their three score years and ten, and over, must be prepared to take their places outside of the crowd that hustles and bustles along as though there never would be a marrow. But that period may be a blessing both to the aged and those for whom they are spared Old age only truly values the past and lives in it and its better things Youth looks only ahead and forgets the beauties and the graces being left behind. The bitterness and the struggle of active years are the blesings which to the aged may be forgotten and the short and happy experiences remain to cheer and comfort them while waiting to enter the happiness of the great beyond where "time shall be no more". But all this is for the aged who are surrounded by ideal conditions, comfortable homes, living and helpful friends, etc.

The worst terror that old age haunts one with is the thought of the neglect, the disrespect and impatience, that younger ones may show to those who can no more be active and useful. It cannot be denied that the saddest tragedies of life are seen in the lives of those who must wait long after their period of usefulness is passed and during that waiting find themselves in poverty, affliction and distress, driven from pillar to post, filling in the long, dreary and painful weeks and months in the melancholy task of trying to swim and keep afloat in the tide in which Providence does not let them sink.

One of the distinguishing marks of the true Christian Spirit shows itself in the way the aged are provided for. Savages generally make slaves or abandon their old fathers and mothers; heathens show them no love, and those of Christian lands who are so ungrateful and unsympathetic as to be neglectful or be harsh to their aged, prove themselves more savage than civilized, more heathen than Christian.

Frequently one finds the father or mother left alone in the world long after all the dear ones and those to whom they may look for shelter and protection have been taken away. This is, indeed, a dreary lonesome end and it becomes much more so when these aged survivors are without means. Many beggars are imposters and frauds and we may with justice bid them go and make an honest living for themselves, but this does not hold good with those who bent low with years come to our doors and solicit the little we may be prepared to bestow upon them. Some communities point such unfortunates to the poor-house and add to the bitterness of their end the disgraceful brand of pauper. Can we call a civilization that does this Christian? The state must care for its paupers, be they so because of criminal lives or lazy shiftlessness, but to class the aged, whose only crime is that of having lived too long, with the paper riff-raff society and make them end their days in their association is nothing short of deliberate and criminal hard-heartedness.

The proper thing to do for the unfortunate aged is in the hands of the church. It is within its line of duty to care for these of Christ's little ones. And only the church can do it in a sympathetic brotherly fashion. The rapid development of Old Folks' homes in the various churches is an evidence that Christianity recognizes its duty in this respect. No church should forget its aged and every church member should feel it a privilege to do his share in providing for the support of the home of his own denomination. In the Mennonite church, perhaps less than in many others, there has been little neglect of its old people. Usually they were cared for in the individual congregations, but now, with several institutions devoted to the care of the aged this can be done with greater east and better comfort for those who need the assistance of such an institution.

OUR TESTIMONY

Jesus called men to His side in order that, as intimate disciples, they might be filled with His ideals and purified by the power of His love and filled with His wisdom. But His calling of the disciples, as well as His calling of any one else, to Himself is not that they might merely bask in the sunshine of His personality. They were with Him that He might send them from Himself to bring to others the brightness and glory they were permitted to enjoy. The great commission was one of testimony. They were to go to the ends of the earth as witnesses of the Christ they knew. The one condition imposed upon them before starting this world-conquering career was that they were to abide in Jerusalem for the outpouring of His other self, the Holy Spirit. Witnessing for Jesus is in a large measure a living over the Christ-life, and this is impossible until one has the Christ within himself, that is, the Holy Spirit.

Witnessing for Jesus is a calling of God and therefore should have first importance in our lives. We may be teachers, farmers, laborers, or anything else by which men honorably earn their living, but that is simply because we are in the world and must do a part that will keep us here without being a burden to others. Such callings are secondary. The chief calling to which a child of God must devote himself with all the earnestness and energy he can demand is the calling that sends him among men to testify of God to His glory and to the salvation of immortal souls.

Having the power which comes with a possession of the Holy Spirit witnesses for Christ are irresistable, they must win for Him. Take the case of the apostles: they were filled with the superior power conferred upon them by the Spirit so that they could stand before fierce mobs and literally paralize opposition. Men had to take note that they had been with Jesus. The same witnessing power, possessed by the early church, has always been with those who gave themselves to God. Because they had it, the great Roman empire tottered before them. By that same power northern Europe was transformed from a state of superstitious savagery to a civilization inspired by Christianity. Its power has sent men of God into dark continents over mountains and across seas, always with the same results, namely, that Jesus was enshrined in the hearts of men and their lives were transformed.

Testimony is always an important and winning factor. Let the papers be filled with long lists of persons who were benefitted by some celebrated cure and many more will be led to try it and believe in it. Get your courts with all their machinery designed to give justice, place them under the direction of judges learned in the law, and still, without witnesses the ends for which they were established fail. So, too, with the church. Elaborate organizations, splendid buildings with faultless equipment, eloquence in the pulpits and crowds in the pews by no means make up a real church until you have a membership that in life and word witnesses for the Christ who saves sinners and comforts and strengthens saints in the troubles of life with which they are confronted.

Testifying is not always the easiest thing in the world, indeed, true testimony must ever be ready to meet opposition in some form; frequently it is in the form of nasty, hateful and cruel persecution. Yes, persecution has been generally so exacting that witnesses sealed their witness in their own blood. This was so in the early centuries of the church; it was so during the Reformation; it was so in China during the boxer disorders, and it is so now, with the poor Armenians. "The blood of the martyrs is the seed of the church." is a truth which in every century since Christ has been demonstrated not only in the death of many faithful ones but also in the remarkable growth of the numbers who found Jesus precious to their souls.

In our day and in our land testimony does not any more mean the loss of life or goods, but it does mean sometimes that we become the victims of ridicule, hatred or mockery. We keenly feel these things. Yet, why should we complain? Is it not our duty to go on testifying? Our Lord has commanded that we should do so and by His death for our salvation has placed us under the most solemn obligation to do so. Opposition is no discouragement to the one who knows he is going to win. Can there be the slightest doubt in any one's heart concerning the final victory of the cross?

We need qualifications to fit us properly for testifying. We should know God. We should drink deep at the fountain of His grace. We should walk in holiness before Him and then there should ever be with us the readiness which says, "Lord, what wilt Thou have me to do?"

ATTACKS ON THE BIBLE

A library, made up of all the books which have been written solely in defense of the Bible, would be an imposing spectacle. About a century and a half ago the great Fabricius gave a Catalogue Raisonne of all the books that had been, directly or indirectly, evoked by Christianity down to his time. Though not exhaustive—some pages also being occupied with other subjects—it forms a quarto of more than seven hundred pages. I apprehend that, by this time, a similar work would extend to at least three times the bulk.

Equally striking, in some respects, would be the spectacle of all these works which have been written more or less against the book—in general confutation of its claims, or against some of its principal facts and evidences. The volumes thus written for the purpose of correcting men's eccentric love and veneration for it—eccentric on the hypothesis of its merely human origin — showing either that it is substantially incredible, or, like other books, a mixture of wisdom and folly, would form a library of no inconsiderable bulk. If collected from the earliest times — beginning with the fragments of Celsus and Porphyry — to the present day, they would occupy far more than a thousand times the space of the one volume against which they are directed; and would certainly be much more numerous than all the works that all other 'sacred' books ever had the honor of provoking either for or aganist them.

If all these books were placed in one library, and this single one set on a table in the middle of it, and a stranger were told that this book affirmed to be, for the most part, the work of a number of unlearned and obscure men belonging to a despised nation, called the Jews, had drawn upon itself, for its exposure, confutation, and destruction, this multitude of volumes, I imagine he would be inclined to say: "Then, I presume this little book was annihilated long ago; though how could it be needful to write a thousandth part so much for any such purpose I cannot comprehend. For if the book be what these authors say, surely it should not be very difficult to show it to be so, and if so, what wonderful madness to write all these volumes!" How surprised would he then be to learn that they were felt not to be enough; that similar works were being multiplied every day, and never more actively than at the present time; and still to no purpose in disabusing mankind of this same phrenzy! He would learn, indeed, that so far from accomplishing the object, the new volumes are little more than necessary to replace those of this fruitful, yet fruitless literature, which are continually sinking into oblivion; a fate which may be said, perhaps, with almost equal truth, to await the new works written in its defense. A large mass of these, too, pass every age out of sight, or are known only to the literary student.

But the volume itself survives both friends and foes. Without being able to speak one word on its own behalf, but what it has already said; without any power of explanation or rejoinder in depreciation of the attacks made upon it, or to assist those who defend it; it passes along the ages in majestic silence. Impassive amidst all this tumult of controversy, in which it takes no part, it might be likened to some great ship floating down a mighty river, like the Amazon or Orinoco, the shores of which are inhabited by various savage tribes. From every little creek or inlet, from every petty port or bay, sally flotillas of canoes, some seemingly friendly and some seemingly hostile, filled with wariors in all the terrors of war paint, and their artillery of bows and arrows. They are hostile tribes and, soon turning their weapons against one another, assail each other with great fury and mutual loss. Meantime the noble vessel silently moves on through the scene of confusion, without deigning to alter its course or to fire a shot: perhaps here and there a seaman casts a compassionate glance from the lofty bulwarks, and wonders at the hardihood of those who come to assail his leviathan.

THE LOOM OF LIFE

It is a solemn thought that every one of us carries about with him a mystical loom, and we are always weaving—weave, weave, weave—this robe which we wear, every thought a thread of the warp, every action a thread of the weft. We weave it, as the spider does its web, out of its own entrails, if I might say so. We weave it, and we dye it, and we cut it, and we stitch it, and then we put it on and wear it; and it sticks to us. Like a snail that crawls about your garden patches and makes its shell by a process of secretion from out of its own substance, so you and I are making that mysterious solemn thing we call character, moment by moment. It is our own self modified by our actions. Character is the precipitate from the stream of conduct which, like the Nile delta, gradually rises solid and firm above the parent river, and confines its flow.—Alexander Maclaren.

"SEVEN WONDERS OF THE WORLD."

The Famous "Seven Wonders" are nothing like what they were, because modern opinion differs from the ancient as to what is a wonder.

A London scientific society lately sent out a thousand letters to a thousand scientists, selected from all leading countries of the world, asking them to name the seven things that are now the greatest marvels.

After tabulating the replies it was found that wireless telegraphy stands first and the telephone second. Next in order are radium, the aeroplane, spectrum analysis, the X-ray, and the Panama Canal. The last is the only one that at all resembles the things the ancients considered as the "seven wonders of the world."—Sel.

THE C. E. TOPIC

April 16.

Good Prayer Meetings and How to Have Them.

Acts 12:1-17.

The same prayer meeting may be good to some and not so good to others. It all depends upon what you put into the meeting and what you take out of it. Like the farmer in his fields, he only gets something out of them as he puts something into them, but he takes a great deal more away than he brings to them, so with

prayer meetings. We only take something away as we bring something into them, but we take a great deal more away than we brought if we come right.

The good prayer meeting—or, we should say, the ideal prayer meeting, begins with everybody present. There can be no life and no full interest if those who have come see and know that the rest who should attend are not taking sufficient interest to be present. When once the society is full of those who are unwilling to put themselves out sufficiently to bring out the best there is in the society, then it will be on the downward scale. The prayer meeting committee that is "on the job" will see to it that all the rest are "on the job" also.

Very much depends upon the leader. He may be lacking in talent and he may not be as able as others to say things effectively, but he must be in dead earnest. His whole life must be behind the meeting he is leading to back it up. An inconsistant Christian is incapable of conducting a good meeting and if it does appear to be good in contrast to the meetings others have led, it is, after all, a great failure because it does not indicate a heart and a life back of the words he speaks.

The leader must determine by thorough preparation to have the meeting as good as he can possibly make it. This involves much prayer. A meeting that has not been prayed over is incomplete, weak and barren of results. The prayer should not only be for grace to lead and for God's guidance, but also for the Spirit's direction in the lives of the rest who are to participate. In preparing for a meeting the leader should so study his subject as to be thoroughly familiar with it from all angles. God does not do for us what we are in a position to do for ourselves. He gives us the ability to study and to think and a subject is only thoroughly mastered when we can bring from its preparation the fruit of our study, thought, meditation and prayer.

Attention should be given to the surroundings if we expect to get all that can possibly be gotten from the meeting. The room should not be too hot or too cold; it should be light, airy and well ventilated. An atmosphere that either gives everyone the shivers or makes everyone slepy is not condusive to a successful meeting of any kind. Everyone present should be in an attitude of reversence. God doesn't speak weighty things to those in the room who whisper, are restless, go in and out and otherwise disturb the harmony of the occasion. If those present do not have sense enough to deport themselves in keeping with the meeting, the leader should insist upon them doing so. A service to God is an important thing for the souls of those who want to benefit by it and no leader ought to hesitate about insisting upon an orderly and respectful attention on the part of those present.

The singing helps much. See that the music is ready, that there is a leader present, that same one is at the instrument and that hymns appropriate to the subject are selected. It makes the meeting absurd when some one suggests a funeral hymn or something equally inappropriate. Let the leader do all the selecting, if possible. Giving out a hymn is not taking an active part in the meeting and frequently people make themselves a nuisance by doing it without regard for the fitness of the occasion. Insist upon everyone singing, but don't convert the meeting into a singing school.

The good meeting is the one in which every member, or better still, every one present, takes a part by prayer or testimony. This should not be to encourage long speeches and tiresome detailed experiences. Such things generally kill a meeting and are too much of an evidence that some persons like to "air themselves". The parts taken should be short and to the point. They should be designed to praise God and help others.

So far we have been describing some features of an ideal meeting. The question we naturally ask is, How is it to be gotten? Everybody must help. The leader cannot do it all himself. There are two things everyone taking part should have in mind: he should come to get something; then, he should come to give something.

THE S. S. LESSON

April 16.

Peter and Cornelius.

Acts 10:1-23.

Golden Text—Rom. 10:12.

There were many proselytes to the Jewish faith living in Palestine at that time, but Cornelius does not seem to have been a proselyte. He was one of the many of his time who could not be deceived by the sham religions of his age, but he was better than most of his type. Having abandoned his old religion he was seeking a better one and so he prayed.

It seems strange that this early convert to Christ should have been a Roman Centurian. Usually the professional soldiers were of a rought godless class. Concerning Cornelius it is said that "he feared God". He had in him that feeling that goes after Him and seeks until He is found. Many who do not have the privileges of hearing the Gospel still hunger for God, but unlike this noble old Roman they do not persist in seeking Him.

Cornelius proved his sincerity in two ways. He prayed and he gave alms. Remmebering that he still was an unconverted man, we wonder what there could be in his prayer that would commend him to God, but there is one prayer which the unconverted can always make, it is the plea for His mercy.

Cornelius gave liberally. This was a good sign, but not necessary a saving one. Plenty of men give liberally because they have it to give and they try in that way to buy off a troubled conscience. The giving of Cornelius was not of this kind. He had a good heart and it must express itself in doing good.

What made the alms-giving of Cornelius particularly effective was the fact that he prayed as he gave. Our gifts, sanctified by prayer and born of our prayers, have a far-reaching influence with God.

When a man earnestly seeks God, as Cornelius did, God will also seek him, therefore it is no wonder that he saw a vision. In the vision an angel came to him. The angels, God's ministers, are coming to all who pray and live for God and, though we do not always see them, we know their protecting and helping power is used all around. The angel then spoke to Him. God has a message for all who seek Him and do things for him. Usually this message is one which directs us to do something for Him. The angel also assured Corenlius that his alms and prayers were not unnoticed in heaven. God sees, though man frequently is blind to the good in others around him. He was to fetch one who could give him further light. When we are helpless in our search after God He provides a way by which we are to be guided to Him. Cornelius obeyed. As a soldier he knew that obedience was his chief duty, but soon he was to be a soldier in the service of a higher and better king who would sent him on errands to save men's souls, not take men's lives.

Peter also was at prayer—and he, too, saw a vision. If we were to pray more we would see more visions. God, in this vision, prepared Peter to take a new strange step. As a Jew he had kept all the laws concerning food, associations, etc. Now he was to break his old Jewish customs and eat forbidden meats. Peter resisted at first, but God showed him that since He created them all they were all holy. This was to lead him to see that men, like other creatures, are all created of God and all deserve His esteem and have a claim upon the brotherhood of His children.

That which followed ended in Peter going into the house of Cornelius and bringing him and his family to Christ. From hence forth the disciples of Jesus were to come from Gentiles as well as Jews.

MARRIAGES

Moser—Steiner. — On March 12, at the home of the bride, near Bluffton, O., by Rev. W. S. Gottshall, Willard Moser of near Pandora and Sarah Anna Steiner of near Bluffton, O.

Luginbuehl — Fankhauser. — On March 21, in Bluffton, O., by Rev. W. S. Gottshall, Harry Luginbuehl and Emma Fankhauser, both of near Bluffton, O.

DEATHS

Geiger.—On March 25, in Kenton, O., Amos B. Geiger was found dead in bed, having died of heart failure. Aged 51 years, 1 month and 12 days. Funeral services from his residence in Bluffton and in the First Mennonite church were very largely attended and were conducted by Revs. Paul Whitmer, of Goshen, Ind., and W. S. Gottshall. Interment was made in Zion cemetery. Bro. Geiger was treasurer of Bluffton College.

Riggenbach. — On March 27, near Columbus Grove, O., Frederick Riggenbach, aged 89 years, 11 months and 27 days. Funeral scrvices and interment being made at Evenezer church, Revs. W. S. Gottshall and Jacob Haas officiating.

Mock. — Calvin S., of Roaring Spring, born July 4, 1870, died in the Nason hospital, march 23. Funeral services held in the Mennonite church at Roaring Spring, Sat., March 25. Rev. H. G. Snyder and A. G. Crosswhite of the Brethren officiating. Interment made in Greenlawn cemetery.

Hunsberger. — Henry B., of the Eden church, Schwenksville, Pa., on March 9. Funeral from his residence on March 9. Rev. J. W. Schantz; assisted by Rev. Roth of Royersford. Buriad in Fernwood cemetery.

Tyson. — Magdalena, of the Eden church of Schwenksville, Pa., in her 79th year. Funcral services conducted March 29. Rev. J. W. Schantz officiating.

CONTRIBUTIONS

For the Treasury of the Pac. Dist. Conference.

Through P. R. Aeschliman, from the congregation at Ruff and Warden, $7.50. Gratefully acknowledged,

S. R. Aeschliman, Treas.

NEWS OF THE WEEK

MEXICANS THREATEN TO CUT LINE OF COMMUNICATION

Columbus, N. M., April 2.—Army men here were considerably disturbed today by numerous warnings from confidential sources that adherents of Villa were gathering in the Chihuahua desert, both north and south of Ascension and near the motor trail leading from Columbus to Casas Grandes, for the purpose of attempting to cut the line of communication of the American punitive expedition in Mexico.

An extra heavy guard of infantrymen, with specific instructions in the event of an attack, was placed on a truck train, which left here for the front today. Isolated camps of soldiers guarding the line were reached by the field telegraph and ordered to watch closely for signs of hostile forces. Lieutenant A. W. Gullier, Twentieth infantry of Lexington, Ky., adjutant of the base, left on the train for Colonia Dublan, where he will attempt to co-ordinate more closely the work of the expeditionary force and that of the base camp.

Little information concerning the pursuit filtered over the border today and nothing definite was received from official sources. There were persistent reports, however, that the forces of Colonel Dodd had captured the bandit leader, but because of the difficulty in communication, had been unable to report.

ENGINEER RESPONSIBLE FOR AMHERST WRECK

Cleveland, O., April 2. — Engineer Herman Hess has been dismissed by the New York Central railroad, it was learned today, as a result of the wreck Wednesday at Amherst. He is held responsible for the disaster by the railroad. Towerman Albert Ernst, one of the chief witnesses at the federal and state inquiry into the accident, will be retained as will Flagman Perry Beach, exonerated by General Superintendent A. S. Ingalls from the charge that he did not properly flag Hess' train. The investigation of the Amherst horror will be continued tomorrow. The entire signal system involved in the disaster will be tested thoroughly.

REPUBLICANS AND ROOSEVELT REPAIR DIFFERENCES

Oyster Bay, L. I., April 1. — The Roosevelt-Root-Lodge-Bacon luncheon has ripped the political situation wide open and has served to put the bitter anti-Roosevelt men on the defensive. Friends of Colonel Roosevelt are now urging him to stump the country for preparedness and he is considering the suggestion, but so far has not indicated whether he will accept or reject it. A campaign to arouse patriotism would be, to all intents and purposes, a campaign tending toward the nomination of Roosevent by the Republican convention, his friends assert, and not in behalf of any other candidate.

It is now clear that the colonel and Mr. Root, the most potent factor in Republican policies of the East, not excluding Barnes, Hilles, Penrose or any other, have become entirely reconciled. Mr. Root's main effort, it is said, will be from this day to aid and abet the colonel in his avowed purpose of stirring the people by an appeal to their patriotic instincts and in so doing he must aid those followers of the colonel who are seeking his nomination.

TAUSCHER ARRESTED ON CONSPIRACY CHARGE

New York, March 30. — Captain Hans Tauscher, said to be an officer in the German navy and reputed to be the head of the Tauscher Arms company of this city, as well as the American representative of the Krupp gun works, was arrested here today by federal authorities on a warrant charging conspiracy. Captain Tauscher is the husband of Johanna Gadski, the grand opera singer.

The warrant was sworn to "on information and belief" by William M. Offley, a special agent of the department of justice. The complainant in the case also names Alfred A. Fritzen, who is not yet under arrest. It is charged that Tauscher and Fritzen, on August 15, 1914, set on foot a military enterprise to be carried on from the United States against the Dominion of Canada for the purpose of destroying or damaging the Welland canal. The defendants named are said to have had four associates.

SECRET AGENTS READY TO TELL STORY OF GASOLINE

Washington, April 2. — Government agencies investigating the spectacular rise in the price of gasoline have virtually concluded prelimanary phases of their work and will report to congress this week. In the meantime the department of justice which has kept in close touch with the situation, will consider the evidence with a view to determine whether further prosecutions are warranted under the anti-trust law.

INTERNATIONAL CORRESPONDENCE SCHOL FAILS

Scranton, Pa., March 31. — Thomas J. Foster, president and founder of the International Correspondence schools of this city, today filed a petion in voluntary bankruptry in the United States court. In his petition Mr. Foster places his liabilities at $678,351 and his assets at $463,735, mainly made up of stock holdings in various companies affiliated with the International Text Book company. He declares that he has but $150 cash in hand and bank deposits of but $290.

GERMAN ATTACKS ON VERDUN TEMPORARILY CHECKED

London, April 2. — The Germans are still carrying on strong offensive operations northeast and northwest of Verdun. About four and one-half miles northeast of the fortress they penetrated the Cailette wood, just outside Fort Douaumont, after violent bombardment.

From part of this wood the French in an immediate counter attack drove back the invaders.

Another powerful attack was delivered against that portion of the Avocourt wood held by the French, but here the French barrier fire and machine guns held the Germans without again.

The French have now entirely evacuated the village of Vaux and have drawn their lines south of town, but in the immediate outskirts. Berlin says that northwest of Haucourt, between Malancourt and Le Mort Homme the German have entirely cleared the French from about 1,000 yards of trenches,where they had remained since the German victory on this sector March 30.

GERARD DENIES INTENTION TO QUIT

Berlin, April 1.—James W. Gerard, the American ambassador, has issued a statement through the Wolff bureau regarding the report telegraphed here from the United States that he intends to resign, return to America and become a candidate for governor of New York. The statement says:

"The ambassador regards it his duty not to leave the important post at Berlin during the war, especially as any possible successor would not easily work into the difficult and often complicated matter of British interest entrusted to him, such as those of civil and military prisoners."

STEADY POUNDING ON FRENCH FRONT

London, April 3.—Having straightened out their line by occupying all French positions north of the Forges brook, between Haucourt and Bethincourt, northwest of Verdun, the Germans now are engaged in shelling the region of of the Bourrus wood, five miles northwest of the fortress.

East of the Meuse around Vaux there has been considerable fighting between the Germans and French, in which the French were victorious in driving back the Teutons to the northern outskirts of the Caillette wood, and in reoccupying the western part of the village of Vaux, which they had previously evacuated.

The occupation by the Germans of Haucourt-Bethincourt front followed a vigorous attack in which, however, the Germans met no foe, the French having evacuated their positions without the Germans observing the movement. From their new positions south of the Forges brook and at Bethincourt, the French poured a direct and flanking fire into the attacking Germans, who suffered heavy casualties.

Along the remainder of the French front, artillery hombardments have predominated, although there have been aerial combats near Verdun in which the Germans lost four aeroplanes and aerial raids by the French on various German cantonments in Belgium.

Artillery duels between the Russians and Germans continue on the eastern front. An attack by the Germans against the bridgehead at Ikskull repulsed hy the Russians. The usual hombardment are in progress on the Austro-Italian line.

Constantinopel reports that the Turks strongly reinforced, have checked the Russian offensice in the Caucusus region and that the Ottoman forces have made advances in the Tchoruk valley. Petrograd, however, asserts, that the Russians have seized heavily fortified Turkish positions at an altitude of ten thousand feet on the upper Tchoruka, and farther south have captured a Turkish position and dispersed Turkish cavalry detachments.

In Arabia, according to Constaninopel, the British near Sheikh Osman, have been driven from fortified positions with heavy casualties and forced to retreat.

A British official statement says that the German air raid over Scotland Sunday night ten persons were killed and eleven injured. There were no casualties in the sections of England attacked by the raiders.

Berlin asserts that Edinburgh and Leith and points on the Firth of Forth and the Tyne were visited by the Zeppelins, and that violent explosions and numerous fires occurred both in Scotland and England. All the airships returned to their base.

SIX SHIPS SUNK BY GERMAN SUBMARINES

London, April 1. — The day's harvest of the submarines in the war zone was six ships, five of them flying neutral flags.

Lloyd's reports the sinking of the Norwegian steamship Memento, 1,076 tons gross. One man of the crew was drowned, the others being saved.

The Norwegian steamship Norne, 1,224 tons, and the British schooner, John Pritchard, 118 tons, have been sunk, the crews of hoth vessels heing rescued.

A Lloyd's dispatch from Plymouth tonight says:

"The steamer City of Stockholm has arrived with all the crew of the Norwegian bark, Bell, of 3,765 tons, from Portland, Ore., for the United Kingdom.

"The Swedish steamer Hollandia, of 1,156 tons, is believed to have been sunk. All the crew were saved.

"The Norwegian steamer Hans Gude, of 1,115 tons, is reported to have been sunk by a submarine. The crew was saved."

FIVE ZEPPELINS RAID ENGLAND—ONE DESTROYED

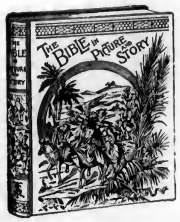
London, April 1. — Bombs dropped by the five Zeppelins that raided the east and northeast coasts of England last night killed twenty-eight persons and wounded forty-four, perhaps more, according to the official figures given out today.

One of the Zeppelins was brought down by gun fire, the third of her class to come to grief on the raids on England. It fell into the sea, and later sank. The crew were rescued and as prisoners were taken to Chatham. This Zeppelin, it was officially announced, was the L-15.

INDICATIONS FOR WAR APPEAR IN HOLLAND

London, April 1. — Private dispatches received in Copenhagen from Rotterdam, and wireless messages from German sources, say that considerable uneasiness prevails in Holland and that the Dutch military and naval authorities are taking various precautions. These reports also say that all leaves for naval and military officers have been canceled. Railway cars which were placed at the disposal of the military authorities on the outbreak of the war, and subsequently were released temporarily, have been requisitioned. There have been significant meetings of those in high command in the army and navy. One report says both houses of parliament have been summoned.

The dispatches do not disclose the cause of the feeling of insecurity, but it presumably is connected with the sinking of Dutch steamships and the consequent interference with trade between Holland and her colonies.



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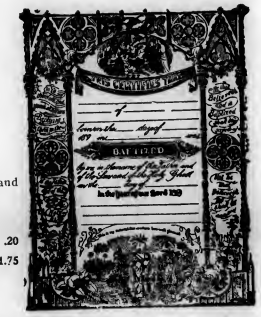

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VOL. XXXI. BERNE, INDIANA, APRIL 13, 1916. No. 15.

LONG THE WAY

Sometimes my path has been so dark
That I have lost my way,
And in my loneliness and fear
I could not even pray.
And then, dear Lord, I've raised my eyes
And seen above the star-lit skies.

Sometimes the way has looked so steep
I've stopped and held my breath,
And in an agony of grief
I've almost prayed for death.
And then, dear Lord, Thy tender grace
Hath led me to a safer place.

Sometimes the road has been so rough,
My feet so tired and sore,
That I have cried out in my pain,
"I cannot travel more."
And then, dear Lord, I've come to Thee
And rested there on bended knee.
—(Unknown.)

NOTES AND COMMENTS

Notice is given of the yearly meeting of the Eastern District conference, May 6-8, in the Roaring Spring Mennonite church. A large attendance is expected by both the officers of conference and the local church.

An important work, "Selected Quotations on Peace and War", especially prepared for the aid of pastors and Sunday school teachers by the Commission on Christion Education of the Federal Council of Churches of Christ in America has just appeared. It gives the most useful and striking selections from recent important works dealing with the vital question of establishing right international relations. The possession of this single volume will serve as an admirable substitute for an entire shelf of peace literature.

According to the Mennonitische Blätter there has recently appeared in Germany a "Mennonite Drama" under the title of "Kathrin". According to the editor's criticism this work like others, having to do with Mennonites and written by persons frequently ignorant of their lives and conditions and generally out of sympathy with things dear to the heart of Mennonites is full of inaccuracies and misrepresentations which only lead to misunderstandings and place the Mennonites in a false light.

At the close of the civil war Gen. Robert E. Lee found himself in great financial distress and a lottery company made him the offer to become one of its officers at a salary of $10,000 a year. All he was to do was act as a figure head. His reply was: "Gentlemen, my character is not for sale." The profit by anything that violates conscience is a selling of character and the making of a bargain which amounts to nothing less than the selling of one's soul to the devil.

No shipowner would ever dream of keeping his vessel locked up in harbor in case of storms. It would lie there a worthless thing. What does he do? He equips it well. Before leaving dock he sees that every timber, and bolt, and rivet, is in its place. He provides it with helm and compass, strong masts, sails and rigging; and, more than all, an experienced pilot. Forth it goes on its mission, to grapple with storm, and tempest and wild tornado! So it is with the Christian life. No spiritual vessel would ever reach heaven by lying inert —sleeping on its shadows in the earthly harbor. The heavenly Pilot sends it out in the midst of these moral hurricanes, saying, as he does so: "Fear not, it is I, be not afraid!"—John R. Macduff.

Nearly half a century ago, a Christian man sat by his fireside, while his only child, a little boy, was playing on the hearth. The father had just received the morning newspaper and commenced to read it, when the child, climbing upon the father's knee, said, "Bible first, papa; Bible first." The child's utterance came like a heavenly voice, and the father could not forget the lesson thus taught. The child's sentence became the man's life-motto. He went to duty with these words ever foremost, "Bible first, papa, Bible first." He resolved in business, in pleasure, in work, in worship, and rest, to let scriptural teaching take the lead. He studied the Bible at home, he taught it in the Sabbath school, he kept its precepts before him in all the transactions of life. In getting and in giving he followed the light of the holy volume. The result was that heaven smiled upon his undertaking. As he scattered in his charity, he gained. Wealth was bestowed upon him by God. He employed it in benefiting his race, and at a ripe old age he passed away to his reward, leaving five churches, erected by his munificence, to testify to his deep' interest in the cause of Christ.

The Mormon menace, which is real and exceedingly dangerous, has been permitted to strengthen its position and power without much notice by the government officials. One of the charges against them today is that Mormon missionaries are actively engaged in efforts toward inducing many of the widows, caused by the war, to become Mormons and move into Mormon colonies. This is done in such a way that the authorities in the countries where they are active are without direct evidence to prove that they teach or practice polygamy, but on the face of it one can see the cunning motives back of it all. For a long while it was known that the Mexican Mormons were not interfered with in practice of their characteristic doctrines, but the recent difficulties with Mexico have brought this matter to the attention of the world. An editorial writer in the "World's Work" presents the following history of the Mormons in Mexico:

"Our recent Mexican difficulties have disclosed one picturesque footnote to American history. Most Americans have now learned, for the first time, that there are large Mormon colonies in Mexico.

"There are Mormon colonies in Canada also, and the province of Alberta contains two "Stakes of Zion." But to the Mormons all over the world their Mexican colonies are things exceedingly precious. The sacreligious Mexicans, in assailing them, assail what are in many respects, the brightest jewels in the Mormon crown. There are Mormons in England, Denmark, Germany, even in New York City, but none fill the peculiar place set aside for the Mormons of Mexico.

"For these Mexican colonies are 'cities of refuge'. They are really shrines established for the uninterrupted practice of polygamy. They were founded in the early eighties primarily as protests against the treatment that the Mormons were receiving in the United States at that time. Then the United States, after temporizing with the Mormons and their peculiar institution for more than half a century, began to enforce vigorously American marriage laws in Utah. President Cleveland, after vainly attempting to persuade the Mormons to become, as he expressed it, 'like the rest of us', sent United States marshals and federal judges into Utah. As Utah was then a territory, congress possessed jurisdiction over the marriage relation, and the laws of congress strictly limited the Saints, like the rest of Americans, to one wife. Hunting polygamous Mormons, arresting them, and confining them in the Utah penitentiary became an exciting industry. The polygamists scattered to the four winds of heaven; Joseph F. Smith, the present head of the church, took refuge in the Hawaiian Islands, while others, less important, concealed themselves in caves, in abandoned houses, sometimes between the mattresses in beds. In a few years nearly all the leaders of Mormondom were wearing stripes in jail, the church property had been escheated to the United States on the ground that the institution was treasonable and law-defying, and the whole organization, now extremely rich, went bankrupt. This was the situation that produced the famous Woodruff manifesto of 1890, by which the Mormon church promised to abandon polygamy in the United States.

"However, many polygamous Saints had fled to Mexico. The land seemed inviting. President Diaz, who was approached on the subject, had no particular hostility to polygamy. He wanted good colonists and the Mormons understood sheep herding and grazing. Here, then, in northern

Chihuahua and Sonora, was the place where the Mormons could 'live their religion' and keep alive by practice the great doctrine by which the Mormon church rises or falls. The Mexican Mormon colonies have thus been perpetually lighted vestal fires of this 'new and everlasting covenant' of polygamy.

"In fact, ever since they acquired statehood, the Mormons have secretly practised polygamy in Utah. But in Mexico they have practised it openly. These places are as obviously polygamous as was Salt Lake City in the days of Brigham Young. The Mexican colonies have promoted polygamy in the United States, for here the Saints have frequently gone to marry the plural wives they have afterward taken back to Utah. This is the curious story of the origin of the colonies which Villa's forces attacked."

ELEVEN TONS OF BIBLES

One of the compensating features of the horrible war that is raging in Europe is that the Bible is being circulated far and wide among the soldiers. This book of all books is the one to bring comfort to those who are in danger, in distress because of absence from home, and afflicted in body or mind. No dime novels or chaffy or obscene literature are in demand in such a time of uncertainty and probable death. But the Bible has ministered cheer and encouragement and brought hope and inspiration to millions in the past when in distress, and will continue to do so until the end of the world. Our readers will rejoice to read the following:

Eleven tons of Testaments, gospels, portions and copies of the Psalms have just been dispatched from Great Britain by the British and Foreign Bible Society for the prisoners of war in Russia.

"There were fifty-four cases, containing over 260,000 volumes," the secretary of the society told a London Daily Chronicle representative, "and the cost of printing them alone was well over £1,000. The volumes are printed in Polish, German, Hungarian and Bohemian. We had no stocks of such works in this country, so we had to make zinc photographs of fifteen editions which we had and print them from those reproductions. The cases will travel free over the Swedish state railways."

Already similar Testaments and gospel portions, printed in English, Russian, French and Armenian, have been distributed among the prisoners of the Central Powers, to the number of well over 400,000, and fresh supplies are still being sent.

"In addition to this," added the secretary, "over 2,000,000 volumes have been distributed, the greater part free, among the wounded in all the hospitals at home and abroad, and among the troops at all points. They have gone to practically every center, to the western front, to Gallipoli, Malta, Egypt, Cyprus and the Persian Gulf."—Ex.

CORRESPONDENCE

Upland, Cal., March 31, 1916. In no wise desiring to intrude into the work of the regular correspondent from here, I am moved at this time to write a few things from the pastor's point of view. My coming here to labor in that capacity dates about ten months ago. These months have been filled with experiences of such variety as naturally come to one in a new field increased in this case by the kaleidoscopic changes in the make-up of our audiences from week to week by reason of the constant stream of tourist visitors coming this way during the year and the many temporary residents who come here for a few weeks or months.

The work of getting acquainted, in any case difficult enough, especially for an older person, was thus made more so, sometimes almost to the point of being annoying. However, the great patience and the uniform kindness of the members helped me to overcome this difficulty, until the time came when I could feel myself reasonably acquainted with the individuals and families with whom my work as pastor has primarily to do. Every passing week increases the feeling of being at home with each other, so essential for the planning and working together towards the ends to be sought in congregational life.

This congregation is especially favorably circumstanced by having in its membership a number of experienced workers whom the search for a climate suited to their physical needs has brought together from different fields, including two former ministers of eastern churches and three once active workers in our mission fields, not to count in this number the former pastor of the congregation, now the itinerant mission advocate of the conference, whose intermissions for rest between his arduous periods of field work are spent here. Bro. Horsch refrains indeed consistently from active service that would interfere with his needed rest, yet by his sympathetic presence and incidental participation gives effective encouragement to the workers.

The cheerful and harmonious co-operation of all in the varied activities of the congregation and its auxiliary organizations is cause for deepest gratitude. Nevertheless that many of the members could be more zealous than they are, especially along the more deeply spiritual lines, is true here as elsewhere, leaving room for growth and improvement. May the "good and acceptable will of God" in this respect more and more prevail.

Materially this year has been a testing time for this as well as other sections of the country, and our people have had to bear their good share of the trying effects of the unfavorable conditions. That the money stringency is not more perceptibly reflected in the missionary contributions of the congregation as compared with other years, also calls for thanksgiving to God for this grace. May a return of more prosperous conditions become manifest, not last and not least, in increased thankofferings to God.

In the matter of health the members and families of our communion have been signally blessed. One death only has occurred in these months. Just before my coming here my former fellow-student in the Wadsworth school and esteemed brother in the ministry, J. S. Hirschler, was called home, and it was a sore disappointment that the anticipated meeting with him once more, was denied me. But all such disappointments and sorrows of heart are dissolved in the blessed hope set before us to be realized in the "great day coming".

The death above mentioned was that of Katie Elma Detweiler, a niece of Bro. Hirschler, the daughter of his sister and her husband, John Detweiler. Katie's earthly life of almost thirty years was lived in total blindness from birth and in nervous weakness, which barred her from many of the activities and enjoyments of youth and young womanhood. However, she manifested no discontentment with her lot, but on the contrary was always cheerful and happy. Being blessed with a remarkable gift for singing, coupled with a good memory for words and music, she beguiled many an hour with singing the many church and Sunday school hymns, picked up in the meetings, which she always loved to attend. Though a constant object of solicitude and tender care for the members of the family while she lived, she is greatly missed, now that she has gone. She left behind an aching void, and yet all rejoice in the thought that in her transition she could leave behind the handicaps of physical limitations and find in the Savior's presence what here on earth she missed.

A. S. Shelly.

Second Church, Philadelphia. The winter has been one of particular activity in the Second church. With a scattered membership such as the churches that represent the smaller denominations in large cities must have, there remains always the problem of getting a good attendance. When the element of car-fare enters into church attendance, it costs many of those who would be in their proper places in church as much, and frequently more, in coming and going than they are in a position to contribute to the work. This is a positive hardship and more so when it is remembered that city churches find it necessary to have more week-night services than country churches do. In spite of this handicap our people have been more regular during this winter than usual.

Our Ladies' Aid society celebrated its seventeenth anniversary last week and in spite of the severe weather the number who attended voted it one of the most delightful evenings ever spent with the ladies. The address by Bro. Kratz was particularly interesting and helpful, full of practical suggestions and encouragements.

We have an interesting Home Class department under the direction of Sister Gottschalk, which not only proves that it is alive by an occasional substantial contribution to the Sunday school treasury, but also in other ways shows its activities. It, too, is preparing to celebrate its anniversary and we look foreward to the occasion in anticipation of a delightful evening with them, who, because of circumstances, are not permitted to be with us in the regular sessions of the school.

The Young Men's Bible class, under the leadership of Brother Fretz, has been especially active during the winter. Its sessions have been instructive and helpful and several of its members have found that the interest created there has led them to look for activities in other lines of church work. Once a month they have a literary meeting on a mid-week night at which times debates on interesting questions are the order. The subject of the last debate was: "Resolved that chickens are of greater benefit to the public than automobiles." It was surprising to discover how much city boys knew about keeping chickens.

A revival of interest in the prayer meetings has been one of the delightful developments of our season's work. At times the basement room was filled. Too often in churches where emphasis is given to the social end of the work, "a blue prayer meeting follows a pink tea." With us pink teas are not in order and we have determined to make the "blue prayer meeting" impossible. We are beginning to feel the better spiritual development of our people since the prayer meetings are better.

A VIEW OF PRESENT CONDITIONS IN EUROPE

By Rev. Charles S. Macfarland.

(This contribution to The Mennonite by Dr. Macfarland of the Federal Council should be particularly interesting to our readers because it represents the point of view of one who speaks for the great majority of Protestants in America and voices their sincere desire for the re-establishment of peace and a reconciliation between the Christians of the warring nations. Dr. Macfarland has recently returned from the Hague, Berlin, Paris and London, where he held conference with Christian leaders for the purpose of maintaining fraternal relations between the American churches and the churches of Europe, looking towards the coming time of reconciliation and reconstruction. He also interviewed political leaders and publicists while in these various centers.—Editor.)

Not the least of the sad accompaniments of the war is the estrangement and mutual bitterness between members of the evangelical churches, and the fact that this is the result of the demands of conscience in each case does not lessen its seriousness. In this connection, it is to be remembered that the churches in Great Britain, Germany and other nations are largely state churches, and that the Protestant churches of France are of Hugenot descent, many of whose leaders are Alsatians.

Any movement looking towards ultimate reconciliation and reconstruction need to be guided by those whose acquaintance with the political situation is intimate, and our desire for immediate reconciliation must be restrained in the light of these political conditions.

One must venture with modesty any attempt at diagnosis, and all observations and impressions are subject to the mutations of a confused situation, in which the merest accident may upset seeming probabilities. The present moment is not the time for any definite political or semi-political (or even non-political) overtures for peace. A mistaken movement at just this time might work incalculable harm and delay. The movements which are less likely to do harm at this moment are such as the League to Enforce Peace and the Organisation Centrale pour une Paix Durable, whose plan is now through several expert commissions to study the situation. Anything, however, that aims to "stop the war" is injurious.

The general attitude in Germany has undergone a marked change, parallel, in the main, with the change of the Christian leaders, from the manifest spirit of bitterness at the beginning of the war to their present attitude of Christian reconciliation, which they declare to be without reference to the political differences which they still maintain. They are frankly ready for peace, not yet on terms, especially as to the matter of indemnities, which would be acceptable to their foes, and especially to France, and yet, I believe, with far greater concessions than the world supposes, especially as regards annexation. I believe they might easily be ready for an adjustment on the assumption of the status ante bellum, in other words, on even terms. The Allies, however, especially France, are not ready for this, at least as yet.

Official Germany, especially its moderates, are desirous of setting themselves right in regard to matters which have been generally condemned by neutrals. They have only recently understood American sentiment, and we may look for further changes when they fully comprehend it and its grounds. Von Jagow and Zimmerman are, I believe, most earnestly desirous of maintaining unbroken friendly relations with America, and are desirous of bringing the war to an honorable and just close. They see the economic and financial difficulties ahead, although at the same time they are confident of their resourcefulness, at least long enough to weary out their adversaries, and they are not letting their peace hopes delude them into inactivity or unpreparedness.

So far as the Christian leaders are concerned, they support their state, probably favoring the moderate element of the government. They have honestly believed, and still believe, that the war was forced upon them and that they are defending their life. The present German attitude as to peace, as to the regard of neutrals, and as to the assumed modification of their demands, is of course, accorded different interpretations, alleged variously as follows:

a) It is asserted to be because they see that their cause is ultimately lost and that, with their present temporary gains, they are in the best possible position to gain in the settlement.

b) The fear of increasing dissatisfaction among the people.

c) They are trying to lead the rest of the world to throw the blame for further bloodshed on the Allies.

d) The moderate element of the state is gaining in the directing of the war over the hot-heads and extreme militarists. This element takes the larger moral view that no good can come from continued conflict, and that equality and justice may even now be secured better by negotiations than by further warfare.

Of course, the question of mixed motives is always perplexing in ethics. Probably all human deeds of outward goodness are from more or less varying motives. I incline to the feeling that the present German mood is to be thus explained, and at least, so far as such Christian leaders as I met are concerned, the higher motives should be assumed by us. I rather think that the moderates are gaining in influence, that some of the severer elements in the state are inclining to moderation, that the possibility that there have been misunderstandings is an increasing consciousness, and that such considerations as these, together with political and economic conditions, are the causes of the present state of mind. The Christian leaders are the subjects of the higher motives and influences. How far will they influence the state and convince the people? That is a vital question.

France is invaded territory; the high spirit of her people is thoroughly aroused. It has for the time reached, at least, dangerously near the sentiment of revenge, which she believes to be righteous justice and its necessary retribution. Her immediate mood would impose preliminary conditions which preclude even the idea of conference. The suggestion of anything of the kind is offensive, and she resents it.

This, however, would be entitled to some discount were the issues clearly joined, and especially were she persuaded to place confidence in the ethics of her foe. This want of confidence, of course, is declared to be largely due to the military excesses in Belgium and northern France. Therefore I do not think it implies equal distrust of the German Christians or the German people. At the same time it is alleged that the German people have appeared to excuse or palliate wrongs and the French have not forgotten the severe utterances of German Christians at the beginning of the war. The effect of all this is now very strong in France, but the clearing away of the mists of misunderstanding will bring mutual patience, sympathy, forgiveness and reconciliation. French Christians feel that an admission of German guilt and injustice must be made before they can consider any thought of reconciliation with German Christians. At this moment, therefore, she protests that she must dispose of a foe likely at any time, if left, as at present, to crush her.

England occupies a somewhat mediating position and comes nearer seeing the whole field. She would ask guarantees of a very strong and guarded kind from Germany, and would be less exacting than France.

Meanwhile the internal situations are subject to fluctuation. German leaders believe that England means practically to own Belgium, and to take Calais as her recompense for service to France, and it is even rumored that some such feeling lurks in France herself. I heard nothing of this kind, however, in France. Some of the Belgian refugees in England are alleged to have worn their welcome out. This, if true, has naturally qualified active sympathy with the Belgian people as a whole. Socialists in all lands are more or less mercurial. The common people are increasingly questioning.

Most important of all is the attitude of Great Britain, with whose past national policy armaments seem to be an essential and inextricable complement, and whose naval system bears at least partial resemblance to German militarism. I found men of official standing in Great Britain, as well as thoughtful citizens, who, while profoundly believing that a principle of world-wide significance is yet to be decided, responded with more or less ready affirmation to my insinuated question as to whether or not, viewing the situation over a sufficient space and time, in its economic, and especially its diplomatic aspects, the blame and responsibility might not ultimately be distributed more widely among the nations involved, and especially among their diplomatic leaders, than is now assumed. I judge that these are few in number.

There is, however, a growing feeling that, in addition to the White, Blue and Yellow Books of the diplomacy of the summer of 1914, one should know more fully the record of the evasive and sus-

(Continued on page 4.)

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Rev. S. M. Grubb - Editor
3004 N. 11th St. Philadelphia, Pa.

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EDITORIAL

Old "Apple-seed" John was a queer character in the pioneer days out in Ohio somewhere. He made a lasting reputation by carrying with him and planting apple seeds along the way as he passed. Later, when the apple trees gave fruit, men learned to thank the memory of Apple-seed John and eventually they even reared a monument to him. This simple incident from the early days of our country only goes to prove that fame does not always rest upon achievements of gigantic proportions. The thing to do is not so much the great thing as the useful thing. Great battles have been fought and won in this war and it is possible that many more will occur before it is all over and the world begins to take stock of its heroes. But what do such heroes amount to? They have wasted lives and broken down the fruits of centuries of toil. The man who invented the first shoe-peg, or the man who first taught his children the secret of making the soil fertile and thus enabled them to reap a double harvest, is a greater person in everything that is essential to true greatness than the hero of a hundred bloody battles. The military hero may bedeck his breast with crosses, the reward he received for murdering fellow men, but it only goes to mark in bolder colors the curse of Cain and the curses of his fellows will be upon his head so long as memory lasts. The obscure toiler who, by dilligence or skill, is able to add to the world's store of useful knowledge may not even be known by name, but the blessings he confers upon humanity will make men happy and ever make them wish blessings upon his head, nameless though he remain.

It is a singular thing that the men who compose our life-saving crews along our coast, though engaged in the most spectacular kind of heroic work one may imagine and nobly saving lives at the risk of their own seldom, if ever, get even a passing notice in the press while it is only necessary to turn loose a band of men trained in the killing art upon a pack of outlaw ruffians to get the press from one end of the country to the other to devote column after column to them and their heroic deeds.

It seems to us that this one-sided appreciation of the efforts of men is the result as much of false educational methods as it is of general stupidity. Why not teach the young to appreciate the heroism of peace that sacrifices and faces dangers every day and in common-place events? Why not place a premium upon the valor that builds up instead of destroys? Were it not for this one-sided appreciation of military heroism artificially bred into the masses by a show of uniforms and the noise of drums together with the glorification of senseless murder committed in the name of patriotism, it would be as impossible for any government to compel its subjects to engage in war as would be to take possession of the moon or haul the sea away in carts.

Palm Sunday is generally observed in all churches as a special celebration in honor of the kingship of Jesus. The observance is one of joy with a note of sadness. It is the joy of the warrior before his great battle bringing with it the consciousness that while the battle will be one of great tribulation, it will, nevertheless, be his great victory. We think of Jesus "the Lord going up into the temple of the Lord" amid the shouts and gladness of His fellow travellers who in their enthusiasm seize upon the prophetic hope of a glorious Messiah and give that honor to Jesus. It belonged to Him indeed, but not in the way they supposed it should be given to Him. Soon He was to declare, "My kingdom is not of this world," and all their earthly hopes were to be so dampened that in the mob that cried for His crucifixion not one would raise his voice in His favor.

But Jesus is really the great King. His rule is over the hearts of those who enthrone Him in their lives. His scepter is not symbolical of the force by which earthly kings compel obedience, but rather symbolizes the power of love by which His subjects obey Him because they feel they ought to do so and not because they think they must. The rule of a king, when that king is perfect in everything, when he is all love and can only be just and true, is the only form of perfect government the human mind can comprehend. But, alas! such a rule is impossible in the ordinary sense. No man, not even a king, is perfect, let alone being the personification of perfection. We only come under a perfect rule when we come under the rule of the only perfect man, namely Jesus. Thank God, such a rule with such a king is possible to all men if they only will accept Jesus as their king.

In one of the large cities where several large plants are busily engaged in making blood-money by manufacturing war munitions, there is a decided scarcity of labor. Not only have public improvements to be crippled because labor cannot be found willing to accept the wages which must be paid out under the contracts as they were given out, but many other enterprises are suffering severely because of the competition in the labor market which they cannot meet while the munition manufactories are paying nearly fifty per cent above the normal rate for unskilled labor and a much higher per cent. for skilled labor. Naturally all kinds of people are flocking to these places. In and about the biggest plants good sized towns, composed of temporary shacks, have sprung up and in these settlements a lawlessness is developing which promises to tax the police authorities to the full extent of their ability. Just now there is plenty of work at good wages and, as is always the case, it is "come easy and go easy". Sometime the war will end and it will leave a great company of moneyless make-shifts stranded on the community. These will naturally take to living on their wits for a time and nothing short of a reign of lawlessness is in prospect. To be sure, the bosses will have "made their pile", but with a plant on their hands they will be anxious to keep it going and so they are already using all in their power to induce the government to change its old-time conservatism and become a military power, using up the stuff that the plants, built to supply all Europe, can turn out.

In the competition for labor a certain plant of which we know has made the effort to use the labor of high school boys during the afternoons they are at leisure. Notices, offering work for the unoccupied afternoon, have been posted in some of the school buildings. We think the school authorities should put an immediate stop to this. In the first place the spare time of school boys should not be occupied in work which would unfit them for the preparation of next day's lessons, and in the next place the business is one which degrades manhood. It is bad enough to allow the riff-raff of society to engage in making blood-money but when those, who are to be our future citizens and leaders among our citizens get a part in this murderous business there is little prospect of their developing characters that are consistant with our American ideals.

A VIEW OF PRESENT CONDITIONS IN EUROPE

(Continued from page 3.)

picious, and, perhaps, sometimes arrogant, devious and short-sighted diplomacy of the preceding decade; likewise the whole story of the more or less suspicious military preparedness (using the term in the broader and more general sense, or using the terms military "expectancy" or "anticipation") of all the nations, and, in deed, the full story of 1914. While this would not excuse any aggressions of 1914, it might at least more fully explain some points of view and departure not yet fully comprehensible. And it might involve this wider distribution of ultimate responsibility.

How far have Germany's natural complaints been ignored and left to rankle? How far has vacillation or evasion been misconstrued as perfidy and hostility? Other immediately incidental questions arise: How far shall we consider the situation of the Jews in Russia as not altogether unlike the Armenians in Turkey? How far may Poland and East Prussia be thought of in terms of Belgium? The answer to some of these questions might explain, even if it did not excuse or palliate. It would at least explain points of view not yet generally apparent.

The Allies have plans, and the Central Powers have equally definite plans, to be brought to pass in the next few months (perhaps longer), upon which much more depends than on any previous ones, owing to larger preparedness and greater complications. My impression is that both are not unlikely to meet measurable, but neither complete, success. That is to say, no decisive or overwhelming advantage will be gained. In any event, whatever the outcome, they are likely to bring us nearer to settlement by negotiation. I have reason to believe that in the minds of both sides this is more or less expected, especially in Germany and England and in the minds of some high in authority in France. In fact, neither side feels confident on this question. Both sides seem to admit, at least to themselves, that their original expectations have failed, and their doubt as to ultimate annihilation of the enemy, or anything approaching it, is not decreasing.

Men who foresee the ultimate defeat of Germany, if the war lasts long enough, admit the possibility that she can stand out so long that the others may weary out, and their minds also take account of the many possible complications or accidents which may upset their main contention. The further question becomes more and more in evidence, "Will it not cost more than the end is worth? Can justice still be secured some other way?" I feel sure that men are feeling this far more than they express it.

The period of onset is over; the nations are now in the grip of war. Shall they go on and enter the third stage, the drag of war, which might perhaps be almost interminable, and which might more or less deplete the nations to the verge of economic and moral bankruptcy?

The feeling is gaining on the whole that negotiation will play a larger part than originally expected, and perhaps larger than will military force, in the settlement. Not only the peoples, but the Christian leaders, and even the governments of all the nations in some degree, have been and are (in varying measure, perhaps) the victims of misunderstanding through partial or false reports and especially an unscrupulous press. Condemnation of the press, for making things worse instead of better, is quite general. I found this to be the case regarding complications in mission fields involved and in prison camp matters. I know that grievous falsehoods have been spread in these instances on both sides.

There is one question which, if assured of settlement or of adequate conference, might relegate all others to the immediate realm of negotiation. It is this: Would all the nations agree and furnish guarantees that such a gradual limitation of armaments should be conceded and such a European federation of states established as would assure the peace of Europe? This, of course, would also involve changes in form of goverment, not only in Germany, but also in Russia and other countries. It might affect the present system of party government in Great Britain. Indeed, it is admitted that the conflict of democracy and autocracy is not altogether one whose line of division is identical with that which marks off the present combinations of states. The question of the military system in Germany is not unlikely to be affected for the better by the association of Austria, which is not a military people.

This might involve two difficulties: First, the giving up by Germany of a fond military system, which she has believed essential to moral and, indeed, spiritual discipline; and second, would she trust herself to such a federation, in view of the fact that she has, as she believes, suffered at the hands of the diplomacy of partial federations?

Could we take the minds of European statesmen away from questions of territorial division and indemnity and discussions as to who started the war, and bring them to bear on these two questions, we should see light. I found a good deal of support in high quarters for some such plan as "The League to Enforce Peace".

This much may, I think, be affirmed: There is a disposition towards two truths—that economic justice or economic growth cannot be gained by military means and force, and that militarism cannot be put out of existence by military methods. These feelings are increasingly varying in all quarters, and this spirit will bear close watch in the next few months.

There may soon be opportunity for some kind of moral intervention. While it may need to be unofficial, or semi-official, I believe that the nations of Europe are really looking, or will look, to the United States. I am aware of the vehement utterances in all these nations to the contrary. But we must not take too seriously the outward attitude, more or less obtaining in all these nations, of dissatisfaction. The thoughtful and responsible men of Germany, France and England will ignore these relatively trivial incidents of an impossible situation when we find our place of leadership. Even though the nations decide to meet face to face, without the immediate participation of outside nations, as is perhaps likely, they will still require our moral assistance and sympathy.

As to the peoples as a whole: In Germany the prevailing sense is that of deep seriousness, soberness, and a restraint approaching austerity. In France one sees the same feeling on the one hand, while at the same time Paris (France, of course, is not to be judged by Paris, whose evils are cosmopolitan and too largely American) has restored something of her gaiety, and even among those whose spirit is that of resolution there seems to be, at the present moment, a lack of anything like austertiy. While thoughtful men in England are grave and determined, the war has not seemed as yet to affect the people as a whole with the sense of its calamity.

I suppose these moods vary according to temperament, to the exigencies of the moment, the question of personal and family sacrifice, the nearness or remoteness of actual events, and the status of victory or defeat, and I presume our own nation would be affected in these same various ways. On the whole, I found among people of the upper and middle classes less sense of calamity than I had looked for. With the working and common people, and especially with such groups as the Socialists, one finds the most real sense of soberness although there are exceptions to this.

The one thing which has been our strongest asset of influence has been the relief work of America and the American churches. But it has not been adequate or proportional. I learned in conference with Edgar Richard, honorary secretary of the Belgian Relief commission, that, while personalities like Mr. Hoover had rendered the greatest service, our contributions of money had been disproportionate as contrasted with Canada and Great Britain, although, of course, this is offset by our gifts of food and supplies.

Indeed, our most serious weakness is due to the reproach in which we are held because of the allegation, more or less made among all the nations, that we are utilizing the war for our economic and commecrial gain. Our best counteracting influence is and will be our work of relief. Again and again, men who criticized our government and our commercial interests, declared that our common people and high-minded men of wealth had largely rectified mistakes in other quarters.

There are moments in the life of nations, as with individuals, when the soul of the nation in the inviolable solitude of its own personality stands face to face with the divine reality, and no other nation may intrude beyond the veil into the holy of holies. And yet human help, delicately and reservedly and humbly offered, may assist human beings to answer the questions of their own souls.

We may ourselves believe and ask our Christian brethren of the nations to believe the best they can of one another. We may, by admitting our own share of blame for an un-Christian civilization, suggest, without offense, the wider distribution of that blame. We may, without intruding upon men's consciences, in the spirit of the publican, find ways of suggesting that peace and justice will both be approached by the churches, and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere.

THE S. S. LESSON

April 23.

The Gospel for the Gentiles.

Acts 10:24—48.

Golden Text—Acts 4:34, 35.

We had been learning about the prayer of Peter; now we learn something about the prayer of Cornelius. The two men saw a vision. Prayer and visions go together. Prayer prepares one to get a vision, a vision is sent to prepare one to do certain definite things, namely, make come true the things of the vision. The acquaintance between these two men was the fruit of prayer. If we were to follow this direction and pray God would be sure to set us among praying people. It is remarkable how easily praying people find one another. In a community where there are but few given to prayer it does not go long before they find each other and are soon working hand in hand together for someone's salvation.

Peter's vision brought him the information that nothing of God's creatures was common or unclean. It did not take long for it to dawn upon him, neither were there differences among men so great that God could not honor them with His fellowship. Cornelius was commanded to send for Peter. It did not take him long to obey that command. Too many of us know exactly what God has in store for us, but we do not take the trouble to go after it, hence we lose the blessing. Promptness in God's service is as important, or, we should say, more important than in anything else. The shiftless waiting for blessings to come without doing anything to get them, brings nothing. There is no more use for a sluggard in the work of the kingdom than in any other kind of work.

When Peter received the invitation to come he, too, went immediately. "The King's business requires haste." He did not stop to settle up present arrangements, neither did he waste time in useless preparations, although he had a considerable distance to

go. Peter was always in the Lord's hands, ready for what there was to be done. This is a Christian's business at all times. (1) We are to be ready to go on any errand of mercy or salvation that God calls us to. (2) We are to be ready to enter new lines of activity and ready to cut off all passed associates if God so wills it. (3) We are to be ready to suffer, if needs be. (4) We are to be ready to die whenever the hour comes, (5) We are to be prepared for Christ's coming, no matter when that may be.

Cornelius improved his time while waiting. He thought of his friends and kinsmen. If there was any good thing to be gotten from the vision he wanted them to share it. This adds another item to what we know of him: besides being liberal in his alms and praying, he was also thoughtful of those closest to him. Some men can be liberal and benevolent to those not connected to them by ties of blood, but they show the insincerity of their character by being mean, close and exacting with their relatives. In this case there was a working out of the old proverb, "Charity begins at home."

The act of worship which Cornelius was prevented from doing to Peter was the outcome of one with a heathen bringing-up. Cornelius needed instruction and Peter was sent to begin by showing him that God alone must receive such honor. The respect that men of the world show to money, power, fashion, etc., shows how far they are from knowing the true God and how much they need to be pointed to God whom they should love and honor above all things.

Peter explains his coming. Knowing the strictness of the Jews in regard to association with Gentiles, Cornelius must have felt that Peter was doing an unusual thing. And so he was, but Peter explained the reason why. He was there because God commanded it and in that he obeys a higher law than that which the Jews kept.

The two men compared their visions and great blessing came to both. It was a sort of an experience meeting. The experiences of God's people are not individual property. That which has proven itself helpful to one may be exceedingly helpful to another.

The experience of Peter taught him to see that the Gentile could come into Christ's fold and that of Cornelius that the Jew could bring him just the thing he needed to get right with God.

Peter declared to Cornelius and his friends the old story—the plan of salvation—the only thing that saves men—Jesus crucified, dead and resurrected, the Redeemer of the race who is coming again. (1) they believed; (2) the Holy Spirit came upon them; (3) wonderful works were done and God was magnified; and (4) they were baptized, hence (5) became brethren in the church.

THE C. E. TOPIC

April 23.

The Lesson of Our Immortality.
Rom. 6:1-23.

The resurrection account is that of men who saw and told what they saw. There is no reason to doubt their story because it is as well authenticated as any fact that comes down to us from past times. Four men of known piety and truth tell the story in their own way and all four agree, yet, in detail, they show that what they do tell is not a story on which they had agreed beforehand, but an account told separately by separate witnesses. We know their character and that affects the character of their story. We know that they suffered hardships and even death when a denial would have saved them. This proves that they sincerely believed what they told.

The account of the resurrection has been accepted and believed by the learned and wise Christian students for more than nineteen hundred years. Not only have they accepted it, but they have insisted that it is of vital importance that everyone accept it. agreeing with Paul that if Christ be not risen from the dead "then is our faith vain". Christianity rises and falls with the resurrection.

Christians differ among themselves in very many particulars but not in the matter of the resurrection. No matter how the creeds of the various denominations read, or to what liturgies or ceremonies they hold, they all believe that "Christ is risen". The Lord's Day, kept every week, is particularly sacred because it was on that day that Christ arose. When men discard the resurrection they will have no use for Sunday. Sunday, then, is a weekly reminder of the risen Christ and its observance as a special religious day is an assent to this claim.

When Jesus came to earth He brought divinity from heaven. When he ascended He took humanity to heaven from the earth. The truth of the resurrection is one of several that establish Christ's divinity. We know that He was divine because (1) of His incarnation; (2) of the testimony from heaven at his baptism and transfiguration; (3) of the many wonderful works He performed; (4) of His sinless life; (5) of His dying because He loved even His enemies; (6) of His resurrection; (7) of His going to glory, and (8) of His living presence among His people. The resurrection and divine Christ in His living church is a proof that that is a divinely established institution.

The life, death and resurrection of our Lord is in accord with the prophecies of the Old Testament from many of which Jesus quoted. This increases our confidence in the Old Testament. If the prophecies, concerning Christ, have been literally fulfilled then its predictions concerning coming events will also be fulfilled.

Because we believe in the resurrection we may come boldly to Jesus for help in all of our troubles. Because He is alive, we have not a dead hero and martyr, but a living God, ready to give us the help we need. The life of Christ with the resurrection left out might inspire in us a desire for better things, but it could not bring us the spiritual assistance and the supernatural assistance we need to meet the problems of life and death confronting us. "He was raised for our justification." As He died for our sins, so He lives to save us. The past is blotted out, all demands are settled and the blood of Jesus Christ cleanseth from all sin.

In the resurrection of Jesus we have an assurance that robs death of its terror. If Jesus, a man, rose to life after death, then we, who are human as He was, shall also rise to life. With this knowledge ever before the Christian death has no more terror and becomes only a passage through which we pass from the miserable things of life to a life where earthly miseries can no more enter to trouble us. Since we know a risen Lord, when sickness, trouble and death come to us, we are consoled with the thought that He does not forget His people and provides better things for them than those which they have to endure here.

To know that we have a risen living Christ means to be moved to greater activities in His service. As He ascended to live with the Father, so He shall also come again, and we must prepare and be ready for His coming. We are to pray for His coming and to watch for His appearing. This is one of the most glorious anticipations the Christian has to enjoy.

As the risen Christ was seen and known by His loved ones and freely moved among them and conversed with Him, so we get an idea of the blessed reunion after death with those whom we "have loved and lost the while". We shall know them and be with them.

DEATHS

Lehman. — Leona Esther, daughter of Enos W. and Sarah Lehman, was born July 29, 1904, and and died Feb. 27, 1916, at the age of 11 years, 6 months and 28 days. She endured her suffering patiently till the Lord took her out of the night of sickness unto Himself in the early Sunday morning hour. There remain to mourn her early departure her deeply bereaved parents, one sister, two brothers and a grandmother. The funeral services were held in the morning of Wednesday, March 1, at the Berne Mennonite church, Bro. P. R. Schroeder officiating. Text, Psa. 16:6.

Kneuss. — Barbara Kneuss, daughter of John and Barbara von Gunten, was born on July 13, 1873, near Berne, Ind. She was converted in her early youth and baptized in the Mennonite church, May 26, 1889. She was a member here until her end. She was united in marriage with Abraham Kneuss on Nov. 21, 1897. They lived alternately on a farm, southeast of Berne, then in Missouri, and then again southwest of Berne. She was the mother of three sons and six daughters. Two sons preceded her to the home above. So there remain to mourn her departure 1 son, 6 daughters, her husband, 5 brothers, 3 sisters and many other friends and relatives. She reached the age of 42 years, 7 months and 24 days. The funeral was held Saturday morning, March 11, at the Berne (Ind.) Mennonite church. Words of comfort were spoken by Bro. P. R. Schroeder.

Lehman.—Marcella Elizabeth Lehman, daughter of Oswin and Emma Lehman, nee Schmidt, was born Jan. 15, 1911, in Berne, Ind., and died after an illness of about three weeks' duration on Feb. 18, 1916, at the age of 5 years, 1 month and 3 days. She leaves to mourn her departure her parents, 2 brothers, 2 sisters, one of which is a twin sister, a grandfather, two grandmothers and many other close relatives. The funeral services were held at the Berne Mennonite church on Sunday, Feb. 20. Bros. P. R. Schroeder and C. A. van der Smissen officiated.

Welty. — W. E. Welty was born June 29, 1856, in Wayne Co., Ohio, and died at his late home near Fortuna, Mo., March 30, 1916, at the age of 59 years, 9 months and 1 day. He came to Missouri with his parents in 1868 and was a resident of this state for 48 years. He was married to Anna Hofstetter October 17, 1882, with whom he lived a happy married life for 33 years, 5 months, 13 days. To this union 7 children were born; one preceded the father to the land of the blessed. He leaves to mourn their loss one sister, wife, 6 children and 1 grandchild. He was sick for over two months, but endured his suffering with great patience. He was a kind and indulgent father, a loving husband, a public-spirited citizen and a devoted and influential member of the Bethel church as long as he lived here. Funeral services were held in the Bethel church on April 1, Rev. D. D. King officiating.

NEWS OF THE WEEK

WOUNDED VILLA IS FLEEING SLOWLY

General Pershing's Headquarters in Mexico, April 7. (By Field Telegraph to Colonia Dublan, Mexico, thence by aeroplane and motor truck to Columbus, N. M., April 8.) — Francisco Villa, with a force swelled by 500 men whether voluntarily or by conscription is not known—is beating almost due south, with detachments of American cavalry pursuing.

I learn that Dr. Estelle, an American medical man of Guerrero, treated Villa for a serious hip wound there, thus clearing up contradictory reports of his condition. It is understood here that Villa, still lying upon a stretcher and surrounded by 100 picked men, is moving comparatively slowly, being borne by soldiers and peons. Some miles behind this force are 400 more Villistas, in addition to those scattered in the hills after the fight of Bachiniva. The bandit chief is fast losing sympathizers.

Aviators now at this base today made another long flight. After winging into a canyon the furthest south that they had gone, and in the most perilous flight of the campaign, they officially reported that our advance cavalry, moving swiftly, had again picked up Villa's trail, he being transported on the stretcher with his bodyguard.

SALAZAR'S OLD TROOPS TO FIGHT "INVADERS"

El Paso, Texas, April 10. — Interest in the pursuit of Villa and the diplomatic situation at Washington was largely diverted today, as far as the border was concerned, to the reported raising of a new revolutionary standard by General Ynez Salazar.

General Salazar, who has been living here, was one of the best known of the Huerta generals. He is believed to have crossed the border near Ojinaga after issuing a statement denouncing Carranza for bringing about "the invasion" of Mexico by Americans and declaring his intention to defend the "sacred soil of his native land".

Salazar is reputed one of the ablest of the Mexican generals. It was reported here today by men who have been closely associated with him that he intends to declare for Felix Diaz.

CARRANZA WANTS AMERICAN TROOPS WITHDRAWN

El Paso, Tex., April 10. — General Gabriel Gavira, Carranza commander at Juarez, tonight announced that the forces of the defacto government were in a position to take immediate control of the Villa situation if the American troops withdraw.

General Gavira's statement was made in connection with the announcement of Major General Hugh L. Scott, chief of staff of the American army, that the purpose of the expeditionary force would be considered accomplished when Villa bands were dispersed or "as soon as the troops of the de facto government are able to relieve them of the work."

"We have more men than enough now," said General Gavira. "If we were able to overcome Villa when he had 70,000 men, over a hundred cannon and plenty of supplies, we ought to be able to dispose of him now when his numbers have dwindled down to a few hundred. But it is a big territory to operate in and a single man has more chance to escape and hide than a large force would. However, on account of Villa's wounded condition, we think he will be taken soon. If not, it is hardly likely that, without proper surgical care, he will survive for long."

ARMY BILL PASSES SENATE WITH VOLUNTEER CLAUSE

Washington, April 6. — The senate retained the federal volunteer provision in the army bill late today by a vote of 36 to 34, rejecting Senator Lee's amendment to strike the section from the bill. The vote ended a four-day debate on the section.

Advocates of the national guard as the first line of defense behind the regular army supported the amendment vigorously and the struggle was one of the hardest fought in the senate at this session of congress. The narrow margin by which the federal volunteer provision was retained makes it doubtful that it will be in the measure finally framed by the conference committee between the two houses.

Without Republican support the volunteer section would have been voted out by the Democratic senators despite the fact that it was unanimously recommended by the military committee. Twenty-four Democrats and ten Republicans, including nearly all the progressive Republicans, voted to strike it out. Nineteen Democrats and seventeen Republicans voted to retain it. Kern and Taggart voted with the minority.

A SWEET MESS

New York, April 8. — Miss Margaret O'Leary was walking past a Third Ave, bakery last night just as a truckman was unloading a hogshead of molasses. The barrel burst and the young woman was engulfed almost to her shoe tops. When she tried to pass on her feet stuck to the sidewalk. A youth who went to her assistance lifted her bodily out of the molasses, but he stumbled and both fell into the sticky stream. At this juncture the police were called on for aid. A patrolman was sent to the rescue and bridged the molasses with a plank. The board dammed the stream, and perched on it the officer dragged to safety the young woman and her would-be rescuer.

FOOT AND MOUTH DISEASE QUARANTINE LIFTED

The foot and mouth disease has been stamped out in the entire country and for the first time since Oct. 31, 1914, there are no quarantines or restrictions, either state or federal, to hinder the shipment of stock. The federal order was issued to take effect March 31. Immediately following this order, state orders were issued in Indiana, Iowa and Illinois. The order issued by Dr. A. F. Nelson, Indiana State Veterinarian, was effective April 3.

A recent report from the U. S. Department of Agricultur, concerning the situation, states:

"The long fight against the foot and mouth disease is over. The Secretary of Agriculture has issued an order which on May 31 removes all foot and mouth quarantines and restrictions against the shipment and movement of live stock. The order signed specifically removes the quarantine from a small territory in Christian Co., Ill., the last area which was under suspicion. Along with the removal of this local quarantine, the various Federal orders restricting shipment of cattle are rescinded, so that dealers can now ship their cattle as before the first quarantine was imposed.

"Upon notification that the United States is free from the disease, all foreign governments which have placed embargoes on American cattle are expected to remove these embargoes, so that the cattle raisers will then be able to resume shipments to these foreign countries.

"The magnitude of the work of eradication and control carried on by farmers, shippers, and the State and Federal Governments is shown by the fact that before controlled, the disease had gained a temporary footing in 22 states and the District of Columbia. The disease appeared and was controlled in 269 different counties."

LOST RIVER FOUND

Orleans, Ind., April 8. — Drillers engaged in sinking wells for the new waterworks system struck a powerful stream of water at a depth of 30 feet. It is believed the men drilled into a branch of the historic Lost River or an underground cavern. The road of the flowing water can be plainly heard for some distance, and despite the fact that it is only a hundred feet from another well which is 113 feet deep and through solid rock for more than ninety feet, the water appears to be of the same quality and flavor as in the deep well.

WANTS DIVORCE FROM BROTHER-HUSBAND

Anderson, Ind., April 8. — Mrs. Ethel Snell, age twenty-two, of Anderson, has filed in the circuit court a petition for annulment of her marriage in 1912 to a man who said his name was Charles Snell. The plaintiff alleges that soon after the marriage she discovered that her husband was her brother, and that his real name is Carl Zim.

FIERCE STORM IS RAPIDLY BLOWING OVER

Berlin, April 8. — The German government is able to announce that no German submarine or warship was responsible for the explosion which damaged the British steamship Sussex.

When Germany, on April 5, handed to Ambassador Gerard an interim note replying to the inquiries of the United States government regarding the Sussex and four other steamers, the matter of responsibility was still in doubt and the investigation was still proceeding. The German foreign office, appreciating the agitation in the United States over these cases, transmitted an interim response declaring the readiness of the government, should the Sussex prove to have been destroyed by a German torpedo contrary to the understanding with the United States, to make all reparation, including the payment of compensation.

Washington, April 8. — The critical aspect of the relations of Germany and the United States has been materially lessened. On the basis of information received in Washington within the last twenty-four hours the chance of an amicable adjustment of the differences between the two nations are brighter. It is too early to say what course this government will take with reference to the recent disasters that have befallen merchant ships with Americans on board, but it is apparent tonight that the danger of a break between Berlin and Washington is not so imminent as it appeared to be yesterday.

The ambassador has informed the department that he is convinced that the foreign office, at least, is absolutely sincere in its professions to him that no orders have been issued to U boats that would in any way violate the pledges given to the United States that liners would not be sunk without warning and without making provision for the safety of passengers and crews.

BERLIN LEADING U. S. DIPLOMATIC CHASE?

Washington, April 10. — There was every indication today that the imperial German government again had put this government in a state of perplexity. If the unofficial versions of the latest dispatches from Ambassador Gerard at Berlin are to be relied on, the German foreign office contends that the passenger-carrying English channel steamer Sussex was not sunk by a German submarine, and that "no blame" attaches to the attacks on the freight ships Englishman, Manchester Engineer, Eagle Point and Berwindale.

GERMANS WIN GREAT VICTORY ON VERDUN FRONT

Berlin, April 9. — Exceptionally heavy French losses are reported in connection with the German advance south of Haucourt, by which the Bavarian and Silesian troops now occupy the heights of the so-called Termiten hill. The French losses within a few hours were increased by a counter-attack on the lost positions, which failed utterly.

The captured positions are more than 2,000 yards in width. They lie on the left bank of the Meuse about two-thirds of a mile southward of Haucourt and are a continuation of height 287. The taking of these positions tends to straighten out the German line before Verdun and is considered of great importance.

Fifteen officers and 699 men were taken prisoners, including numerous recruits of the 1916 class who were captured unwounded.

FIVE BRITISH VESSELS SUNK WITHIN 24 HOURS

London, April 10.—Five more British steamers have been sunk within the last twenty-four hours. All were unarmed.

Lloyds announces the sinking of the Zafra, Silksworth Hall and the Glenalmond. The captain and thirty men from the Silksworth Hall have been landed. Three men are missing. The crew of the Glenalmond was saved.

A Reuter dispatch from Malta tells of the sinking of the Yonne, formerly the Kastalia, which was sunk without warning. The crew was rescued.

The British steamship Eastern City of 4,342 tons gross is reported to have been sunk. According to information received at Lloyds, the vessel was not armed.

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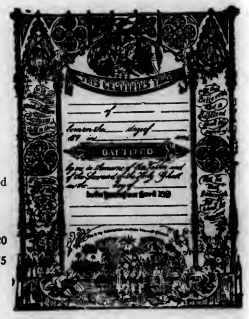

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, APRIL 20, 1916. No. 16.

THE HUMBLE WORKER

I have no gift of eloquence
To preach, exhort, or pray;
I can not point with glowing words
To Christ, the living way;
But I can tell how wondrous dear
My Jesus is to me,
And let His light so clearly shine
That all around may see.

I can not cast the fisher's net
Into life's deep, dark sea;
The wisdom for that heavy task
Was never given to me;
But I can kneel upon the shore
And pray for those who toil,
And when the boats come slowly in,
Help gather up the spoil.

The Master sees the lowest work
Of all His children true,
And in the crowning day will give
To each his honest due;
And when the sheaves are gathered in,
From fields that I have sown,
I then shall take from His own hand
The palm, the robe, the crown.

—Sel.

CONFERENCE NOTICE

The Eastern District conference will convene in its annual devotional and business sessions on May 7 to continue till the 9th in the Roaring Spring Mennonite church. A Sunday School convention will precede the conference opening on Saturday afternoon, the 6th, for which an interesting and helpful program has been prepared. The Lord's Supper will be celebrated with the local congregation on Sunday evening, the 7th. Business session will open Monday morning, the 8th. Roaring Springs is 17 miles south of Altoona on a branch division of the Pennsylvania railroad. May the church be in united supplication for divine presence and blessing on this conference meeting.

Allen M. Fretz, Sec'y.
Perkasie, Pa.

RELIEF WORK

That our relief in the great calamity of the war is not in vain is shown by the following. Bro. Neff, Germany, writes: "The need of the Galician brethren is great. We have forwarded to them 6000 mark (about $1500). By and by we will do more where help is mostly needed. We are very grateful for the fraternal relief by our dear brethren and sisters."

We can report, that money intended for our brethren in the faith in Germany and Galicia can safely be sent through the German Red Cross to Bro. Neff or Brother Stauffer in Germany. Mr. E. Specker, delegate of the German Red Cross, writes on March 13: "In the name of our society we express our heart-felt thanks to the individual donors for their faithful and effective aid of our relief work. Through the long duration of the war the tasks of the German Red Cross are steadily increasing and without the continuing and effective aid of our brethren in the United States we would hardly be able to cope with them."

Note:—Our treasurer writes that the gifts are coming more sparingly. Brethren, let us continue to think of those, who rely on our help. Surely there are many who are reaching out their hands for a gift, they are stretching them out to you and to me. God will bless those who will thus bring a gift, a sacrifice. Please send all money to Bro. P. P. Hilty, Donnellson, Iowa.

A Request:—Will, please, all congregations and individual donors send all the money by way of our relief commission so that we are able to give a more complete report of all gifts for help to foreign countries at the session of the General Conference.

For another mite for the needy in foreign countries asks you

J. Lichti, Sec'y.
Deer Creek, Okla., April 4, 1916.

NOTES AND COMMENTS

A Laymen's National Missionary congress will be held in Washington, D. C., April 26-30.

April 27 will mark the 40th anniversary of the sailing of Macay of Uganda in 1876.

In the Philippines there are now Bibles or parts of Bibles published in thirteen languages and dialects. Before the coming of Dewey, Bibles were very rare and seldom found, even in the Spanish language, outside of ecclesiastical establishments.

Friends of Rev. A. M. Fretz are urging him to allow his name to be used as a candidate for the state legislature from Bucks county, on the Republican ticket.

The secretary of the German Christian Tract society writes that a Russian Mennonite student in Hamburg has been given the work of preaching to the many Russian prisoners of war held in the neighborhood of that city.

Rev. A. M. Fretz, pastor of the Deep Run (Pa.) charge, will have communion in his charge as follows: Deep Run, May 14; Springfield, May 21; Bowmansville, May 28.

The Sunday schools of the United States have 16,000,000 scholars with 1,500,000 officers and teachers. A regiment of 1000 men is said to require 20 minutes in marching past a given spot. If one were to watch a procession of Sunday school scholars with their teachers and officers for ten hours a day it would require more than 616 days before the end of the procession would be reached.

The Bureau of Education has just issued a report to the effect that the cost of education for the 22,000,000 persons enrolled in institutions of learning in the United States in 1914 was $750,000,000. "This cost is less by $300,000,000 than the cost of running the federal government," the statement asserts. "It is less than one-third the Nation's expenditure for alcoholic liquors, and it is only a little more than three times the estimated cost of admission to motion picture theaters in the United States for the same year." The attendance at elementary schools totaled 19,000,000; 1,374,000 in secondary schools, and 216,000 in colleges and universities. In point of rapid growth the public high school represented the most impressive figures, the enrollment being 84,000 in excess of the year previous. Lutheran Observer.

Churches to Unite in World-wide Campaign.

Over one hundred representative clergymen and laymen from all parts of the United States will meet at Garden City, L. I., in a three days' conference, beginning Tuesday, April 25, to form a national committee of churches in America to co-operate with similar national committees of the churches in other lands in studying the problem of promoting international good will, and using their combined efforts toward substituting judicial methods for war in the settlement of international disputes. This is part of a world-wide campaign of churches of many denominations now going on in nine European countries and in the United States.

The conference is called by the American Branch of the World Alliance of the Churches for the Promotion of International Friendship in co-operation with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America. These two bodies emphasize the fact that the purpose of the conference is concerned with the fundamental question of the spirit of international good will and of the part the Christian church should take in promoting it, rather than with the national issues now being discussed.

The entire time of the conference will be devoted to the discussion of what the church can do to substitute among the nations Christian good will for the present suspicions and strifes, and to further the establishment of judicial methods as a means of settling the disputes between nations. The first session will convene at the Garden City hotel at eight o'clock Tuesday evening, April 25. There will be three sessions Wednesday, at 9:15 a. m., at 2:30 p. m. and at 8:00 p. m. The final session will be held on Thursday morning at 9:15 a. m.

The World Alliance of the Churches for the Promotion of International Friendship came into existence at Constance, Germany, on the 1st of August, 1914, when delegates from twelve countries and representing thirty confessions, met at the Hotel Insel. The outbreak of the war failed to prevent, but cut short this meeting, which adjourned on the night of August 2 to meet in London for its final session which

was held August 6. A year later, on August 25, there was a second conference at Bern, Switzerland. when constituent councils from the United States, Great Britain, France, Germany, Denmark, Holland, Italy, Norway, Sweden and Switzerland made their first reports. At this meeting political questions were excluded from the discussion and a provisional constitution was adopted.

CHURCH FINANCE

The unattractive heading of this brief article has been suggested by the announcement of the "Church and Home". The announcement explained the introduction of the envelope system for the gathering and raising of church funds, especially as it refers to the running expenses of the church as fuel, janitor services, pastor's salary, maintenance of property, etc. The object of such a plan is to curtail the expense and work of the collector who is compelled to make long trips at times and see many people for their part toward church support. The plan is this: that each member be given a certain number of envelopes, perhaps four, or maybe twelve, so that he may pay his portion in quarterly, or monthly installments as he chooses. This gives everyone an opportunity to give and do it easily. It is not impossible or hard for anyone to put aside one or two dollars each month, but it is sometimes difficult to pay out twelve or twenty-five dollars in a lump sum. This is the plan of the envelope system to help in the giving and making it less difficult. He can then either hand these envelopes to the collector or mail them to him, or even mail all at one time if he prefers this. One thing we can say for the plan is that we have never heard of any congregation that adopted this system and thoroughly tried it out, that went back to the old system. Thinking over this phase of the work of the church suggested the following article.

Is it right to do our part in the support of the church? This is seemingly a foolish question, for if the church has a right to exist, then someone must support it. The answer is clear and simple. The church is not a money-making institution and does not exist for a business end, as for instance a factory does. The church exists for what it is able to add to the life and welfare of the community. The factory puts out a certain product and we exchange our money for the product whatever it is. The church is different. The church gives out an influence for good to the entire community. Whether one supports the church with money or not, he reaps some benefit from it and its influence. His property is enhanced in value because of the proximity of the church. The country community that loses interest in its church loses one of the greatest assets in that community even from a material point of view, though the community may not realize it until too late. Here, then, is the philosophy of church support. It is a very moderate tax on a community to keep within its bounds the very best influence that can be maintained.

Is it Scriptural to give towards this support? The foregoing may seem to emphasize the material and general more than the spiritual side of giving. The early Christian church at Jerusalem inaugurated a system to take care of the poor within the flock, feeling that the Christian brotherhood must look out for temporal needs of the whole church. The churches of Galatia and that of Corinth were especially enjoined by Paul to lay aside something on the first day of the week for the support of the church at Jerusalem and the assistance of the saints in Palestine. Paul exhorts the Corinthians especially that they "make up beforehand their afore-promised bounty, that the same might be ready as a matter of blessing and not of extortion. But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he has purposed in his heart: not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work; as it is written, "He hath scattered abroad, he hath given to the poor; His righteousness abideth forever."

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness; ye being enriched in everything unto all liberality which worketh through us thanksgiving to God. II Cor. 9:5-11. This is extended to include the maintenance of the church as an institution in the community, for Paul again writes with this especially in mind when he speaks of his relation to the Corinthian church and the churches in Macedonia. For some reason, he thought it good not to receive any direct salary or competence from the Corinthian church but did from the churches in Macedonia. He now questions whether he had done right in making the sacrifice so as not to be a burden to the church at Corinth. Did I commit a sin in abasing myself that ye might be exalted, because I preached to you for nought? I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and so will I keep myself. II Cor. 11:7-9. If there were more needed to see that church support was Scriptural we would cite the temple built by Solomon, repaired by Jehoash and Josiah, built again by the returned captives, all by the gifts of the people; even the priests and Levites were given support by the tithes of the people and given cities to dwell in.

Our question resolves itself in this; if we appreciate the church as an asset in the community and this is the very lowest ground on which we can take our stand, we do not question the right to our support. If we appreciate the spiritual value of the church as the bride of Christ and His representative institution on earth, then the question whether it is right for us to support the church becomes foolish, for church support to the full extent of our ability becomes a privilege greater than any other we know.—S. M. Musselman.

CORRESPONDENCE

Allentown, Pa., April 7, 1916.

Dear Readers:—Greetings. We have cause to thank God that, although many members of our congregation have suffered severely this winter with grip, still their lives have all been spared, and most of them have recovered completely. The family of our Sunday school superintendent, Mr. Musselman, was among the worst sufferers, and we still miss him but expect that he will be able to take his place next Sunday. Our pastor, Rev. Boyer, also had a severe attack, but persisted in attending to his duties, and this, no doubt, retarded his recovery. He is again in good health.

In February an epidemic of measles broke out in our town, and for three weeks no children of school age were permitted to attend services, Sunday school or other public places. How we missed the children from the services! But on the first Sunday that they were permitted to come they fairly stormed the building, and we were so glad to have them.

Several weeks ago the mission committee of the Christian Endeavor held a mission social at the home of one of the members. There was a social hour, and a mission program. Various members had been asked to investigate certain of the missionary and charitable organizations of our town and report at the social. The reports gave valuable and interesting information. A collection was taken and sent to the Day Nursery and Children's Home, which is conducted by a staff captain of the Volunteers of America.

Another pleasant evening was the twelfth anniversary of the Ladies' Aid society, held at the church. After an interesting program the large audience was invited to get acquainted and be social. This they did heartily, aided by the good cheer of cake and coffee which the ladies passed around. Many new acquaintances were made, and timid ones encouraged.

Our work here is progressing steadily. Growing trees do not make much fuss and noise as they grow, but after a time we see that they have gained in size and in strength. Similarly we believe our church shows a steady growth, but we have a desire to see greater results. If every member could be as faithful as some are, the greater results would quickly be apparent. Let us labor on, looking for His coming, who alone knows what each one's work is worth, and will reward us accordingly. **Anna G. Stauffer.**

THE CONSECRATION OF TIME

The subject brings before us one of the most important elements of life, namely, the proper and sacred use of time. The word "consecrated" means the setting aside of time for sacred use. In other words it means devoting time to that which leads to the eternal. This must be borne in mind if we want to get the full benefit of the subject and the spirit of this meditation.

We have to do, if I understand it rightly, with the use of time, as it concerns the Christian pilgrim in his journey, and not the man of the world. There is a worldly use of time which is far different from the consecrated or sacred use of it which we are considering. There are people whom you can not call idle or lazy. They are using their time. They toil from early morning till late at night. They leave no stone unturned which will mean to them riches. They toil by the sweat of their brow in order that they may store up for themselves treasures. But they are storing them upon the earth. They are placing them where moth and rust corrupt and where thieves break through and steal. With the rich man in the parable they pull down their barns and build greater in order that their souls may be at ease here. They seem to be totally unmindful of the fact that a time is coming for which provision must also be made. In other words, it is the using of time for this world and not for the next. It is not this use of our time that we propose to consider briefly. The idea is to consider time in its larger and more important aspect, namely, in that aspect in which the material and spiritual go hand in hand and help to acquire salvation for the soul.

We hope to consider the using of time in the light the poet used it when he said: "The height by great men reached and kept was not attained by sudden flight, but they, while their companions slept, were toiling upward in the night." We feel quite sure that when the poet wrote this, he had in mind that higher and consecrated use of night-time which enables one always to render a good and honest report. There is nothing that will more surely spell success than this view of the use of our time. It is bound, as we know, to bring material success. We know of ourselves what conscientious application means. We know how the proper handling of our talents, whether they be one, or five, or ten, will crown our efforts with material success. Add to this application a devoted spirit, that is, handle the talents with a view of pleasing God, and there will be as a result a labor that is pleasing to God.

The fault with us is that we do not realize the value of the fleeting moment. We do not appreciate, as it were the value of the present. The future days seem so far away. We can easily make ourselves believe that we can some day make amends for the time we are losing now. And yet, how plainly those who have gone before us speak on this point. How urgent they are in telling us that their youth seems to but as yesterday. And the longest life is considered short. The days of our years are three score years and ten, and if by reason of strength they be four score years; yet is their strength labor and sorrow, for it is soon cut off and we fly away. How often old converts realize, on their death beds, the utter nothingness of their lives, and are horrified to think that they must go empty-handed.

Our subject is based on the first part of the 90th Psalm, a psalm that is written by Moses, one who realizes that God was from everlasting to everlasting. On the other hand he also realized how short the life of man was. He saw, therefore, as no one else saw, the necessity of using time correctly. The psalm was a prayer psalm. It was a warning to Israel in the form of prayer. Israel had displeased God and He had threatened to abandon them. They were, therefore taught to recognize the majesty of God in this prayer and also His great kindness of their fathers and them as well. So they prayed for the ability of appreciation. They prayed for that which would lead to the right use of their time. And the strongest sentence in the prayer perhaps was that which forms the center of our thoughts and reads: So teach us to number our days that we may apply our hearts unto wisdom. Could there have been words of deeper meaning? Could there have been a humbler confession of the need of divine guidance in the use of the precious time given to us? Could a higher standard have been set before them and us than that of wisdom and understanding? These words are a rich treasure come out of the dim past and preserved to us and many generations to come. Words that may well be guarded as a sign-board pointing to the road of success. The words guided many men in the past. A Solomon prayed not for riches but for wisdom and understanding and the consequence was that he was a great man and a helpful man in the making of Old Testament history. If we take these words also unto ourselves and seek true wisdom, we will in a similar manner consecrate ourselves and our precious time. But there are such who think that keeping the eye on the future takes the enjoyment out of life. To them the last hour means sorrow and not joy. What a mistake this is! What need of fear is there in the hour of examination if we are prepared to meet the examiner? Why fear the coming of the employer if we labored faithfully during his absence? And why need we fear the coming of the future day if we rightly use the time that now is? It is written that eye has not seen, nor ear heard, neither have entered into the heart of man the things that God has prepared for them that love Him. The Savior Himself speaks of the great feast that is in store for them that follow Him. With these facts we must inform ourselves and all will be different. Life will then be going from one pleasant journey to another. The realization of this will be a great incentive to the good and proper use of our time and an abhorrence of the improper use of it. Let us, then, make good resolutions. Let us make the motto, "Live each day as if the last" a part of ourselves. This motto we so often see nicely framed and hanging before us. As we live and work, let us have high ideals before us. Yea, even that mind which was also in Christ Jesus. Then we can toil with the spirit of the man who, even while he was digging in the gutter, was singing: "I'm a child of a King, a child of a King; with Jesus, my Savior, I'm a child of a King."

Especially should we keep sacred and consecrated the hours of the Lord's Day. This day we are partly to spend in the reading of the Scriptures and in the attending of the church services and Sunday school. Even the leisure hours of the day are to be spent in a form of rest which will tend to nurture consecrated aims and ambitions. We should always remember that every Sabbath we spent in unconsecrated pastime is really a Sabbath wasted. A time wasted for which we must give an account on that great day.

There are so many ways in which we can consecrate our young days to Christ, so many ways in which we can use our time for Him, they are really too numerous to mention. Suffice it to say, however, that as scholars in the Sunday school, members of the church, we can find ample work to do. We can find something which will uphold the hands of the pastor. We can urge the indifferent to activity. We can speak words of comfort to the sick and learn to pray by praying with them. In our very social life we can use our time sacredly by being pure and resenting signs of impurity in those with whom we come in contact. Social and playtime can as well be consecrated time, as the saying goes, "All work and no play makes Jack a dull boy." This applies to everyone. Consecrated time is necessary for the successful upbuilding of the future.

My prayer is, then, that we faithfully regard the words in the psalm and continually apply our hearts unto wisdom, for blessed is that servant whom his Lord will find so doing when He comes. **Viola Schantz.**

LUCID PREACHING.

Can a preacher use simple language and yet entertain fastidious, cultured hearers? We believe he can.

Vauvenarges says that "if a thought cannot be expressed in simple words it is not worth expressing at all." "Arago made the sublimest astronomical laws and truths intelligible, and that in a few words, even to young children."

If you will analyze the writings of popular preachers you will generally find them in one-syllable words.

Henry Van Dyke is a noted example. On one page of one of his books there are 214 words of which 172 are of one syllable, thirty-two of two syllables, and only six of three.

Robert Hall, who was often asked to preach before the queen and her titled visitors and numerous servants, was asked if it did not make him nervous. "Oh, no," he said, "I preach to the scullerly maid, and the queen understands." The queen liked such preaching. Mullois, Napoleon's favorite preacher, says acutely that "the people are very fond of understanding what is addressed to them, for it raises them in their own eyes, and is, moreover, a real gratification to them. Words should never be used which are not generally understood."

Dr. Stephen H. Tyng, Sr., claimed that if more ministers would preach to the children of their congregations, more of the grown people could understand their ministers. Sermons to children often for the first time make truth plain to many adult hearers. Dabney says, "The minister's style should be usually leveled to the meaner capacities, because then the cultivated can understand and be saved by simple style, but the contrary is not true." Dr. John Watson puts it this way: "Lucidity lays people under a debt of gratitude. When a willing and intelligent hearer can follow a speaker from his first sentence to his last without effort, he is almost prepared to agree with everything he says." "We are powerful sometimes," says Vinet, "merely by being perspicuous." "Cut the big words out."—Sel.

If you have a book in your possession which might prove a blessing to a wayward friend, or to one needing instruction in right things, and you loan or give that book to such a person with the request that it be read, that is missionary work.

THE MENNONITE

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Rev. S. M. Grubb - Editor
3004 N. 11th St. Philadelphia, Pa.

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EDITORIAL

It is not an unusual thing for ministers to be asking, What shall we preach? Sometimes ministers' meetings of various kinds take up this question for discussion. The answers to the question are interesting and varied. Some are strong on denominationalism and insist that the doctrines of their peculiar brand of Christianity are proper subjects for continual pulpit treatment. Others, again, are of the opinion that the pulpit must have a social message and concern itself about everything from children's play grounds to public libraries and public swimming pools. Others, again, are strong on combatting the falacies in the present-day political creeds and would either stampede the Christian population to the Socialist party or lead them to regard it as an invention of the devil to be shunned or opposed. Now and then, too, it is not hard to find a minister or body of ministers who would not allow an audience to depart without warning them of the awful danger our country is in from the aggressiveness of the Roman Catholic church. We might multiply examples, but we think we have named enough to prove our point that there are a variety of things which ministers think fit subjects for their pulpit discourses.

On the other hand there are those, not of the ministry, who have some suggestions to make as to what they would like to have the pulpit committed to. The various types of political isms which have come into prominence lately are all disappointed with the ministry because it does not flock to their banner and devote its attention to spreading abroad their theories for bettering the conditions of the world. But it is not only the political faddist who expects the pulpit to be used to bolster up his cause. Almost every type of reform from temperance to sanitation, and from child-raising to the protection of dumb animals sends its appeal after appeal to the minister asking, yes, almost insisting, that he throw his influence and devote his sermons to presenting claims from the pulpit.

Now we are not prepared to say that there is no good in any of the things mentioned, much less condemn them. In themselves they are efforts at doing good and raising the tone of the age in which we live to a higher level. Most of them represent honest efforts at increasing the happiness, usefulness and comforts of humanity, but, we ask, are they gospel?

The purpose of the Gospel is to save souls. The purpose of every pulpit effort should be to so move men that they will take measures which will bring them into a right relation with God. The incidental mention from the pulpit of those efforts at bettering social conditions and inducing individual reform are allowable and the minister as a good citizen should be on the side which helps and does not hinder such things, but the minister is more than an agent for the society, for the prevention of cruelty to animals or a lecturer on the merits of good citizenship. He is a minister of the Gospel and as such he must first and above everything else testify against sin and bring to men God's offer of forgiveness and reconciliation. A sermon that does not present Christ as the Savior of men is no sermon at all. A pulpit that knows better how to present plans for a "city beautiful" or for the suppression of those who impose upon the charitable instincts of the easy-going citizen than it does how to present "the plan of salvation", had better go out of the business of doing the Lord's work and apply for a job with the city or state where such things are in order all the time.

THE RESURRECTION OF JESUS

Were two or a dozen witnesses called to testify to a certain fact which came under their observation and were they to agree in every minute detail, we would immediately suspect that they had gotten together and fixed up a story, but were we to examine as many witnesses separately, and were we to discover that certain details in their testimony showed that there had not been a secret agreement among them, but that in the main they agreed in their testimony, we would most naturally come to the conclusion that the witnesses were honest and that they were endeavoring to tell only as they saw things. When we turn to the four gospels, written by different men, at different times and under different circumstances, and discover that they all endeavor to tell a straight-forward story of how that Jesus rose from the dead and was seen alive on the third day after the crucifixion, we cannot lay to them the charge of trying to force an imposition upon the world.

When men believe what they assert and are honest in their motives they cannot be shaken in their testimonies. A liar is a coward and it is hardly possible that he would be willing to die in order to give his deceptions the appearance of truth, and when there is no personal advantage in it, he certainly would not put himself to the misery and inconvenience of facing all kinds of hardship and opposition in order to carry his message of deception to distant corners of the earth. That the apostles were energetic in spreading the wonderful news of the resurrection, that they had no personal earthly advantage to gain by it and that they died asserting the truth of their message, when a denial of it would have saved their lives, and left them to follow their own inclinations in peace, shows that they believed in the resurrection to the point of being absolutely certain about it. It, moreover, proves that they believed that the bringing of this message to the world was their greatest duty and that they were convinced that in persuading men to accept their message they were bringing to them a blessing of supreme importance.

It does not always follow that we should believe and accept everything that everybody else does, but when we observe that the good and wise, the learned and the influentials, who in every age have been the most energetic and most concerned about that which is right and true, are a unit in accepting a fact and urging it upon their fellows as that which will contribute to their greatest happiness, it would be unreasonable on one part to deny their claims, especially when we had no evidence at hand by which their claims might be refuted.

Is it true that the fact of the resurrection cannot be refuted? If it were true that we could justly deny the resurrection, of which every Sabbath and every Easter is a monument, it would also be true that the Fourth of July does not commemorate the Declaration of Independence, or the 22nd of February the birth of Washington. The United States is a living confirmation of the two facts named and the Christian church, the Bible and the whole course of these more than nineteen centuries are confirmations of the resurrection. If Bunker Hill was never fought, why Bunker Hill monument? If Christ never rose, why the Sabbath and Easter and the Christian church?

The objections usually advanced against the resurrection are few and easily refuted. The chief priests paid mony to have the guards say that while they (the guards) were asleep the disciples stole the body away. This was impossible and was never since then seriously advanced in denial of the resurrection because it was neither reasonable nor convincing; men are bribed to lie, not to tell the truth. A whole guard of Roman soldiers, the best disciplined the world ever had, would hardly be caught sleeping. A company of disciples, who had fled from a living Master because their association with Him endangered their lives, would hardly risk being caught with the dead body of their Master in their possession. Jerusalem was crowded with strangers on that moonlight night, its streets and vacant places all about were teeming with these passover crowds. No company of men could rob a grave unobserved at such a time. Nor would they care to do so. Their hopes were shattered with the death of the Lord and their chief concern was to keep from discovery.

That some might claim the witnesses of the resurrection to have been imposters, is possible, but, from their honesty, their anxiety to tell the world all they knew about it and their sealing their testimony with their blood, we must conclude that deception was a thing of which they were incapable. In reading their writings we cannot help observing their artlessness. They tell so many things to their own disadvantage. When the Master rebukes their selfishness, or condemns their lack of faith, when they desert Him in His hour of severest trial, they tell it all. There is nothing in their narratives which savors of self-glorification or shows the slightest attempt at deception. On the other hand, the whole trend of their lives and teaching goes to show that they believed deception to be an unpardonable fault which they sincerely feared to commit.

But were they deceived? This, some say, is a great possibility. The excited women, nervous and unstrung, might have imagined they saw and spoke with the Lord and all the rest of the resurrection story might easily have been built up with material drawn from the oriental mind and described in the tropical language to which orientals are given. This argument falls flat when we take into consideration that the "five hundred brethren" who saw the Lord at one time could not have possibly been self-deceived at the same time and in the same way and in so many details. Thomas, the doubter, seems to have been placed in the circle of apostles for the very purpose of proving to the world that self-deception was an impossibility. The man who won't believe until he sees and feels may sometimes cause an awkward situation, but his testimony is of supreme value when he unreservedly accepts that which he had doubted.

The assertion by Jesus, that He would rise again, is an evidence of its truth because as a prophet Jesus predicted the destruction of Jerusalem and it came true; the dispersion of Israel among all nations and that came true as did what He foretold concerning His own death. When we have before us one who is recognized as a prophet of things to come, and when many of his predictions have come true, the probability is that other predictions he made are also true. When we have many independent witnesses testifying that they saw the fulfilling of the prophecy He made concerning His resurrection, then there remains nothing for us to do but take their word and believe them.

The resurrection is not alone a fact to be established and accepted on the word of prophecy and the testimony of witnesses although that is important because "if Christ be not risen from the dead then is our faith vain." Christianity as a saving religion rises or falls with the resurrection. The resurrection is of greatest importance because of its bearing upon our personal faith.

The resurrection proclaims the blessed fact that "He lives". My Savior is a living Savior. The life of Jesus upon earth was wonderful, for its words and deeds for its service and its love, but that was but a series of incidents in man's relation to his Redeemer. A redeemer who makes us right with our God must be a living one or He cannot help us. Knowing that He liveth we know too that He is our advocate, now pleading at the right hand of the throne of God for our acceptance. Had Christ's career ended with the cross, mankind would be in as miserable state now as it was before that time.

The resurrection keeps hope alive in the breasts of those who believe, no matter though the worst of earth's terrors befall them. What of present miseries? They shall end and eternal joys will then begin. What of death, the king of terrors? His power is broken. After he has done his worst the glory and the victory of the resurrection will be assured. What if separations are the order of life here? In the life that the resurrection makes possible separations will be forever a thing of the past. We know that if Christ, a man, rose from the dead, we too shall rise, and we know that to be with Him in the resurrection surpasses all the joys that the earthly life may know.

The resurrection leads us to Christian activity, because, as He ascended so He will return. If we love the Lord we will want to be faithful in all the things He has entrusted in our hands, so that when He does come He will find us faithfully occupied.

In the celebration of this Easter season we should always keep in mind its significance. The earth, renewed after a period of dead slumber, is brilliant with the joys of life. The soul that once was dead in the slumber of sin, has been touched by the bright ray of light "when the Son of Righteousness arose with healing in his wing." It then came into a life and light that is blissful and eternal.

Would it not be better to leave tomorrow with God? That is what is troubling men; tomorrow's temptations, tomorrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other upon earth; it is my little tame robin, which preaches to me daily. I put my crumbs upon my window sill, especially at night. He hops onto the sill when he wants his supply and takes as much as he requires to satisfy his need. From thence he always hops onto a tree close by, and lifts up his voice to God and sings his carols of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."—Sel.

If you have a flower which you can give, and by giving it bring a smile of hopefulness, or kindle a happier desire in the soul of another, that is missionary work.

If there is a poor boy or girl anywhere who is longing for an elucation, and who is without means to gratify the desire of the heart, and you give what help you can, that is missionary work.

THE S. S. LESSON

April 30.

Peter Delivered from Prison.

Acts 12:1-19.

Golden Text—Psa. 34:7.

It is interesting to note how many of God's great saints knew what it was to be in prison for righteousness sake. Among such we find accounts of Joseph, Jeremiah, John the Baptist, and Paul the apostle. Jesus Himself was a prisoner. No wonder that he pronounces blessings upon those to whom he can say, "I was in prison and ye visited Me." The concern for prisoners and their spiritual needs which is so much neglected, even in our day, of many activities, offers a splendid opportunity for missionary work in the place where it is most needed and where it counts for very much.

Herod made a bid for popularity by killing people. The name Herod is one of the most despised in all history and it is always written in blood. Those people who are willing to take up the sword as a profession in order to advance their interests and those who are pleased by acts of murder belong to the Herod class. One of the signs of an age in which Christ is despised, hated and utterly disobeyed crops out when people call for war and when there are those who make it a profession. The Jews, who are pleased at the murder of James were, if that is possible, worse than Herod. Without a crowd approving murder there would have been no incentive for committing it.

Compared with the activities of the other apostles we hear little of James, but what we do hear of him makes him one of the greatest. Long before this he had, without fully realizing its meaning, asserted that he was ready to drink the bitter cup his Master had to drink. In his death he proves his loyalty to his Master and inspires the multitudes after him with a loyalty that only such a great fearless sacrifice could inspire.

Peter was selected for a like fate. All the conditions were present to make it seem sure that his life would soon be sacrificed by Herod in a bid for greater popularity. How helpless Peter's case seemed! James had already been killed. The power of Herod was absolute and he was determined to use it. There was no chance that the Jews would change their attitude and plead for him. He had no influential friends to do what they could for him. The die seemed cast already. But there is one thing which the sinners must learn over and over again; there is no such a thing as their being absolutely sure that their most carefully laid plans can be brought to a successful consummation.

Peter's enemies had done their worst. They had killed his friend, James, terrified the church and arrested him. Every element seemed present to enable them to succeed in their hellish purpose, sixteen soldiers guarded him, he was chained by each wrist to a keeper, doors were locked, bars prevented a rescue. The only weak point in their plans was that they had not thought of God having a part in the transaction. This oversight was enough to defeat them as it always is in the plans of wicked people. So long as there is a God to interfere, the wicked may do all in their power and yet find themselves helpless.

During this time the little church resorted to the use of their only weapon, which, though despised by the world, is mightier than all the forces of iniquity. They prayed. Note that they prayed to God. Their prayers were quite different from those which the Lord condemned as being made to be heard of men and consisting of vain repetitions. Effective prayers are only those which appeal to God. Anything else that gets into prayer destroys its effectiveness. Then, they prayed without ceasing. Every discouraging feature, as the world sees it, was present, but that did not cause them to cease prayer. It was the prayer of the church, a united prayer. Individual prayer is good and proper, but there must also be the united prayers of all the church. Their prayer had a certain definite purpose. They know what they wanted and they kept on praying for Peter.

Peter's conduct is remarkable. He had been delivered from prison before, he had faith in God and he knew if God wanted to use him further, all the chains and soldiers in the world could not stand in his way. He slept peacefully and soundly because he knew he was in God's hands and was satisfied. The angel smote him before he could be awakened. It shows how much at ease one who is right with God can be even in the face of death.

Peter followed the lead of the angel. God's lead is always the way to safety. It led him out of his chains past guards through the prison door. God's lead will, if we follow, lead us out of the bondage of sin, habit and death into life and joy.

Rhoda, though a maid, had more faith than all. Perhaps she

was watching the door, waiting for their prayer to be answered. At any rate, her faith was rewarded. Her's is the only name given to us of all that company.

THE C. E. TOPIC

April 30.

Using Sunday for This World and the Next.

Isa. 58:1-14.

When the Lord blessed and hallowed the Sabbath day it was for some wise purpose. He recognized several needs in His creatures which, in His love for them, He designed the Sabbath to supply. There was a physical need. Man cannot endure monotony. He must have periods of rest and change. This, the Sabbath, when rightly observed, supplies. It is a crime against one's physical being as well as against God when one makes no provision for the day of rest which the Sabbath supplies. One day in seven preserves the proper balance between rest and labor. In providing for man's good his Creator made possible the following after his highest good, namely his spiritual well-being. Man is, by the design of his Creator, a religious being and must, therefore, find means by which the spiritual needs of his life are to be supplied. When man seeks only his physical good and neglects or ignores his spiritual development, he defeats and defies his Creator and makes conditions which only contribute to his present and eternal misery.

In giving the law to Israel God laid special emphasis upon the keeping of the Sabbath. It was to be a day different from all other days and was to be observed in accord with certain well defined rules. The keeping of the Sabbath kept Israel in close touch with their religion and at the same contributed to the health and contentment of the nation. When once the Sabbath was not kept, the spiritual decline of the nation was already far advanced. The same holds true today. No individual and no nation can possibly be in right spiritual relations that breaks the Sabbath day or ignores its keeping.

Sabbath breakers of old were punished for the very good reason that they defied God and disturbed the spiritual plans He had made for His people. Is there a punishment for Sabbath-breaking in our day? It seems to us we see evidences of it all around. Many are compelled to give up their rest because many others, who seek their own comfort, pleasure and even business, insist upon doing so on the Lord's day. This not only threatens the health and contentment of the masses but deprives many more of the spiritual comforts the Lord's day might bring to them. Because Christians generally have not been zealous in insisting upon the proper keeping of the Sabbath respect for other sacred things has deminished to the extent that we are rapidly becoming a godless nation.

The Sabbath day was made for man and not man for the Sabbath. He is to get great good from it and so the Master denounced the artificial keeping of the Sabbath day in His time as a species of hypocricy. Some of the rules the Jews made for the Sabbath were rediculous: A tailor must not allow a needle to be sticking in his clothes on the Sabbath as that would be carrying a burden; a farmer must not step out of the beaten path into the fields lest he tread on a seed-pod and crush the seed out of it which would be a kind of thrashing; a journey of more than two miles was not permitted while one might go where he pleased within the limit; some even questioned the propriety of caring for the sick and aged on this day. It was against such absurd actions that the Master protested. He did not abolish it but set an example whereby it might be better observed. He did not hesitate to heal, or teach, or help on that day. He made the day one of opportunities and it is our privilege to use the opportunities which Sunday brings with it. What are some of these opportunities? We may on this day free our minds of worldly affairs and center them on the things of God. We may devote large portions of it to reading His Word. On that day the house of God offers us opportunities for gathering together for worship, fellowship and edification.

The Lord's day came to be preferred as an especially set apart day instead of the Jewish Sabbath because those in the early church wished to keep it sacred on account of its association with the resurrection. At first both the Jewish Sabbath and the first day of the week were observed, but as Christianity came to be more than a mere Jewish sect, preference was given to the day distinctly Christian in its celebration. The point is not whether Saturday or Sunday are to be kept, but whether one day in seven is set apart to God.

Heaven is to be a perpetual Sabbath to the saints. If the Sabbath, as God wants it to be observed here, is distasteful to any one, heaven will also not be in keeping with that one's desires.

SUNDAY SCHOOL CONFERENCE

To Be Held at Roaring Spring, Pa., Saturday, May 6.

Evening Session—7:30 O'clock.

Song Service—Led by Rev. S. D. Yoder.
Address of Welcome—Rev. H. G. Snyder.
Responses—"Object of This Meeting"—J. B. Bechtel, Philadelphia, Pa.; Rev. Victor B. Boyer, Allentown, Pa.; J. B. Weber, Denver, Pa.

Sunday, May 7—9:30 A. M.

Devotional Exercises—Rev. A. M. Fretz, Perkasie, Pa.
Consecration—Mrs. Frank Halderman, Hollidaysburg, Pa.; Mrs. J. W. Swarr, Mechanics Grove, Pa.
Sermon—Rev. E. W. Graybill, Richfield, Pa.
General Discussion.
Adjournment.

Afternoon Session—1:30 O'clock.

Praise Meeting—Rev. Menno Meyers, Bowmansville, Pa.
"The Greatest Need of the Sunday School"—Rev. J. S. Lehman, Lancaster, Pa.; Anna G. Stauffer, Allentown, Pa.
"The Opportunities of the Sunday School"—Clayton Fretz, Perkasie, Pa.; Rev. Linford Foulke, Quakertown, Pa.
"Evangelism in the Sunday School"—Daniel Landis, Philadelphia, Pa.; Rev. J. W. Schantz, Schwenksville, Pa.
Discussion and Adjournment.

DEATHS

Detweiler. — On February 1, 1916, in Perkasie, Pa., at the home of her son-in-law, William Musselman, Leah Detweiler, nee Myers, aged 91 years, 7 months and 12 days. Funeral services and interment on the 4th at Franconia Mennonite church. The Brethren Fretz, Rosenberger and Clemmer officiated.

Rosenberger. — On March 11, 1916, at Blooming Glen, Pa., Gertrude, child of Samuel M. and Bertha (Barnes) Rosenberger, aged 3 months and 29 days. Services and interment on the 15th at Blooming Glen Mennonite church. The Brethren Fretz, Rosenberger, Loux and Swartz officiated.

Schantz. — The sad news of the death of Daniel M. Schantz came as a great shock to the entire neighborhood and to a host of fricnds far and near who mournfully gathered together on Tuesday, April 11, to pay their last sad tribute of respect to a departed friend. Bro. Schantz, since the age of fourteen or fifteen, served continuously in some official capacity or other. He was organist of the church and Sunday school for a period of thirty-five years. He was a member of the church council since 1890 to the day of his death. During all this time he served the board as its secretary and in connection with this office he was treasurer and trustee for many years. The funeral services were conducted by the pastor, Victor B. Boyer, assisted by Rev. Elwood S. Shelly, who preached a sermon in German and the pastor in English. Rev. C. S. Weiland read a Scripture lesson in German and prayer was offered by the president of conference, Rev. H. G. Allebach, in German. Rev. J. W. Shantz, member of Home Mission board of the General conference, offered the closing prayer in English. The church was filled to its capacity by a large circle of friends who came from many points to offer sympathy to the bereaved family and as a tribute of esteem and respect for Bro. Schantz, who, during his lifetime was such a valuable friend to the church and society in general. He is survived by his aged mother, his wife and one son, as well as one brother and four sisters. The services were held in the Upper Milford Mennonite church and he was the first adult to be buried in the new cemetery surrounding the church, two infants had been buried there previously.

CONTRIBUTIONS

HOME MISSION RECEIPTS For March

Ebenezer cong., Mt. View, Okla., by D. A. Goertz, $18.30; Reedley (Cal.) cong., by H. J. Krehbiel, $20.60; Wayland (Iowa) Jr. C. E. soc., for chapel in Chicago, by Mrs. C. K. Schantz, $15; Tabor cong., Goessel, Kan., by J. S. Schmidt, $39.15; D. C. Sprunger, Berne, Ind., city missions, $5; Friend, Palo Alto, Cal., $25; San Marcos cong., Paso Robles, Cal., by J. J. Dueck, for Los Angeles, $10; mission box, Berne, (Ind.) cong., by S. F. Sprunger, $10.20; collection at song service, Berne cong. for city missions, by S. F. Sprunger, $28.29; W. J. Rich, Newton, Kans., $6; Lehigh (Kans.) cong. and S. S., by J. W. Ewert, $9.33; Hoffnungsau congr., Buhler, Kans., for city missions, by J. C. Dyck, $38.33; Allentown (Pa.) cong., loan refunded to treasury, $500; friend of missions, Retah, Mont., for Chicago, $50; Didsbury cong., Alberta, Can., by J. C. Peters $71.35; C. E. S., Newton (Kans.) cong., by Herbert Ensz, $5; San Marcos cong., Paso Robles, Cal., for Los Angeles, by J. J. Dueck, $7; Waldheim cong., Sask., by H. A. Dyck, $115.

The following gifts from Pulaski, Ia., were collected by W. W. Miller for the chapel in Chicago: Minnie Amstutz, $15; Mrs. Jacob Amstutz, $10; Alvin Baughman, $25; Lizzie Miller, $1; Mrs. J. J. Miller, $5; J. J. Miller, $10; Chris Bachman, $50; Mrs. Chris Bachman, $5; Fred Bachman, $18; Chas. Bussey, $5; Fred Slonaker, $50; Louis Slonaker, $50; Roy King, $25; Wm. Roulet, $25; Effie Lantz, $25; David Lantz, $50; Mrs. C. B. Swarzendruver, $50; Paul Schindler, $10; Fred Schindler, $25; Elmer Schindler, $10; W. M. Delzell, $10; John Trachsel, $10; Joe Schlatter, $10; Peter Schantz, $10; Joe Schantz, $10; Enos Hartzler, $2; Mrs. S. Hartzler, $5; Dan Widmer, $25; Sam Wagner, $10; Mary C. Augsburger $50; Mary E. Augsburger, $75; Solomon Meier, $20; Charles Dieffenbach, $10; J. E. Dieffenbach, $15; W. W. Miller, Chicago, $100; Miss Fast, $1.00.

G. A. Haury, Treas.

For the Treasury of the Pacific Distr. Conference.

From the Homestead congregation near Aberdeen. Idaho, $40.
Gratefully acknowledged,
S. R. Aeschliman, Treas.

NEWS OF THE WEEK

AMERICA'S PREPAREDNESS PLAN SHOCKS JAPANESE

Our unprecedented defense program was at first regarded by the press of Japan with something like equanimity. The Japanese editors apparently were not scared by the threatening utterances of some of our editors and publicists who were prone to use Japan as an excuse for establishing a larger army and navy. As time passes, however, not a few Japanese newspapers begin to read a new meaning into the military and naval program advocated by our administration. They are now inclined to think that our defense measure may not, after all, be such an innocent plan as it appeared to them at first sight. Of this growing sense of misgiving and apprehension on the other side of the Pacific the recent editorial opinion of the Tokyo Nichi-nichi and Osaka Mainichi, both under the same management, is most representative. To them our new armament scheme appears to be a direct challenge to the prepondering position which Japan has established in the Far East through ordeals of blood and fire. Indeed, their fear of America is so intense that they bluntly ask the question: "How are we going to maintain this position in the face of the menacing ambition of the United States?" This question the two journals urge the members of the Diet to solve instead of wasting their time in petty politics. To quote from the Nichi-nichi editorial:

"It is a puzzle to us that the United States should want to expand her armament on so stupendous a scale. Some people tell us that she is preparing against Germany's possible aggression. This is a meaningless excuse. So long as America remains friendly with Great Britain, as she surely will, she has nothing to fear in the direction of Germany. Should Germany pick a quarrel with America, England would not sit still and let America alone bear the brunt of German aggression.

"To us, it appears evident that America's objective in increasing her armament is not in the Atlantic, but in the Pacific. It is the desire of the United States to dominate the Pacific and to play a conspicuous role in the diplomatic drama of the Far East.

"We do not ignore the fact that the United States is at present friendly to our country, but we must remember that our aspirations in the Orient do not always harmonize with the ambitions of the United States. We are the guardian of the peace of the Far East, and we can not remain serene and quiet when a disturbing element looms upon the horizon."

The Nichi-nichi pays due respect to those Japanese and Americans who are endeavoring to maintain amicable relations between the two countries, but asserts that no amount of peace-talk can remove the feeling of apprehension struck deep into the hearts of the Japanese by the launching of the stupendous armament program by the United States. The journal can not see how President Wilson hopes to reconcile the Monroe doctrine with his apparent ambition to take a hand in political affairs in the Orient, and it foresees that Japanese and American interests in the Far East, especially in China, will conflict not only in the political, but also in the commercial sphere. Any political ambitions on the part of the American executive and people, if carried out, must inevitably clash with the aspirations of the Japanese, for, in the opinion of the journal, Japan has as much right to establish a Monroe doctrine in the Orient as the United States has in her own hemisphere.—Literary Digest.

GERMANY UNEASY ABOUT UNITED STATES

London, April 16. — The correspondent at The Hague of the Exchange Telegraph Company forwards the following:

"Considerable perturbation has been caused at the Berlin foreign office by news received by wireless of American dissatisfaction with the recent German note. The chancellor had several conferences with the American ambassador and also discussed the possibilities with Count von Burian, Austro-Hungarian foreign minister, who is now in Berlin. Lengthy instructions were sent to Ambassador von Bernstorff at Washington.

"German officialdom now seems willing to strain every nerve in order to avoid a rupture with the United States, while the press continues in a most flamboyant way to give advice to President Wilson, publishing vicious articles and cartoons of the president."

London, April 15. — While, what may be termed "possible diplomatic developments" of the submarine controversy between the United States and Germany naturally are engaging much public interest here, considerable attention is being paid in restricted but well posted quarters to certain underlying facts in the situation which are judged to be in some respects even more important than would be the dismissal of Count von Bernstorff from Washington and the recall of Mr. Gerard from Berlin.

These would be spectacular incidents of undoubtedly the highest moment, even if they were not followed by war. Their moral effect upon neutral nations would be immeasurable, and even upon the German people itself. They could not fail to make a deep impression in Germany in spite of the frenzied efforts of the German press to travesty America's position and inflame Teutonic jingoism. Beyond all this, however, it is believed in some quarters here that such action by Washington as is foreshadowed in today's cablegrams would bring Germany face to face with the most serious problem affecting her whole future she has encountered in this war. A meek acceptance of a humiliating rebuke on the part of the German government is considered almost unthinkable, but on the other hand, a failure to meet the American contention would throw into the scales against the Teutonic allies weight which must make the balance kick the beam violently.

America's possible military or naval co-operation with the Entente is left out of the question. The new element which an open quarrel with Germany would introduce into the war arena would be America's present financial preponderance. Only brief extracts from President Wilson's Jefferson Day speech have reached this country, but among them was his reference to the increased resources of the national banks of the country, with an aggregate exceeding the total resources of the Deutsche Bank and the Reichsbank.

"That," said a high English financial authority today, "is something for all the world to bear in mind. If Germany should omit to take into consideration America's financial power as it now is and is likely to be after the war, she would be rushing headlong to destruction. At present Germany's financial standing in the world's eyes is none too good. With America added to her enemies, how much would not her present difficulties be increased, and what would be her chances of commercial recuperation after the war? A refusal to seek any and every issue save a breach with America can only be conceivable on the supposition that the German government still believes in the possibility of rehabilitating its finances by monetary indemnities or otherwise advantageous terms of peace extracted by military invincibility. Does the German government still seriously cherish such a belief?"

In British eyes America's financial advance is not an alarming symptom. The majority view here is that after the war London still will continue to be the money center of the world, although it is admitted that New York will be a serious rival. Arguments on both sides of this view need not be detailed, for the question has been recently closely debated by American authorities themselves. In any case an object lesson in the growing financial competition for first place between New York and London was given this week by an announcement issued by Consul General Skinner to the effect that there was now a well developed discount market in the United States for bankers' acceptances and other forms of commercial paper; consequently the British banks and business men were informed that they could now, through any one of a number of responsible American banks of large capital, obtain facilities for financing shipments to or from the United States in the same way they formerly had done through European banks.

FINAL NOTE TO GERMANY IS IN THE MAKING

Washington, April 15. — Secretary of State Lansing is engaged on the final indictment of Germany which this government plans to send to the Berlin foreign office within the next few days. As soon as he has completed the communication he will consult with the president, and the president in turn will consult with Senator Stone, chairman of the senate committee on foreign relations, and Representative Flood, chairman of the house committee on foreign affairs, if not with the full membership of these two committees.

No one in authority would say when this government would be ready to take the step it has in mind. However, the statement that action would not be delayed beyond the first of the week was reiterated.

VILLA DEAD FOR SURE—BODY FOUND—MAYBE

El Paso, April 16. — Mexican Consul Garcia announced today that messages had been received at military headquarters in Juarez from the telegraph operators at Cusihuiriachic that the body of Francisco Villa was being brought into that town, and that it would be later taken to Chihuahua City.

TROOPS TO COME HOME AT ONCE IF VILLA IS DEAD

Washington, April 16. — American troops will be withdrawn from Mexico immediately if Francisco Villa is dead. Administration officials made this unqualified statement tonight, commenting on reports from Mexican sources that the bandit's body had been discovered and was being taken from Cusi to Chihuahua City by special train.

FRENCH AND GERMANS HIT HARD AT VERDUN

Paris, April 16. — A French infantry attack in the Verdun region, south of Douaumont, yesterday, resulted in the capture of portions of German trenches, the war office announced this afternoon. Two hundred Germans were made prisoners.

Berlin, April 16. — After extensive bombardment, large French forces on the Verdun front attacked German positions near Ft. Douaumont, yesterday. The German war office statement of today says the French were repulsed with heavy losses.

London, April 15. — The German war office announcement of today contains the statement that the French have advanced to the attack before Verdun. The positions held by the Germans on Dead Man's hill and near that point were assaulted by waves of French infantry, the report states, but the French charges broke down with heavy losses, those who reached the German trenches being killed in hand-to-hand fighting.

PLEA FOR ALLIES STIRS UP PROTEST

Ann Arbor, Mich., April 14. — President Hutchins of the Michigan university today received from Congressman Cramton a telegram protesting against the act of fourteen members of the faculty in signing, in their official capacity, a memorial declaring sympathy with the entente allies and against Germany.

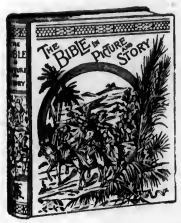
Congressman Cramton declared it to be a "gross breach of the neutrality proclamation issued by President Wilson," and protests against the men participating "as professors of the University of Michigan."

That the signing of the memorial will be investigated by the board of regents was indicated by Frank B. Leland, member of that board, when the matter was called to his attention.

"I do not believe such a thing possible," he said. "I can understand how professional men may have their own personal opinions as individuals, but in a war like the present one it is bad taste for college professors to sign such a memorial as professors, and if it is true they have done so there will certainly be an investigation of the matter."

"We may have signed our names and given our occupation as professors," the faculty members said. "That was not to bind the university but simply to indentify us."

Among the signers to the memorial, which will be printed in England, France, and other countries next week, are hundreds of prominent men in the United States, including many college professors in the East.



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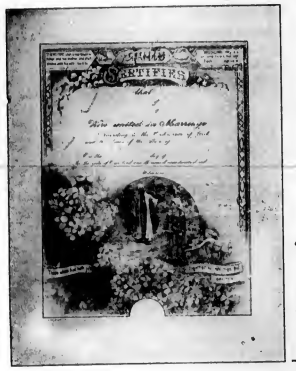

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, APRIL 27, 1916. No. 17.

THE DISCIPLE

By A. M. Bowers.

Not mine, O Lord, to act the Master's part,
The priest upon Mount Sinai to stand,
Or seer in desert places, crying forth,
"Prepare the way! His coming is at hand!"

Not leader of the song, Lord, but a voice,
Midst those that raise the chorus, strong and sweet;
Not captain of the band, but at his word
Ready to hasten to victory—or defeat.

Grant to me, Lord, and this my strong desire,
A soul all-sensitive, a heart aglow,
Like an Aeolian harp, its strings atune,
Waiting to vibrate, when the wind doth blow.

The multitude still looketh for a king,
To speak Thy truth; may I more clearly see,
Nor join the Pharisee, and mocking ask,
"Can Christ, indeed, come out of Galilee?"

Oh, when Thy message comes, Lord, like the wind,
Which, where it listeth, bloweth, men among,
Thy messenger, tho' all lowly, may I greet,
Nor cast a stone, or smite him with the tongue.

Men's love, their hate, why should the Master heed?
He sees Thy smile, and all is well—for me;
The disciple's humbler, harder task to cry,
"Show me the place, lead on! I'll follow Thee!" —Sel.

NOTES AND COMMENTS

The semi-annual conference of our missionaries in India was held in Mauhadei on March 16 and 17.

Missionary E. B. Steiner reports that a new school was opened at Kursula in the Raipur district, ten miles from Birra.

Rev. John Barkman, a Mennonite minister from Russia, who spent several years in Chicago attending the Moody Institute, was recently the guest of Rev. N. B. Grubb, Philadelphia, Pa. He intends to spend some time in New York doing mission work among the Russians there.

It is estimated that the native churches in the foreign mission field gave approximately $1 for every $4 contributed in America.

Revs. F. M. Glasow, J. D. Brand and S. M. Grubb assisted in the various meetings of the "holy week" service in the First church, Philadelphia.

With the beginning of the hot season our missionaries in India report that they are kept busy with the many patients calling daily at their dispensary.

Ambassador Morgenthau of Constantinople has notified the United Orphanage and Mission society that their property at Hadjin, Turkey, has been destroyed. Of the 15,000 once living in the city there now remain but 200, the missing ones having been deported, massacred or starved by the Turks.

While there is considerable difficulty in getting mails to oversea points our missionaries in India inform us that the Mennonite has been reaching them regularly. We are also glad to report that in spite of the complaint, that correct news could not get out of Germany, we have been getting our church papers from Germany and Holland without interruption.

The Du Pont Powder Co. of Wilmington, Delaware, earned $58,000,000 during the year 1915. Most of the article they manufacture was sold to the warring nations of Europe. Money can express the profits earned by those in the business of supplying munitions, but is there anything that can express the horror, the misery, the suffering and the anguish of the battle-field? We wonder if those engaged in making blood-money ever think of this?

The death of Rev. J. S. Krehbiel of Geary, Okla., on April 15, came as a severe shock to his many friends throughout the conference. The Geary church loses a beloved elder and pastor while the whole conference loses a brother whose loyal friendship and splendid Christian manhood were an inspiration to everyone. We are certain that we express the sentiment of all of our readers when we offer our sincere sympathy to the family and congregation of the brother.

In the United States there is one ordained minister to every 594 people; in Africa, one to every 82,152 people; in Korea, one to every 123,711 people; in Japan, one to every 172,538 people; in India, one to every 321,448 people; in China, one to every 476,462 people. There are 1,557 principal cities in China unoccupied by missionaries. The vastness of the call seems to be beyond our powers of comprehension.—Missionary Review.

The Shinshu sect, the most influential Buddhist body in Japan, is about to spend millions of yen in establishing Buddhist Sunday schools throughout Japan. We see in this that the Buddhists have taken a leaf from the Christian's book and are endeavoring to profit by a movement which has brought so much benefit to Christianity. Perhaps this is designed to counteract the possible influence which the holding of the World's Sunday School convention in Tokyo is bound to have.

Not many years ago the seed taken from cotton fibre was considered of no more value than the sawdust that accumulates in sawmills. But behold a change! The cotton seed now harvested in one year from United States fields is worth $136,000,000. After the oil has been taken from the seed, the part remaining is used for food for cattle. In the year 1913 $42,000,000 worth of oil and cake was sold to foreign buyers. In 1914 the foreign sales dropped to $25,000,000 On investigation this was accounted for by the use of American machinery in the countries where cotton grows. The product, once ignored, has increased United States exports by many millions of dollars.—Sel.

Says the Christian Gardian in regard to missions in India: "At the beginning of the nineteenth century the British East India Company said: 'The sending of Christian missionaries into our eastern possessions is the maddest, most expensive most unwarranted project that was ever proposed by a lunatic enthusiast.' And at the close of the century the English lieutenant-governor of Bengal said: 'In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined.' The maddest things are sometimes esteemed mad simply because we have no proper standard by which to judge them, and the things which seem to us wisest may sometimes be the sheerest folly, but we have not vision enough to discern the fact. In the end, however, 'wisdom is justified of her children.'"

ALL THERE IS TO THE PEACE MOVEMENT

The approaching conference under the joint auspices of the World Alliance of the Churches for the Promotion of International Friendship and the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America, to be held at Garden City, L. I., on Tuesday, April 25, brings vividly to mind a passage from Dr. Frederick Lynch's "Through Europe on the Eve of War". It was on the 1st of August, 1914, that the delegates from twelve countries and representing thirty confessions met in the upper chamber of the Hotel Insel at Constance, Germany.

"It is too bad," wrote Dr. Lynch, "that the governments who were waging war against each other could not have heard Germans praying for God's blessings on France and England; English and French praying for God's blessing upon Germany. Still kneeling we remained a moment in silence. Then those who had sufficient control of themselves to utter words continued to lift our hearts unto the Lord. As I sat there it came over me when the peace of the world

should come. It would be when the peoples of the various nations felt toward one another as we in that room felt toward one another. I looked up once and there before me I saw a German, a Frenchman and an Englishman kneeling so close together that their arms touched. Nothing in heaven or earth could have made those kneeling disciples of the Lord fight one another. Were the heads of the nations — of even three nations in Europe—Christians as those three men were Christians—no power in heaven or earth could plunge their nations into war.

"I believe there are many people in every nation who have reached this stage of real Christianity. I believe this feeling is spreading among the people. I find it among working men in Europe. I found expression in the streets of Paris. It would have found considerable expression among the working men of Germany had not the kaiser prohibited all assemblies of the people. I have increasingly found it among the pastors of the churches, especially in America and England. It is growing everywhere.

"The pity of it is that it has not reached the dignitaries of either church or state in two or three nations. Had every Protestant pastor in Germany reached the point of real Christianity that those Germans kneeling beside the English at Constance had reached, and had the RomanCatholic priests in Austria reached the point that those priests of the various nations have reached who were to have knelt side by side in prayer the week after our Constance meeting—in that very city of Liege which now lies in dust and ashes—in a conference similar to ours, this war would not have been. This is all there is to the peace movement — to bring the leaders of the church, the nation, the trades-unions, the social democracy, to the point of Christian brotherhood those kneeling disciples had reached in that quiet chamber of the Lord at Constance."

CHICAGO MISSION

Another quarter's work in our mission here, the first in the year 1916, has just been concluded with greater reasons than ever before for singing, "Count your many blessings." While no great outward demonstration has been manifested and no startling visible results were experienced, yet, I am convinced that slowly but surely the basis and ground work is being laid for a winning gospel campaign, the results, most of which shall be known only in eternity. A work of this kind must of necessity be of slow growth. It is not to be measured by earthly rules or judged by earthly standards. It cannot be hurried. It is the Lord's work, and we are not to run ahead of Him or to undertake that which He has never delegated to us to do. It is ours to plant, to sow and to water, leaving the blessed increase to Him. We have long since learned from the great Teacher that the "kingdom of God cometh not with observation." As a matter of course we are glad and much encouraged when we can see many perceptible, tangible results of our labors, when we are permitted to see souls immediately brought into the kingdom as a result of our labors, but should such not be our lot, let none of us slacken our speed in the Christian race or cease for a moment to pray, to give and to sow, for "in due time we shall reap if we faint not." It is a great privilege to clear the ground and prepare the way for the planting of the Lord's guns in the regions near where the devil's throne is, and certainly we are in such territory here in Chicago. Our city missions, as well as all other mission fields and all other phases of religious enterprises are constantly calling and praying for "Jerusalem" detachments. Not until Jerusalem began to send out her very best life and blood, was the Gospel preached in Judea, Samaria and in the uttermost parts of the earth. We are thankful for the representatives here in this city from Pulaski, Ia.; Bluffton, O.; Berne, Ind.; Oklahoma; Mt. Lake, Minn.; Newton, Kans.; Portland, Ore.; etc., whose relation to our work here is invaluable. They are doing a service for God and in the winning of souls to Him that would never have been done had the churches, from whence these came, cultivated the spirit of living within their own narrow circle, simply being satisfied with themselves, resting easy in Zion. "Woe to them that are at ease in Zion." Dead is the church that will not detach; dead is the church that will not reach out; deaf is the church that does not hear the needy cry of the world; lost is the church that will not give to those for whom Christ gave His life; that will not suffer for those for whom Christ suffered; that will not bleed for those for whom Christ shed His precious blood on the Roman cross tree. There is great need that we be much in prayer concerning this most vital work. I am glad to know that it is because of willing sacrifice for the Lord's work that our Christian colleges are maintained and mission stations are being formed and supported in the cities, among the Indians in the West and the needy ones of the great Northwest, as well as in the regions beyond the sea. May God's faithful church of the redeemed go on with this splendid sacrificial work that has been so well begun, faithfully discharging every known Christian duty until "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." What a glorious consummation for those who do His will till sunset.

Yours for better service,
W. W. Miller.

1467 W. 71st Place, Chicago.

A LETTER FROM CHINA

The following is an extract from a private letter sent by Rev. and Mrs. P. J. Boehr of our mission in Kai Chow, China, to a friend. We are sure it will also be full of interest for all of our mission friends. The letter appeared in the Bethel College Monthly.

"It is now three and one-half months since my wife and I were at Bethel to bid farewell to the faculty and students of my alma mater. With Miss Neufeld in the same house with us, many things of Bethel are rehearsed and pondered. We certainly believe that she has experienced a severe disappointment in that she was not permitted to pass on to India, and doubly so because she has no decision of the board as yet. She is with us now, and, for the present she tries to overcome the disappointment by helping Mrs. Brown in as many ways as possible, by reading, and by writing letters. She certainly needed our sympathy, for we can but faintly imagine what it would mean to us, had entrance into China been denied us.

"We are living in the compound with Rev. and Mrs. H. J. Brown. They erected a house a few years ago for a prospective couple of workers who later went to India. In this house, in the three-upstairs rooms, we three foreigners have our abode. Mrs. Boehr and I are hammering away at the formidable citadels of the Chinese language of which there are 214 characters to be memorized as a basis for the study of the language. Though we are making progress in the acquisition of this difficult language, it is not very comforting to read in books that the language of the Celestial Kingdom has some 60,000 characters. One thing is certain, we need not worry about conjugations and declensions, which were such a concern to us in the study of Latin and Greek. Nevertheless I believe that the discipline gained by the study of any foreign language contributes materially to the acquisition of any heathen language, even though it is Chinese, which taxes the memory considerably.

"Again we have become children. We repeat the words after our Chinese teacher, Wu Sin Ling, with whom we meet twice a day. It is somewhat satisfying to know that by this time we know how to give expression to a number of thoughts, and, now and then, to understand an expression made by the Jung Gwa Ren, or Middle Kingdom men.

"Books we have read about China before we came here but faintly represent the impression we have already gained, which speak of a somewhat different interior than that which we find in such books. Here the queue and the bound foot seem to be as prevalent as ever, which, however, is not the case in coast and foreign cities, where, most likely, the mentioned books got their material. How we long to see the bound foot disappear! Conditions of sections of the interior of China where missionaries have been at work for a decade or more may be very different from those which obtain in our field — the southern part of Chihli Province. However, it is not nearly as difficult to prevent the binding of feet and the cutting of the queue, where, for sanitary reasons, the missionary desires it, as it was a decade or so previous.

"To the people of the interior it matters little whether China is a republic or a monarchy, except that they had to pay higher taxes after the establishment of the republic in 1911.

"We are well and delight in the study of the language. At present we have typical Kansas winter weather, but it does not continue as long as in the States. The earth is covered with a few inches of snow and we have some heavy frosts. Winter, however, is by no means pleasant to these people living in mud huts which are not heated. The people are very poor and have not many changes of clothing — generally none; mothers carry their naked babies in their bosoms, as also do the fathers and the brothers and sisters of the babies. The attendance at church is good. A school will be erected this spring and a new church next year."

CORRESPONDENCE

Geary, Okla.—Saturday, April 15, about noon, our dear brother, Rev. J. S. Krehbiel of Geary was called to his reward. He was the son of the late Rev. Christian Krehbiel of Halstead, Kans. The brother was sick but about one week, started with grip after which it turned to plural pneumonia which ended his life. He was very patient through all of his suffering and remained conscious until just before his death. His last hours were spent most entirely in prayer, preaching and teaching his Catechism class which he aimed to baptize on Easter Sunday, a class of 16 which, he suggested, should be given in the care of his brother, Henry Krehbiel of Newton, Kan. Rev. Krehbiel was also a friend of orphans and had the guardianship of the late Mr. and Mrs. John C. Amstutz, Amstutz orphans.

The age of Rev. Krehbiel was 51 years, 11 months and 8 days. He leaves the bereaved wife, two sons, Adolph, aged 17 years, and Otto, 3 years old, a bereaved mother whom he was glad to have at the bedside of his death. He will be buried in the Geary cemetery tomorrow, Tuesday afternoon. G. G. T.

THE BLESSED MAN
Psalm 1.

This Psalm contains the fundamental principles of true piety and devotion to God and His service. It reveals the fact of the indissolute connection between righteousness of character and true happiness. Furthermore, it advocates in the most positive language that there is a difference, a marked difference and an eternal difference, between the righteous man and the wicked. The Psalmist represents that in the Psalm, both negatively and positively. The happy lot of the one class stands out in striking contrast to the misery of the other class. This distinction has prevailed from time immemorial and will continue so to the end of time, yea, throughout the endless cycles of eternity. Those who are righteous in Christ's righteousness are the only persons who really can be happy and truly prosperous.

The first thought that claims attention in the Psalm is the blessedness of the righteous man. He does not run with the crowd, he shuns the popular throng who are ungodly, sinners and scornful. Their path the righteous man avoids, and their companionship he shuns. He is in no wise connected with their counsellings, neither does he stand in league with them, neither does he tarry where sacred things are scorned and derided. He keeps his hands pure and his heart from all such wicked conduct. He has neither part nor lot with any of them and lives a life separate from sinners. "If sinners entice him he consents not." He is ready and willing to show his colors, he dares to be a Daniel, he dares to stand alone whenever necessary.

He is no negative professor of religion, but is positive and forever on the Lord's side. He delights in the law of the Lord and even meditates upon it day and night. He is no fossilized Christian, nor a manikin believer, but a real live and vigorous disciple of Christ. He takes time to be holy and to nourish his soul on divine things. He meditates—not to do evil or mischief, to undermine someone's influence and usefulness, but he meditates on God's law—his law of love, of grace and of glorious achievements.

When the mind is thus occupied there will be no desire and no participation in the schemes of the wicked nor to mingle in their associations. Much depends on the mind's occupation as to the associations that are indulged in.

He is also represented as a very fruitful person. Read verse 3, it fairly groans with the thought of fruitfulness of a righteous man. He is "like a tree." A fruitful tree, a tree full of promise and possibilities. But it is also "planted" and planted "by the rivers of water," hence that assures great fruitfulness. To be planted in the waters of salvation is the richest soil for soulculture possible. The tree not only has the promise of luxurious growth, but of unprecedented fruitage. The water of salvation fructifies the soul and brings to maturity the ripest and the choicest fruit of the Spirit.

It brings forth fruit in the proper season or time, and it is seasonable fruit. Fruit that will yield an abundance of good to others. The planted tree is ornamental and fruitful, God's ideal of a Christian. Christians are the most lovely people on earth, and their lives are the light of the world and the salt of the earth. Fruit in season and seasonable fruit, what could be more satisfactory and useful among men. Nothing about that tree shows any signs of decay, "his leaf also shall not wither," it is an evergreen tree, that exhibits life and usefulness the year round. But furthermore, "whatsoever he doeth shall prosper." A splendid recommendation and characterization of a righteous individual. That does not look as though the life of a Christian was a dismal failure but rather a glorious triumph and sweeping victory.

But by the way of contrast, the wicked are like the wind-driven chaff, there is nothing left, their life is indeed a dismal failure and ends in eternal disappointment. They shall not stand in judgment, nor sinners in the congregation of the righteous, and their way shall perish. The greatest honor that can be conferred on an individual is to be righteous in heart and in life. The life of a righteous man is the most glorious life that can be lived. He is a choice personality with God. —Evang. Messenger.

TAKING ACCOUNT OF STOCK

We see many instances where men engage in Gospel work, and wonder why they are not more successful. Often a great difficulty is, the church does not understand its true position. It deals in professions rather than in realities. Its valuation is too high; like some old storehouse filled with shopworn goods which are held at prices that they can never bring, rendering it impossible for the merchant to sell his goods at cost, much less to make profits, so there are churches whose valuation is largely fictitious. To one such the true and faithful witness said, "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor and blind, and naked." Rev. 3:17.

So long as a church says, "We are rich," while the Lord says, "You are poor;" so long as a church boasts of prosperity, while the Lord sees in it only wretchedness and misery and nakedness and blindness; so long God has a controversy with the church, and it is utterly vain to expect that He will grant His blessings upon their false pretenses.

A business man entering such an old shop would immediately mark down the price of everything to its cash value at a forced sale. This would show a great decrease of nominal capital, with no real loss of actual value. It would be hard for a man who had estimated his goods at ten thousand dollars, to mark them down to three thousand, but if it is impossible for him to sell them at his established prices, he simply deceives himself while he holds his goods at such rates. So it is hard for the church to come down to actual facts, and take a true accounnt of stock.

Suppose for example we have a minister who rates in the inventory as a servant of the Most High God, an ambassador of Christ, an anointed messenger sent forth of the Holy Ghost. This is his nominal standing: his actual cash value may be that of a lukewarm professor of religion, with a fluent tongue, pleasant ways, the ability to keep on the right side of rich men, and maintain his position and retain his salary until a more profitable opening presents itself before him.

Here, then, is another, who in the inventory is reckoned as a leader and officer in the church, one whom the Holy Ghost has made overseer and shepherd to the flock which Christ has purchased with His own blood: but in real actual value he may turn out to be a formalist in the church, a skinflint in his business, a man of questionable reputation, and of no moral power whatever.

There stands another who claims to be an active Christian worker, who gives largely, and who moves about briskly. He is estimated as a leading member of the church of Christ; but if we come to his real cash value we must rate him as one who is too lazy to work, who perhaps holds office in some rotten bank, or swindling corporation, and who not only gives to others, but also lavishes upon himself money which he never earned, but which he has robbed from the pittances of widows and orphans confided to his hands; — a man for whom bankruptcy has no terrors and who feels no obligation to make good the promises and assurances which he gives.

Here stands another man: in the regular inventory he is rated as zealous for the truth, orthodox in faith, watchful over the purity of the church, steadfast in the maintenance of his creed; but a new account of stock would bring him down to rate as a mere sectarian and bigot, one who makes either faith or hope greater than grace or charity; one who quarrels about mint and anise and cummin, neglecting the weightier matters of judgment, justice and the fear of God; and whose zeal for the truth is a compound of self-will, unreasoning prejudice, and spite against others who happen to know more or less than he.

(Continued on page 4.)

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Rev. S. M. Grubb - Editor
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EDITORIAL

We recently saw a picture taken from among the ruins on the battle-field Saarburg where Germans and French met on August, 1914. The picture represents what is left of a life-sized cricifix such as one often sees by the wayside in Europe. The whole upper part of the cross is shot away leaving the Christ image almost intact and in the original posture. There He seems to be rising with hands extended above the battlefield. The picture is full of suggestion. How terrible must war be when men, following their own selfish ambitions, pay no respect to the emblem of religion, the only thing that can bring peace to the soul and true joy to the life! How Christless must be this great conflict when at the feet of an image, erected to the honor of the Prince of Peace, men forget all about peace in their devilish lust for blood!

But the Christ, rising with hands extended as though in ascension, suggests to us the hope that His love after all suggests. From all the horror, sin and death of battle humanity may rise, not to bless the battle, it is true, but to a new life coming out of the discipline imposed by hard and trying things upon humanity. To those who have faith in God and keep close to the Master there always comes the comfort of the words: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom."

There are numberless instances of men having found refuse to be a real gold mine. The claim is made that the wealth of the great packing houses of Chicago is built up more on the by-products, which smaller industries have no way of using, than on the meat they sell. Once the farmers down south burned their cotton-seed, now it is worth as much as their cotton; once the saw mills did not know what to do with their saw-dust and the furnaces what to do with their slag; today they find a profitable market for these things.

Humanity has had its refuse. The scrap pile looks terrible. It is composed of physical, mental and moral wrecks whom the world regards as no good to anybody. Yet, it was to this very scrap heap of wrecks that the Savior always looked for some jewels. In His life He found the woman taken in sin; the Samaritan woman and the thief who was doomed to be his companion on the cross and, no doubt, many more of whom no record survives. Since the time when the Lord taught the world that the miserable and lowly, no matter how they had fallen, were worth the effort of saving, the world has time and again been amazed at the material which, by the grace of God, was rescued from the scrap heap of ruin and sin and given a place in the kingdom of God's dear Son. Peter had to learn the lesson that things which God created are not common and, with the great festering masses of miserable men, women and children in the world, Christians have to learn over and over again that no human being is so far fallen in iniquity but that that one may and should be rescued to become one of God's own precious treasures.

The relations between our country and the German Empire, which has always been fondly spoken of as "The Fatherland", are again strained. Indeed, they are so severely strained at the time of this writing that no one can tell what a day may bring forth. War may not be an immediate manifestation of the differences which have been growing up in the past months, but the possibility of its breaking upon us at any time remains. The Mennonites of America have always insisted that all wars are wrong and they have consistantly lived up to this position in spite of the several wars in which the United States was involved. We have sufficient confidence in the righteousness of our cause and the loyalty of our people to believe that in the emergency of another war, they would, as a whole, consistantly hold to this doctrine of Christ, but there can be no doubt that the strain, if it comes, will be severe and the being persecuted for righteousness' sake will be more of a reality than any of this generation has ever had to meet. Things are done on such a terrible scale that the suffering involved in the next war, should it come, would be beyond estimate and the results attained by even the worst of wars would be so insignificant that when the end comes we would be saying, "It was not worth the smallest portion of what it cost."

If we insist that in the event of war we will remain loyal to our Mennonite peace principles, we do not mean to suggest that in so doing we will make ourselves disloyal American. No one ever questioned the patriotism or willingness to sacrifice for their country of the so-called peace sects in our country. The Mennonites and their near relations, the Quakers, Brethren and others have contributed much to the prosperity and order of this country by their thrifty and law-abiding lives; they have always had the best interests of their country at heart and have always been ready to bear their part of the public burden, but they never would and never will surrender their belief in the duty of being at peace with all men, no matter what the popular clamor may be.

As we speculate upon the possibility of a war, our thoughts naturally turn to our brethren in the faith on the other side of the ocean, who are bound to us by ties of blood as well as of church relations. We wonder how it might go with them and what our attitude toward one another might be when the fierce feelings that wars create, are once stirred up. We can only say that neither they nor we have had anything to do with the circumstances responsible for the trouble our countries now find themselves in and that they are our own flesh and blood in faith and family and that no political circumstances will be allowed to make us forget our ties.

Should a state of war arise we certainly do not expect the miracle of a bloodless war to happen nor do we expect that the American people will be any more reasonable or just than any other warring nation in their treatment of those whom they choose to call their enemies. What we can do is, pray for a speedy restoration of normal conditions and when opportunity arrives for re-establishing them we can do all in our power to help them along. To the Mennonites of Germany, Austria, Russia, France, the British Empire, Holand and Switzerland we wish to say, we regard you all as brethren in our Lord Jesus Christ and we intend to continue doing so no matter what the political state of the world may happen to be.

TAKING ACCOUNT OF STOCK

(Continued from page 3.)

If we turn to the other side of the house, there are women who are reckoned as excellent, active, and influential. They are wives of wealthy men, they are heads of comittees and managers of associations, and would seem worthy of a place with the Lydias and Dorcases of old; but if scaled down to their actual value they would be rated as mere worldlings, whose position is due to their wealth and not to their grace, and who use it to domineer over those who are less wealthy but more godly than themselves. They would be found full of petty ambitions, and contemptible meannesses, and sadly destitute of the grace of God that bringeth salvation.

We should find, perhaps, another class who stand in the old inventory as sweet singers of Israel, to whom is committed the service of song in the house of the Lord, whose lips take up the strains which angels use, and join in the songs of the redeemed; who emulate those seraphim which cry, "Holy! Holy! Holy! is the Lord;" but if we come down to the actual facts of the case, we find them possessing characters far from angelic. They in reality are butterflies of fashion, mere aggregation of frivolity; their solemn words linger on thoughtless tongues; they have no worship in their hearts; they sing for pride, for pleasure, or for pay; while their hearts are full of ill-concealed jealousies, and their lips drop honied words of lying compliment.

Again we should also meet with others, poor, feeble, penniless, and of no account, yet who, in their lowly cottages and on their beds of weariness and pain, when truly estimated, would be found to be the very crown jewels of Immanuel, precious ones whom he guards as the apple of his eye. We should find ill-clad figures with bowed head and tottering gait, who are soon to walk with His "in white, for they are worthy." We should find furrowed brows and wreathed with shame and thorns, which are soon to be diademed with the splendors of eternity. We should find Josephs in prison; Daniels in lion's dens; Hebrews walking unscathed amid the flames; prophets in caves; apostles in fishing boats; and thousands of hidden saints who had not bowed the knee to Baal nor feasted at Jezebel's table. Our new account of stock would not be all loss; we should mark down what the world has cried up; we should mark up that which is precious in the sight of God.

Such would be the result of an accurate account of stock in many of the religious establishments of the day. Here and there would be found men as good as gold, and women full of grace and charity; unfashionable, plain, stable articles, worth what they cost at any time and in any market, as well as one shilling is worth another, and we should find other goods, out of date, off color, unsaleable, dear at any price.

So long as a church boasts of its numbers instead of weeping over its sins; so long as it glories in its contributions instead of bewailing its covetousness; so long as it delegates its work to others, instead of entering itself upon earnest Christian labors, so long there can be no permanent religious prosperity. The whole basis of such a concern is a lie; its valuation is too high; neither profits nor dividends can be realized where the stock is set so much above its actual value. If men will have the favor of God they must be willing to come to the actual facts in the case; must tell the truth; must come down to rock bottom; and when they are ready to deal with their Master on the basis of honesty and truthfulness, then they will receive the blessing of the Lord. But all attempts at boasting and bolstering fail to deceive Him whose eyes are "as a flame of fire," or any one else, who has that Christian discernment which comes through the indwelling of the Holy Ghost. Are we ready to know the worst and to come down to the basis of existing facts, and of honost dealing with ourselves and with our God? — The Armory.

THE SECULARIZATION OF EDUCATION

In the midst of this age we stand with a deep realization that the world's educational ideal has been summarily transformed. Our public school system has not been changed to conform to the demands of progress in art and invention, but also of religious requirements and conditions. In the beginning the public school of America was the child of the church. Indeed, it may be positively said that it was the child of Protestantism. When, under the privilege of freedom of thought and religious liberty, men took advantage of the opportunity to propagate their own private interpretations of Scripture and the religious life, denominations and sects sprang up so rapidly, and differences dissipated the solidarity of the Christian community so extensively, that the state was forced to assume the attitude of neutrality toward religion. Gradually the control of public education passed under the authority and support of the state. Then followed the demand for technical and higher education which sought to prepare a man for the experience of this world rather than fit him for the next. At every point of confrontation by the state and religion the former was compelled to take the attitude of neutrality. In order to do this, a new ideal of education gradually appeared. It revealed itself in a split conception in which the strictly religious element was eliminated and a moral concept substituted. Education had been previously a unitary process, covering all the intellectual activities of man. Now by transformation education was given as its objective the training of the intellectual faculties. A system was submitted for the training of the power of observation, of the power of reflection, of the conscience, of the affections, of the social faculties, of the organ of reverence, of the temper, of courage, of the will, of hope, and finally of faith. At the time this program seemed most satisfactory. It appeared eminently scientific to dissect the subject and parcel its parts out to different spheres of action. That looked most thorough. From the viewpoint of physiological psychology man is a bundle of faculties. Efficiency in education will, from the very first, take them into account. All that was required to accredit this new program was to establish its scientific basis; this done, and the new education began its work with neutrality toward religion and morality as its goal. "It started and continues," remarks President Faunce, "by the support of a great enthusiasm, which is leavening our entire national life and quietly transforming our public school system. The American state has consented to drop out of education all attempts at religious instruction, a change almost as far-reaching as the elimination of slavery from our economic life. This is the logical and inevitable result of the principle on which our government is based, but is a result unforeseen by the founders of the republic, and at variance with all their expectations." The extent of this change is to be readily seen by reading the biographies of men who lived in old New England days. Then the school was fostered by the state, and pedagogy, though primitive, was based upon Scripture. Indeed, the class exercises were drills in Bible lore, biographies, histories and teaching, as a perusal of the famous "New England Primer" will substantiate. We have swung far from that day, with its religious standards. We seem to have settled the question once and for all, that the public schools are not to be maintained under the ideal of a religious propaganda. That was the original purpose, at least in New England, until 1837. Then began the movement which has resulted in America taking an attitude toward the education of the citizen which no country in Europe would endorse save atheistic France. Protestant, Jew, and Roman Catholic are all agreed that religious education ought not to be undertaken by the state, and are content with the adoption of a curriculum for the development of the moral life of our youth. Here and there men of different creeds are rising to declare that if the state is to support an educational system, it must not be secularized. The church must exert a direct influence and demand a place for religion as the source of the moral dynamic.—Western Christian Advocate.

THE C. E. TOPIC

May 7.

The Consecration of Talents.

Matth. 25:14-30.

Consecration means the unreserved devotion of something to a certain person or cause. When we consecrate ourselves to God we give ourselves to Him so that He may use us in any way He sees fit. A thing, whether it be our life, our ability or our possession, once consecrated to God is no more in our control or possession. To withdraw it is to take from God that which we have no right to take.

The fact that we become Christians and give ourselves to God in entire surrender means that we have laid upon God's altar everything within our control. There is no such a thing as being a Christian who has not given his all to God. Talents, the things which we may use to God's advantage, must be included in the things which are wholly God's if we would regard ourselves doing that which surrender to Him implies.

In the parable of the talent the Lord uses an object of great worth to illustrate the possessions He entrusts into men's hands to be used in His service. While we are not in a position to estimate the exact value of a talent in our present-day money values we know, however, that it represented something near to $2000 and taking into consideration that the purchasing value of money of that time was a great deal higher than now we may safely estimate that it was at least worth twice as much as that much money would be in our day. Even the smallest gift from God is a talent of supreme worth. Everyone can speak, yet the life or destruction of a whole nation has often hung upon a single word. The soul is worth more than all the values of the world. A word may be the salvation or destruction of a soul. The hand, the eye or the foot may be regarded as insignificant members of the body, but with them we act, see or move and their use in the service of God brings salvation and happiness. To abuse their use is an attempt at defying God or defeating His plans.

Talents are given according to ability. A brush and a few cents' worth of paint in the hands of most of us would be hardly more than so many idle toys, but when placed in the hands of an artist there is a possibility of his producing a work of beauty and inspiration that money can never fully express and that may give joy and satisfaction to millions of the present and coming generations. When God bestows talents upon us He places in our possession the instruments which we can use and which, if properly used, will be an eternal glory to Him and a mighty factor in making many others eternally happy.

It does not matter if the use of talents is not immediately appreciated. The common crowd about us may not be in a position to appreciate the worth of our work. When we use our talents it must be with the thought in mind that our efforts will come under the scrutiny of the Master and He will give them their proper rating.

There is a poverty of many things in the world, but not of talents. Of the three in the parable only one received one. Most of us have a great many more than one. Take the simplest things we possess, the use of our organs of speech or of our hands. It is by the proper consecration of these simple things to simple but definite purposes that men have given to the world its richest treasures. Milton and Shakespeare could do little more than write. Many others could do the same things but they used their talents well and gave the world immortal master-pieces.

Talents are given to the world by the Lord for investment. Whatever God gives, it is with the object of having it increase. The grain of wheat is to produce many more grains of wheat; the oak tree is to bring forth acorns so that there may be many more great oaks, etc. The great difference between the man with five talents and the man with one was not so much a money difference as it was the fact that one used well the money entrusted in his keeping and the other did not use his at all.

The use of any good talent is not only a blessing to the possessor; it blesses the entire community. All the comfort, all the improvement, all the knowledge, the wealth, the joy, the development of a community is built upon the use and increase of talents that God has given to people. Were it not for the right use of talents, men would still be naked savages living more like wild beasts than human beings.

Talents may be abused. Like neglect, their abuse brings upon one the wrath of the Master to whom they belong. After all the one talent man was more guilty of abuse than neglect. Had he been merely neglectful he would have placed his talent into the banker's hands. In hiding it in the ground he did the one thing which was absolutely and deliberately wrong.

Talents are placed in our hands. They do not get there by accident. The Lord knows our worth and our ability, and so He gives according to our several abilities. A consecrated person will not go through life complaining that he has been sadly missed when talents were distributed, he will get busy on what he has and use it in a way that brings results.

It is to be remembered that those who hold talents—and that means all of us—will some day have to face a day of reckoning. To the faithful this day is looked foreward to in joyful anticipation; to the unfaithful this day is one of terror and trembling—and rightly so.

THE S. S. LESSON

May 7.

The Missionaries of Antioch.

Acts 11:19-30—12:3.

Golden Text—Matth. 28:19.

The death of Stephen early illustrates the truth that "The blood of the martyrs is the seed of the church." First it drove the Christians to Samaria and a great revival was the immediate result; then it sent some to Damascus for a refuge and this resulted in the conversion of Saul, and then, others found a landing-place in the far-off commercial city of Antioch, and here, too, a revival breaks out. The madness of persecution stops at nothing in its effort to root out the religion of Jesus Christ, but the failure of every effort only goes to show how impossible it is for the world of sin to silence or destroy that which is the body of which Jesus Christ Himself is the head.

Persecution always imposes hardships. It means shame, suffering, loss of possessions and comfort and, in very many instances it means death to the loyal child of God. But why should any Christian expect to have an easy road to follow? The Lord Jesus had to go the way of sorrow, persecution and death and He plainly indicated that this would also be the lot of all those who take up the cross and follow Him.

Though they were fleeing, these early disciples did not forget that they had the serious business of preaching Christ on their hands. No one can, if he truly realizes his responsibility to Jesus, let the concern for his own safety or any other earthly concerns for that matter interfere with his plain duty to preach Jesus Christ by word and deed. Wherever Providence casts our lot, there it is our duty to witness for Jesus so that souls may be saved to Him. As we examine the early chapters in the Book of Acts we discover that every member of the church was a testifying Christian and this accounts for the wonderful development of the church and its far-reaching establishment in such a remarkably short time.

At first the scattered Christians preached only to the Jews. They had yet to realize that the message of salvation was to be carried to all nations, not only through the Jews but inspite of them. Had they continued to confine their efforts to the Jews, Christianity would have remained a mere Jewish sect instead of becoming a power for God with a world-wide influence. However, there were reasons why the Jews, even in Antioch, were to be the first to hear the Gospel because, (1) The Jews were the chosen people. they were to have the first opportunity, through them all the families of the earth were to be blessed. (2) Because the Jews had the oracles of God; to them God had revealed Himself and to them through His prophets He had promised His Son. (3) The Jew hoped for a Messiah, prayed for His coming and professed to be ready to accept Him. (4) The synagog with its informal order of service gave them the best opportunity for reaching large numbers of people by their testimony and teaching. (5) Because the Jews were of their own kin and it was but natural that they should want to see them saved. (6) Because, until now, the Jewish people comprised the field which the Holy Spirit opened to their preaching.

However, the Gospel, which is for all men, could not be confined to a few and so, as we have already seen in the case of the Etheopian and Cornelius, those who set about to preach it, recognized the opportunity the Gentiles were offering. The men of Cyprus and Cyrene, who spoke the Greek language better than the dialect of Palestine, most naturally turned to the Greek-speaking people, those among whom they could work most effectively. Providence had been preparing the world for just such an emergency. When the Greeks subdued the world they gave their language to it and Greek became the language of trade, literature and culture. Anyone who could speak it could get along anywhere. It was in Greek that the New Testament was to be written. When the Romans won the world, they gave it law and order so that the Gospel could be carried easily and quickly and safely to the ends of the civilized world over the roads which they had built.

The Jerusalem church, though compelled to remain in hiding, kept in touch with the activities of the younger churches. They in Jerusalem had troubles of their own, but not so many that they could afford to neglect the growing work in the far-off city of Antioch. In sending Barnabas the Jerusalem church selected a man fitted for the work. The selection was no doubt the fruit of prayer and an intelligent study of the situation. Barnabas was (1) a native of Cyprus. (2) He had been among the wealthier of the early converts. (3) He was a Levite. (4) He was a man of imposing personality, possibly one of great stature. The action of Barnabas when he came to Antioch is worthy of study. (1) He saw the grace of God at work there; recognized it as God's work.. (2) He was glad. (3) Exhorted them. (4) He was full of the Holy Ghost and faith. Barnabas possessed the rare gift of being able to pick out the right person for the right work and so we find him going to Tarsus after Saul. While Saul was divinely called, Barnabas seems to have been the first to recognize his full worth. Saul was especially fitted for the work in Antioch because he possessed the rare ability, as he afterwards tells us, of being "all things to all men" for Christ's sake.

It was in Antioch that the disciples were first called Christians. The name was applied as a nickname, but nothing could be more appropriate. As the inscription in Hebrew, Greek and Latin upon the cross spoke of the universality of the Christ kingdom, so the name of Christian included the Greek name of the Hebrew Messiah with a Latin ending. The Hebrew religion, Greek culture and Roman power were all involved in the coming of the name Christian.

A number of conspicuous Christians are named in the Antioch church. It was not a church of cliques or one-man power, but all had a part in its development. The Holy Ghost called for a separation of the two leaders, Barnabas and Saul. The first foreign missionary enterprise demanded that the church of Antioch give its best talent for the work. The Antioch church showed the true missionary spirit. It had gotten the best God had to give and now they were giving their best to God.

CONTRIBUTIONS

For Mauhadei, India.

Halstead church, Halstead, Kans., for general work, $10; P. D. Amstutz's S. S. class, Pandora, O., by Malinda Neuenschwander, $5; C. H. Haulenbeek, Brooklyn, N. Y., for general work, $2; Senior C. E. society, First Menn. church, Bluffton, O., by W. S. Gottshall, for Bible women, $24; unknown, for Rev. P. J. Wiens, $5; Onnie Eyman, Upland, Cal., 1 package; Mr. and Mrs. D. G. Geiger, children and friends, Pandora, O., for Christmas, $23.25; Rev. P. J. and Agnes Wiens, Newton, Kans., for native Christians' children, 1 package; Mary and Magdalena von Steen, Beatrice, Nebr., for evangelist, $30; ditto, for Christmas, $10; Bluffton, O., by W. S. Gottshall, 108 Rupees; Ladies' Mission society, Swiss congr., Bluffton, Ohio, by W. S. Gottshall, for Christmas, 1 box clothing etc.; ditto, for meal to poor, $10; Ladies' Mission society, Grace Menn. church, Pandora, O., by W. S. Gottshall, for meal to poor, $10; Mr. and Mrs. D. C. Sprunger, Berne, Ind., for boys at Christmas, 1 post card album; Cora E. Davis' S. S. class, Earlville, Ill., for general purposes, $2.

Gratefully acknowledged.

E. B. Steiner.

For The Whosoever Will Mission, Los Angeles, Cal.

Contributions received during the first quarter of 1916:

Boys' class, Freeman, S. Dak., by J. J. Engbrecht, $2.15; ditto, by Emanuel Tschetter, $2.13; boys' class, Upland, Cal., by Elmer M. Krehbiel, $2.80; Salem church, Dalton, O., by Clyde M. Tschantz, $27.69; Daniel Moser, $5.50; Young People's society, Hillsboro, Kans., by Adolph Klassen, $5; friend, Whitewater, Kans., $5; sewing classes, 50 cents; offerings, $10.34.

E. F. Grubb.

4900 Aldama St., Los Angeles.

NEWS OF THE WEEK

THE LATEST AMERICAN NOTE TO GERMANY

On Wednesday, April 19, President Wilson called the two houses of congress together and announced to the members of our national legislative body, that he has sent a note to Germany asking the imperial German government to at once abandon its present methods of submarine warfare against passenger and freight carrying vessels, and, unless this demand is complied with this government can have no choice but to sever diplomatic relations with Germany altogether.

While the note that has gone to Germany does not fix a time limit — a period in which Germany must reply — it is recognized as virtually an ultimatum. It is the purpose of the president to wait only a reasonable time. A failure on Germany's part to answer within two weeks, it is said, would be regarded as equivalent to a "no." However, the expectation is that Germany will make prompt response, and in some well informed quarters the opinion prevails that Germany will give an answer and so modify the illegal conduct of her submarines as to avert a break.

The newspapers of the country have been commenting variously on the president's action, some criticising him severely, but the majority supporting him. Congress itself will take no action at this time.

In Germany the note was awaited with apprehension as seen by the press-report that follows.

Berlin, April 22. — With the publication late today of the American note on submarine warfare, Berlin newspapers commented generally but guardedly on the message and its effect on German policy. All the newspapers evidently are determined to approach the situation in a dignified and worthy manner. Some of the newspapers, including the Tageblatt, the Bourse Gazette, and even the Tageszeitung consider the possibility of Germany attempting to meet the American demands, but most of the writers evidently believe this difficult

The note occupied the first pages of all the afternoon newspapers and forced even the daily war report to the inside columns. The impatience with which the public awaited the publication of the note was illustrated by the street scenes when the note was published. The public had been apprised of the impending publication by a paper appearing at noon. Crowds surrounded the first newsboys on the Unter den Linden, Leipzig, Friedrich and other principal streets of the business quarter, fairly snatching the newspapers from them.

The Tageszeitung comments on the note in a tone of expectancy, declaring that the present document is a consistent sequence to the submarine note of February, 1915. The American government, it says, from the outset regarded a German victory as against American interests, hence it was something to be combatted. Opposition to the submarine campaign, it declares, both in Washington and London, is based on the realization that a relentlessly conducted campaign is one of the most dangerous and successful weapons against Great Britain. Count von Reventlow, who writes the article, believes that a practically conducted submarine campaign is worth far more than a maintenance of relations on the previous lines between Germany and America and that this weapon far outweighs the disadvantages which could arise from a German-American conflict.

The Kreutz Zeitung regards the note in contents and manner as proof of new testimony of a one-sided and partisan handling of the submarine question, "which we continually experienced from the American government since the beginning of the submarine campaign." The newspaper declares that it is its opinion there is no doubt that Germany's attitude toward the note shows Washington desires more than a settlement of the Sussex case. "Each concession," it says, "only postpones the breach, and since Germany neither can nor will fulfill the general demands of America, it can noly be hoped that the present developments will give Germany a really unlimited freedom of action in the submarine war."

Under the caption "A Veiled Ultimatum", the Frankfurter Zeitung, after promising a full discussion later, says: "The note is a diplomatic step of extreme decisiveness approximating a diplomatic breach. President Wilson appears to desire to avoid a breach, unless the assurances that he wants to live in peace and friendship with Germany can be interpreted as a mere rhetorical expression. The president makes the maintenance of relations conditional on the immediate abandonment of submarine warfare. Extremely energetic language makes it difficult to answer as the substantial part of the note is nothing more than a rebuttal of the German official statements concerning the Sussex. Secretary Lansing flatly contradicts the German version in saying the torpedoing is beyond question. The form of this contradiction is so unusually sharp that it is impossible to foresee how an agreement can be reached."

The Vossische Zeitung further says that a breach of diplomatic relations would be a very grave occurrence, the results of which must be weighed most conscientiously.

Forecasting the German answer, the paper says: "The German people are warranted in hoping that it will be on the level of their dignity, but also in hoping that the American people, in whose hands the ultimate decision rests, will examine the German answer with that sense of justice which hitherto has constituted the crown of glory of the great free nation beyond the ocean."

JOHN BULL IGNORES UNCLE SAM

Washington, D. C., April 22. — While President Wilson is threatening to sever diplomatic relations with Berlin because of German disregard of the rights and safety of Americans on the high seas, Great Britain continues its depredations upon American foreign trade and its defiance of the sovereignty and dignity of the United States.

The president has arraigned Great Britain in unsparing language as a violator of international law but has taken no step more drastic than the lodgment of protests to enforce observance of the American rights England has disregarded. In only one of eleven disputes has the president induced the British government to change its policy.

Critics of the president point to this record as proof of their charge that he is prone to be lenient with Great Britain and severe with Germany, that he is prejudiced in favor of the British cause and has carried this prejudice into an unneutral policy, and that he is either unconsciously or deliberately "playing England's game".

Defenders of the president resent these charges and insinuations. If, they say, the president appears to be dealing more harshly with Germany than with Great Britain it is because Germany has caused the irreparable sacrifice of American lives, while England has occasioned only the reparable loss of profits and property. Human life, they argue, cannot be weighed in the same scale as commercial dollars.

Nevertheless, with a rupture of diplomatic relations and eventual war with Germany a possibility of the near future, the United States faces the prospect of becoming the ally of a power that has treated its interests and rights with contumely ever since the beginning of the great struggle in Europe.

FREE SUGAR SECTION OF TARIFF LAW REPEALED

Washington, April 22. — The senate late today approved the house bill repealing the free sugar section of the tariff law, under which sugar would have gone on the free list May 1. By a vote of 59 to 10 the senate receded from an amendment which it had passed, extending the existing duty of 1 cent a pound for four years, and which the house refused to agree to in conference.

Democratic senators cast all of the ten votes against supporting the house measure which provides for a flat repeal, thus extending the present duty indefinitely. They were Gore, Hardwick, Hughes, Husting, Johnson of South Dakota; Lane, Martin, Smith of Georgia; Thomas and Vardaman.

The repeal sought by the administration to keep up revenues, now needs only the President's signature to become effective. The one-cent duty yields about $50,000,000 revenue annually. Senate Democrats, finding the house unyielding in its stand for a flat repeal, decided at a caucus to yield and avert any possibility of sugar going on the free list, even for a limited period.

FORD WOULD ACCEPT NOMINATION FOR PRESIDENT

Omaha, April 22. — Henry Ford of Detroit has again taken the lead from Albert B. Cummins, of Iowa, in the race for the Republican presidential nomination at the Nebraska primaries, according to complete returns from fifty-one counties of the state. Late returns gave Ford a lead of less than 100.

Lansing, Mich., April 22. — Henry Ford, of Detroit, was the choice of 5,186 more Michigan voters for the Republican nomination for President, than was William Alden Smith of Grand Rapids, United States senator, at the recent state-wide primary.

New York, April 22. — Ford has announced that he would accept a nomination for the presidency "if the people wanted him."

"One thing I am absolutely sure of in this respect," Mr. Ford declared, "and that is that I shall not finance any third party—not with one cent. Should it be made evident that I am wanted, that is a different matter."

TROOPS NOT TO BE WITHDRAWN FROM MEXICO

Washington, April 23. — Behind the formal announcement today that President Wilson had approved a plan for re-disposition of the American troops in Mexico, there was a plain intimation tonight that the Washington government had determined to maintain a military status quo beyond the border until the Mexican de facto government has demonstrated its ability to capture or crush Villa and his adherents and prevent repetitions of the Columbus raid.

In the interim, it is understood, the American troops will be so placed as to safeguard the border towns by virtually policing the area south of the line where General Carranza has been heretofore unable to check bandit operations.

GERMAN GENERAL SUCCOMBS TO SPOTTED FEVER

Amsterdam, April 22.—Baron Kolmar von der Goltz, commander-in-chief of the First Turkish army, died Wednesday of spotted fever at the headquarters of his Turkish army, according to an official announcement received here from Berlin. He had been ill ten days.

Field Marshal von der Goltz was regarded as one of Germany's greatest strategists. He was seventy-two years old. He had seen extensive military service, having fought in the Austrian campaign and been on the staff of Prince Frederick Charles in the Franco-Prussian war. In 1883 he was sent to reconstruct the Turkish army and remained in Turkey for thirteen years.

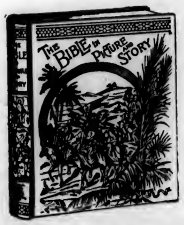
In August, 1914, he was appointed military governor of the occupied part of Belgium, but in November of the same year he was relieved of this command and sent to Turkey, where he was appointed military commandant at Constantinople and acting minister of war.

BATTLE FIELDS OF EUROPE RUNNING DEEP IN BLOOD

London, April 23. — Battles of heavy proportions have been in progress in all the war theatres except the Balkans. Successes for the entente allies and Teutonic allies have varied. Four vessels — an Italian steamer, a French bark and two British steamers are reported to have been sunk by submarines. All their crews are believed to have been saved.

On the Verdun front, where for two months the Germans and French have been almost continuously in battle the Germans according to an estimate of the French war office, up to April 22, had used about six hundred thousand men in the fighting or in reinforcing units which suffered heavy losses.

The Germans claim the capture of French trenches in the Verdun region southeast of Haucourt and west of Dead Man's hill while Paris records the taking of several German posts in the Avocourt wood.



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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, MAY 4, 1916. No. 18.

TRUE MINISTERS

Have ye looked for the sheep in the desert,
For those who have missed their way?
Have ye been in the wild, waste places,
Where the lost and the wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded
"Christ Jesus makes thee whole?"
Have ye told My fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shore of the "golden land"?

Have ye wept with the broken-hearted
In the agony of woe?
Ye might hear Me whispering beside you,
"'Tis the pathway I often go!"
My brethren, My friends, My disciples,
Can ye dare to follow Me?
Then, wherever the Master dwelleth,
There shall the servant be.—Ex.

NOTES AND COMMENTS

The 39th International convention of the Young Men's Christian Association of North America will meet in Cleveland, Ohio, on May 12 and continue its sessions until May 16.

A union medical college, financed by the Rockefeller Foundation and supported by the various boards at work in China, has been planned for North China. It will be known as The Pekin Union Medical College.

In the death of Brother Howard Shelly of Philadelphia the Second church loses an efficient leader of the choir and a member whose activities were noted everywhere. Bro. Shelly was a musician of brilliant attainments and his many pupils and friends keenly feel his loss. Moreover, he was a fine type of Christian manhood with an influence for good wherever he went.

Billy Sunday is announced to conduct meetings in the city of Boston, Mass., from October 22 next up to Christmas Eve. Active preparations for the compaign are now under way.

Persons from eastern Pennsylvania wishing to attend the 118th session of the Eastern District conference, to be held in Roaring Spring, Pa., may take the train leaving Broad Str., Philadelphia, on Saturday morning at 10:25, which will get them to Roaring Spring at 5:46 p. m., or, they may take the train at 11:56 p. m. from Broad Str. and arrive in Roaring Spring at 9:12 a. m. Fare one way, $6.31.

Realizing that the churches could aid materially in forwarding the good citizenship movement, the Bureau of Naturalization has approached, in a most earnest manner, the churches of all denominations all over the country, in an endeavor to have at least one Sunday in each year set aside as Citizenship Sunday, on which will be preached at the morning service in every church in the country a sermon on Citizenship. The response to this feature of the bureau's activities has reached its highest expectations. On every hand the highest praise has been given these efforts. Many pastors, while stating that their churches were slow to adopt "Special Sundays", have assured the bureau that favorable consideration would be given to Citizenship Sunday. Sunday, July 2, of this year, has been selected as Citizenship Sunday, because it is the Sunday nearest Independence Day, which means so much to American citizens.

WITH OUR MISSIONARIES IN THE JUNGLE

Birra, via Janjgir, C. P.

Dear Readers of the Mennonite:—We have just returned from a three weeks' tour of over 100 miles into the jungle south of us beyond the Mahonodi river. Neither of us had ever seen a jungle in its wild state. We passed through a distance of over fifteen miles of one continues forest, similar to a new timber country in America, with only a village here and there. This section is very hilly and in it wild animals still abound. While we saw no tigers they are still numerous. One shivered a little as he passed by a spot where we were told three men were killed by tigers the day before. However, we heard the howling of bears at night not far from us.

Someone may think, we are putting ourselves in dangerous places. This may be true, but human souls are also living in the villages in this jungle and the Gospel must likewise be preached to them as well as those near at hand. Someone must do it. We believe that God protects those from harm, whom he sends into dangerous places.

We took an Evangelist and Bible woman with us on our tour. We pitched our tent in villages about seven miles apart. From this center we visited the surrounding villages and preached on the street corners. In some villages very soon large and appreciative audiences collected, while in others only a few were attracted. In Raikona particularly a large crowd assembled. They listened intensely to the Word and many purchased Gospels and tracts. After preaching the Word in a village, we gave the people a hearty welcome to come to our center and see the pictures in the evening.

Afternoons we administered medicines to the sick of the village and surrounding villages. Sometimes there were 30 and 40 patients. The people flocked together to see what was going on. They brought their sick as the people did in the time of Christ. We are now able to picture such passages in our minds as Luke 4:40. Mark 1:32 a.,33; Mark 3:10 and Mark 6:56. By means of remedies we can win the confidence of the people and we are then able to tell them of our Savior.

Evenings we presented the life of Christ by magic lantern. Most of the villagers came out and with awe looked upon the pathetic pictures of our Lord. We are confident, many will remember the story of Jesus. We pray that the impressions made upon their minds will turn many from heathendom to Christianity.

In India we have bazaars similar to the markets in our American cities, only these bazaars are held in an open space. Bazaars are held once a week in villages five or seven miles apart. To the bazaar the small farmer comes to sell his rice; the small gardener comes to sell his native vegetables; the fisherman comes to sell his fish; the shopkeeper comes to sell his cloth and notions. And all the people in villages three and four miles away come to make their weekly purchases. On the tour the missionary also aims to attend as many bazaars as he can, for such a place affords an excellent place to propogate the Gospel. Standing under a tree on one side of the bazaar one finds no difficulty to draw a big crowd, who will listen gladly to the message and song the missionary may bring. Many confess, when asked, where they first heard of Jesus "At the bazaar."

At one of these bazaars in the section which we toured, Bro. P. A. Penner and Bro. P. J. Wiens preached the Gospel a number of years ago. They sowed the seed and God gave the increase. In their absence the Spirit of God was working in the hearts of two men of the village Jagraudi. After we preached in the bazaar at Pirda one day, our evangelist brought these two men from Jagraudi to our tent. They said, that they want be become Christians. They plead with us that we should come over to baptize them. With these two men our evangelist brought a third man, a Christian, living at Sukri, a village 12 miles from Pirda. This man became a Christian in a village some distance away. He later moved to Sukri. He cannot read but he has won some of his villagers from heathendom over

to Christianity. He also plead with us to come over and baptize these people. We told all that we could not do it now. They all fell to the ground and begged of us to come and help them. The Sukri man said that his people have been waiting for two years for a missionary to come to their village and baptize them. They said, if we would baptize them their whole families would come with them.

Since these villages are 30 and 40 miles from Mauhadei, it would mean, if we would baptize them, that we would have to send an evangelist and two teachers to open two schools and live among them and instruct them.

This makes us feel like it was a Macedonian call. We have not the money to open the schools nor the evangelist and teachers to send. What shall we do?

Your co-workers,

E. B. and Elizabeth Steiner.

A GOOD WORD FROM CHICAGO

Another very pleasant and profitable tour to the Wayland, Noble and Donnellson congregations in Iowa has just been completed, and I am very much pleased to announce to those interested in missions that a hearty response and interest greeted me, as was manifested at Pulaski. At the request of our Home Mission board I am making this trip among the churches, primarily, in the interest of the erection of a Mennonite chapel in Chicago, and am persuaded that those who are induced and moved by high, noble and Christly motives to give heartily, largely and unhesitatingly to anyone of the great benevolences of the church, are the very ones the great Bishop of the church will find instant in season and out of season. They are those that always ring true, and never grow weary in well doing, knowing that they shall reap a glorious harvest if they faint not. They are responsive to every Macedonian cry, because they possess an experimental belief that it is more blessed to give than to receive, to sacrifice for others than for self. I am made to believe that many of our people are realizing as never before that the great purpose of the saved life is to learn how to lay it down, and that when this great lesson is learned the appointed goal will have been reached; and willingly and gladly and sacrificially will our mission boards' treasuries be filled to overflowing. We trust and pray that this little round among the churches in the interest of a cause for which we were born to minister unto may help us all to more cheerfully and generously meet all the demands made upon us for the advancement of His cause and kingdom, so that it may be said of us, as it is now said of one dear brother in the Lord, who lies patiently upon his bed of suffering, "He always was a liberal and cheerful giver."

"He is dead whose hand is not open wide,
To help the need of a human brother.
He doubles the length of his life's long ride,
Who gives his fortunate place to another;
And a thousand million lives are his,
Who carries the world in his sympathies."

W. W. Miller.

1467 W. 71st Place, Chicago.

FROM THE COUNCIL OF PEACE AND ARBITRATION

The substance of the resolutions adopted at the Conference of the World Alliance for Promoting International Friendship Through the Churches which met at Garden City, L. I., April 25, 26 and 27 was as follows:

That, since permanent peace must be ultimately based on religious sanctions, and back of all international organizations must be good-will, the American council call a representative congress of the churches of the world, to meet at the close of this war, when and where the terms of peace shall be discussed, or in such other European center as may be deemed expedient, to consider how the churches of the world may help to establish a new international order, in accordance with those principles of mutual justice and fairness which regulates the relations of good men everywhere, and that the carrying out of this plan be referred to the Executive committee.

That we call upon the churches of America to make sacrificial efforts to contribute for the relief of the suffering peoples in Europe and Asia without regard to race, religion, or nationality, thus giving powerful proof of Christian goodwill.

That the Council urge upon the churches:

(a) Careful study both of the oriental problem itself and also of the proposals for fundamental solutions which have been offered, including comprehensive immigration legislation free from race discrimination;

(b) Such action as may seem wise for embodying in local and national legislation and in our international relations the Christian ideal of universal brotherhood, guaranteeing to all peoples, small and great, East and West, the enjoyment of just and equal treatment.

We believe it is time for the Christian church to speak and to act in the strength and assurance of a deep and full loyalty to Jesus Christ.

We rejoice in all the efforts which are being made by men of good intent to substitute judicial process for war and to effect world-organization.

We urge the people of the churches to co-operate heartily in these brave attempts to take the final and decisive step in the evolution of government. But we know that all these efforts are fordoomed to failure unless they rest upon a spirit of goodwill and brotherhood and evoke a passionate devotion stronger than all limited and local loyalties.

In a time of disillusion and strife, when men's heart faint and doubt, let Christian men believe and try to make all men believe that the Gospel of love and faith and hope is practical, the only practical way of life for men and for nations, and that loyalty to the kingdom of God is supreme above all other loyalties.

In addition to this the Executive committee at its first session immediately after the adjournment of the conference passed the following resolution:

RESOLVED: That this conference ernestly approves all efforts so to shape our pending measures relative to immigration as to recognize existing agreements with other nations, by avoiding such action as would tend to imply distrust and would seem to impugn the honor of such nations; and we deeply deplore all efforts to create and imply such distrust of our agreements in the absence of any evidence of breaking or evasion of such agreements, and especially when the nations concerned have reassured us of their intention to keep them faithfully.

In the light of this principle, we deprecate the utterances by or through the public press which would tend to embitter the feelings and injure the relation of goodwill now existing between America and Asiatic and other nations, especially such as, without evidence and by gratuitous assumption, impugn the motives and purposes of these nation in their relations with our nation.

The World Alliance is organized with a committee of 250 members, including ex-President Taft, and the following officers: Rev. William P. Merrill, president; John R. Mott, vice-president; Rev. Frederick Lynch and Rev. Sidney L. Gulick, secretaries, and George A. Plimpton, treasurer.

MISSIONARY WORK

If humanity is in need, to supply that need is missionary work.

If a cup of cold water, or a cup of hot tea, or a loaf of bred is borne to the suffering, that is missionary work.

If a kind word is spoken to one in sorrow, that is missionary work.

If a dime is given to one who is in penury, or a luncheon served to one who is famishing, that is missionary work.

If a burden is lifted from the shoulders of a neighbor in his weakness and carried upon one's own shoulders, that is missiary work.

If a call is made on one who is in trouble, or a prayer offered by the bedside of in pain, that is missionary work.

If one goes out in the name of Jesus to tell of His great salvation, that is missionary work.

If another is sick, and unable to plow his field or reap his harvests and one perform a neighbor's duty toward him, that is missionary work.

If one lies bleeding on the field of battle, or suffering in a hospital, and you, in your sympathy, bring what help you can alleviate that on's distress, that is missionary work.

If you have a flower which you can give, and by giving it bring a smile of hopefulness, or kindle a happier desire in the soul of another, that is missionary work.

If there is a poor boy or girl anywhere who is longing for an elucation, and who is without means to gratify the desire of the heart, and you give what help you can, that is missionary work.

If you have a book in your possession which might prove a blessing to a wayward friend, or to one needing instruction in right things, and you loan or give that book to such a person with the request that it be read, that is missionary work.

If you send one to stand in your place in the foreign field, or in the home field, to do Christ's work, that is missionary work.

If you desire to go to any spot in God's great universe where you can be of service to the Lord of us all and by God's grace bring that desire to its realization, that is missionary work.

If in your soul you desire to be of help to your fellow man, even though that desire may never be accomplished, even that desire, in God's sight will be counted unto you as missionary work.

If you train your own soul and make your life a lighthouse for Jesus, and shine for Him in the home, and on the farm, in the workshop, and the street, that is missionary work.

This old world is full opportunities for missionary service as the heavens are full of stars and he who will look up will se more than he can count. — Exchange.

THE CONFIDENCE OF FAITH

I will mention one of Mr. Moody's prayers of which I had never heard, though I have been very much interested in him and his work and rather closely associated with some of it for more than thirty years. The story was related by one of the early students of the Bible Institute; and, though I am not sure, I think he was present at the time the prayer was offered. I do not think he said this directly, but it seemed to me a natural inference from what he did say. The circumstances were as follows:

It was during the great campaign of World's Fair time. Mr. Moody was in his room at the Bible Institute, and was just about leaving for an address at the Great Northern. He required three thousand dollars for that day's work. He mentioned it to those in the room, and said: "Let us pray," and, kneeling at his desk, said: "Father, you know I need three thousand dollars today. I must have it, and you know I have not time to go after it myself. Please send it to me. I thank you for sending it to me." And so he arose from his knees, and hurried away to his meeting.

The Great Northern was crowded, as his meetings generally were; and, as the meeting was about to begin, a lady came to one of the ushers, and said, "I must see Mr. Moody."

He said, "You cannot see Mr. Moody; he is on the platform, and the meeting is about to begin."

She said, "Well, but I must see Mr. Moody," and he said, "Well, you cannot," and almost pushed her out of the aisle.

She went around to another aisle, and had the same experience with another usher. She then went to the stage entrance. Perhaps being supposed to be a member of the choir, she was allowed to pass, and, passing down to the front, put into Mr. Moody's hands an envelope. He folded it, crushed it into his vest-pocket, and went on with his meeting.

The meeting having closed, he returned to the Bible Institute, and while at dinner thought of this envelope. He said to those about him, "There, I had an envelope that I must look at." So, taking it from his vest-pocket, he found within a check for three thousand dollars.

Thereafter Mr. Moody learned that lady in Chicago who had been a sharer in his work had that morning been impressed with the thought that Mr. Moody probably needed money. She said to herself, "I must send him a check." So she prepared a check for one thousand dollars.

After it was written she said to herself, or some one said to her, "That is not sufficient. He will need more." And destroying that check, she wrote another for two thousand dollars.

Still she had the subconscious feeling that that was not the thing, and after a little, destroying that check, prepared another for three thousand, put it into an envelope, addressed it to Mr. Moody, stamped it, and called her maid to have it deposited in a post-box. As the maid was standing before her, ready to take the letter, this same inner voice said to her again: "But Mr. Moody ought to have the money today. If it goes through the post-box, he will not receive it until tomorrow morning." So she said to her maid, "Mr. Moody's meeting at the Great Northern is just about beginning; you go down to the theatre, and put this into Mr. Moody's hands." The rest of the story the reader already knows. Now who is to discredit such an obvious answer to prayer as this?

—C. A. Blanchard.

THREE SCENES IN A BLIGHTED LIFE

I knew him when he was nineteen years of age. He was a good moral boy, though not much of a positive character. He was a quiet worker on the farm, and seemingly a conscientious member of the church. His talent was music. He had a pleasing gift of song, and often led the chorus choir in the little country church and Sunday school to which he belonged. He could also play the violin. Although not very wise, he was witty, a good fellow socially, and an agreeable conversationalist. In a very intimate acquaintance of about a year I discovered in him but one fault: he smoked cigarettes. Not what you would call excessively, but regularly and habitually. Otherwise, he was a nice, clean, promising young man. This was in 1895.

After a lapse of three years, I met him again. It was in the summer of 1898. He came to a country church where I was preaching, many miles from his home community. He did not enter until I was in the pulpit. I saw him in the congregation with a hymn-book in his hand. We had no organ, so I called on him to lead the singing. While we were singing I discovered that his voice was very weak and hollow. Scarcely any of the old-time gift of song remained with him.

After the service was over, we went together to dine with a neighbor. On the way and at the house before dinner arrived, he smoked several cigarettes. After dinner he rolled and lighted a cigarette. A friend asked him for some of his tobacco, and he replied that he had no more. A little later I was surprised to see him rolling another cigarette, and, presuming upon my former intimacy with him, I asked why he had misrepresented the matter to his friend. He replied by taking from his pocket a handful of crushed stumps—evidently picked up on the streets of some town — and saying: "This is all I have, and I didn't like to offer it to him."

Last year, after an interval of fifteen years, I met him again. It was early in the morning, and I was walking down Main street, in a good-sized city, not far from his old home. A disreputable looking person, dressed in fairly good clothes that evidently had been neat enough, but were now very dirty, as if covered with grease and train smoke; a figure with long, unkempt hair, a blackened eye, and clots of dried blood about his nose and on his grimy face and filthy shirt front came walking slowly, unsteadily along, eating a raw turnip.

I thought of no one whom I had ever seen, and in passing barely glanced at the poor blear-eyed wretch; but he smiled a sickly sort of smile, held out his hand, and said: "O, I know you! But you don't know me." Recognizing him, for the moment unable to recall his name, I said: "Yes, I know you; but my memory is at fault. What is your name?" "I've got no name," he replied; and, holding my hand and still munching the turnip, he proceeded, unashamed, in a maudlin rigmarole to recount our former experiences together, until I was forced to wring my hand from his grasp, and hastily beg his pardon and go on my way. An hour later I saw him leaning against the facing of a barber shop door, with a short, dirty, dead cigarette stump between his lips.

This is a true story, and these are the outward facts which are known to me. But I am sure there is an inner spiritual story of that blasted life. Briefly told, I am sure it is about like this: The ever-present cigarette ruined this young man's voice. Singing was his only special talent. When this was gone, his only social asset was gone. The cigarette also rendered him inefficient and unacceptable as an employee, thus robbing him at once of his social and industrial standing. With the failing of work came poverty, and he could not even buy tobacco. With the failing of social standing went self-respect, and he did not scruple to pick up and smoke the offal of more prosperous smokers. Having gone thus far, a complete moral break-down was inevitable; nay, had already come. Appetite became absolute master — appetite that no amount could satisfy! Then came whisky, beer, rum, debauchery, fights, filth, and—raw turnips!

Friendship a half-forgotten dream and manhood only a memory! All because a strong young man could not conquer a tiny cigarette.—Rev. A. M. Shaw, in St. Louis Advocate.

WORLD-WIDE SUNDAY SCHOOL NEWS

Moslem Young People Eager for Bible Study.

In the center of the Nile Delta lies Tanta, a city of 70 000, largely Moslem. In one of the poorest quarters of this city a Sunday school has been started for the children gathered from the streets. Rev. Stephen Trowbridge, Sunday school secretary for work among Moslems, describes a recent visit to this school:

"The upper floor of a house has been rented, and he found every classroom full to overflowing with Mohammedan boys and girls. When this work first started, the children who came were of the poorest and could not read a line, but recently some very bright boys from the government schools have been attending. They also are Moslems, and as Sunday is one of their regular school days, they came directly from their classes to this Sunday school. I saw a number of them with their Korans tightly clasped under their arms listening most intently to the lesson, which was from the Book of Acts. Some of the questions they answered with quick intelligence, although they know almost nothing about the Bible as yet."

"Another evidence of interest in Bible study," writes Mr. Trowbridge, "is found in the girls' college, Cairo, which is under the direction of the American mis-

(Continued on page 5.)

THE MENNONITE

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EDITORIAL

Dr. Jefferson of New York, in a recent address against the present program for preparedness, pointed out the absurdity of the whole arrangement by showing that if such a thing were necessary, the present program is inadequate and would not meet the requirements were a war forced upon the United States and is, therefore, nothing more than a sop wickedly given to satisfy the demands of the professional soldier, the jingo newspaper, the munition maker, the selfish politician and the wealthy promoter. If, on the other hand, there is no need of this program of preparedness (and he insists there is no need) the wicked waste of so much of the people's money is nothing short of a crime of the worst type. His suggestion for insuring peace is that, instead of taking millions to build so many battleships and creating great armies, this country should devote so much of its means in erecting homes for the orphans, hospitals and asylums for the cripples and in feeding the hungry in the lands now devastated by war. Having done that, he insists, no nation would undertake a war against us and a ruling class that would attempt it would soon find itself driven from power by an indignant population. He also suggests that this government would prove its sincerity in claiming to be the friend of the world's oppressed were it once to have in the cabinet of the president a secretary of peace as well as a secretary of the army and of the navy.

Such ideas advanced at this time are more than likely to be belittled as mere dreams of some misty idealists, if they get any notice at all. Yet, as we see it, with all Europe determined to struggle on until everything is ruined and the flower of its young manhood destroyed, there is absolutely no need for an army and navy so big as to threaten our democracy, undermine our institutions and control our government. If war is to come upon the American people it will be because they go out of their way to bring it on.

Under the title of "Church Liars" an exchange points out various inconsistancies in speech and action on the part of some churches and church people which has come to his notice and naturally gives them very unfavorable comment, ending his article with: "The church of Jesus Christ cannot afford to be anything less than honest."

The church conscience, and there should be such a thing, ought to be keen enough to keep the world from having an excuse for unfavorable criticism. We have in mind a pastor who served a church where charges are rearranged with the meeting of every conference. This brother received a unanimous invitation to return, and then the same officials who gave it secretly interviewed the officers who had the appointing in charge and protested against having the brother returned. Instances of this kind cannot be hidden under a bushel and when they do get out, they put a very effective argument into the mouths of the critics.

The arrangements and misunderstandings between pastor and people are purely personal matters about which the outside world has nothing to say. So long as human nature is what it is there will be misunderstandings, and sometimes something worse. Much as we regret them, they will occur, and what is worse, they will be observed and unfavorably discussed by the world. In their relation one with another all kinds of Christians should bear in mind that it is their business and opportunity to let their light shine. When questionable conduct beclouds the light they are to shed abroad, it also beclouds the Christ whom they should honor in their lives.

One kind of misrepresentation frequently makes churches rediculous and so subjects them to contempt in their advertising. Sometimes we have it announced in glaring notices that in such and such a church one hears the best singing, the best preaching and gets the most cordial reception in town, etc. When one, attracted by such a notice, finds that the music is ordinary and the people no more social than elsewhere, one wonders if the persons who "boosted" the service were really in earnest. If they were not, what is to prevent that one from thinking that the minister was not in earnest either? At any rate, it is decidedly unkind to the other churches for this one to declare that it has the best of everything and thus suggest that the others belong to a sort of second-rate class.

In a large city a church of which we know declares in large letters above the door that it is "The Friendly Church". Now, we supposed that every church has a measure of friendliness in store for everyone who enters its door and the natural inference we would draw from such an announcement would be that other churches are unfriendly. To be sure, the officials of that church would declare that such an idea was far from their thoughts. But, if it was, why say a thing like that and mislead people into believing that there and nowhere else is the friendly spirit to be discovered?

THE FAMILY

The family, says N. Tuccock in The Common People, is the true social unit. When God began to unfold the ideal human society, he began with the family, calling Abraham out of Ur of the Caldees. In the family are the rudiments of all social institutions. The church is the family spiritualized, the state the family enlarged. The family is sacramental, and reveals earthly and heavenly relationships. In marriage there is the union that completes character; in parentage and childhood appear the co-relative responsibilities of government and obedience; in the connection of blood are found the inalienable ties of brotherhood. The family is a school of righteousness, the one place where character is best formed. It represents, in the simplest types, the law of dependence and trust, of authority and obedience, of obligation and helpfulness, by which all the activities of life are regulated.

The Christ of God came into the world through the family, and it is through the family that the supreme blessings must ever come to the race. In the apostleship the ties of blood are distinctly recognized, and so through the home, along the lines of blood relationship and heart sympathies, must flow those spiritual forces and sanctifying influences which alone can save and redeem humanity. No state or society can be strong and enduring without a pure home life. No greater calamity could befall us than the decay of a true family life. This is possible through a selfish evasion of its responsibilities — through a lowering of the idea of marriage into a mere civil contract, a thing of inclination, of and through facility of divorce. The family is a veritable kingdom of God—the holiest place on earth. Nothing, not even the church or Sunday school, which sometimes seems possible, should supplant it as a religious institution. Our altar fires, like the vesconvenience, or of social alliance, tal fires, should be kindled of heaven, watched by purity and guarded by valor.

TEMPERANCE MEASURES BEFORE CONGRESS

Wayne B. Wheeler, Attorney and General Counsel Anti-Saloon League, in American Issue.

Legislation pending in the Sixty-fourth Congress on the liquor traffic is the logical resultant of advancing public sentiment on this question. It is the policy of the Anti-Saloon forces in their national work to get the federal government out to the liquor business. To this end, liquor has been outlawed in

Capitol building of the United States.

Army posts.

Immigration stations.

Soldiers' and Sailors' homes.

$3,600,000 have been secured for temperance post exchanges to take the place of the old army canteen or beer saloon.

The Webb-Kenyon law has been enacted prohibiting shipment of liquor by interstate commerce into try territory to be there used or possessed in violation of the state law.

Bills Pending.

Carrying forward this same policy bills have been introduced to prohibit saloons in the District of Columbia by Senators Jones and Sheppard. The capital of a great nation should represent the most enlightened and best governmental policy of promoting the welfare of the people and removing recognized evils. Washington has tried out one of the best license laws ever enacted. It has failed to remove the evils of the traffic. Nothing short of prohibition will do it.

Anti-Liquor Advertising Bills.

The Abercrombie-Randall bills prohibit the use of the mails for advertising liquor. The liquor itself is already ruled out of the mail service. To be consistent, we must remove the right to advertise through the mail that which is too dangerous to be sent by mail. Alabama and the Southern states have gone as far as they can without federal aid. You cannot sell a magazine or a paper with a liquor ad in it in many of those states.

The Gronna bill provides for prohibition in the Hawaiian Islands. The native Hawaiians need protection from the drunkardizing effect of liquor just as much as the native Indians in our own country.

The Quakers, as a rule, are a peaceful people. They are on the warpath in this congress. They are back of the bill introduced by Senator Kern, of Indiana, and Thomas Butler, of Pennsylvania, to prohibit the use of their name in advertising liquor and other commodities. Old Quaker Rye Whisky, Quaker Beer, and similar ads put fighting blood in the vains of these peaceful patriots.

Sale to Minors in Admiralty.

Even the wets have developed the habit of introducing temperance bills. Mr. Sabbath (not Sunday), wet leader from Illinois and chairman of the Alcoholic Liquor Traffic committee, has introduced a bill to prohibit the sale of liquor to minors in the admiralty. Other members of the congress who are consistently with the dry side have introduced a similar measure and it will be doubtless pressed for passage in good faith.

Liquor Bills.

A bill has been introduced by Mr. Kahn to reimburse the liquor dealers for the revenue or liquor tax paid on liquors destroyed in the San Francisco earthquake. This courtesy to the liquor dealers was recommended by ex-President Taft several years ago, but there was a storm of protest against it and congress took no action. They are not trying to resurrect a corpse.

Stability of League Scheme.

Another measure which will be supported by the liquor interests is House Resolution 4643, introduced by Mr. Steele of Pennsylvania. It requires that a constitutional amendment must be ratified within four years from the time that congress submits it. This is an effort to give the liquor dealers an opportunity to delay votes in state legislatures until the four-year period is past, and then temperance people would have to start their fight over again in congress. It is of the same general character as the Stability League amendment backed by the liquor interests in Ohio which was defeated by a 65,000 majority vote at the last election.

Legislation for National Prohibition.

The measure commanding most attention in congress is the resolution to submit the amendment for national prohibition to the states for ratification or rejection. It was introduced in the senate by Senator Sheppard of Texas, a Democrat, and by Senator Gallinger of New Hampshire, a Republican; in the house by Congressman Webb, chairman of the Judiciary committee, a Democrat, and by Mr. Smith of Idaho, a Republican. This resolution to submit the amendment for prohibition to the states, represents the only method provided for amending or changing our organic law. If congress refuses to act, the people of this country would be in the anomolous position of being denied the opportunity to express themselves concerning their own constitution.

Over 8,000,000 petitioners have asked for the passage of the resolution. That means more petitioners than have petitioned for the submission of all other amendments combined.

No congressman or senator is asked to commit himself to the policy of national prohibition by voting for the resolution. He simply says by his vote that he is willing to allow the people in the states through their legislative bodies whether or not they want the constitution amended.

Victory Assured.

The resolution will be adopted and the states will ratify it. You will then have team work between the states and the nation in fighting the greatest evil known to modern civilization. As it is now, nineteen states, about two-thirds of the counties of the United States and eighty per cent. of the territory have abolished the saloon, while the federal government maintains a policy which handicaps this dry territory in securing the full benefits of their law. The federal government must, and soon will cease to be an aider and abettor of the lawbreaker and will dissolve partnership with the liquor traffic.

WORLD-WIDE SUNDAY SCHOOL NEWS

(Continued from page 3.)

sion. Never in the history of the college has there been such a demand for the Bible. Moslem, Jew and Christian alike come saying, 'Please, send for a Bible for me.' A new Syrian teacher said that the thing which impressed her most in this college is that, when she looks over the crowded room full of girls at chapel time, she cannot tell from the earnest faces which are Moslem, Jewish or Christian, for all are equally attentive, eager and responsive. Pray that many of these dear girls may have the courage to declare themselves followers of Jesus!"

How Japanese Sunday School Workers Are Being Trained.

A training school for Sunday school workers, the first institute of the kind in Japan, was started in Tokyo February 15. One yen (fifty cents), is charged each pupil for a term of fifteen weeks, and 140 students are already enrolled. The idea of the training school was brought to Japan by Mr. H. E. Coleman, educational secretary for the empire, sent out by the World's Sunday School association. The full course covers two years, and graduation from the school requires the completion of ten courses, an average of 80 per cent. in attendance and 70 per cent. in class work.

The books which have had the largest recent sale in Japan are those on child psychology. Under this head, the training course deals with such topics as "The Original Nature", "Fighting", "Social Instincts", "Imitation", "Constructive Instinct", "Play", "Emotion", and "Consciousness". The progress made by the Japanese along the lines of Sunday school organization and conduct is shown by such subjects as "What is an Efficient Sunday School?", "Educational Principles of Organization", "Recruiting and Retaining Pupils", "Manual Methods", etc. That the Japanese are also alive to the problems of adolescence, is shown by discussions on "Adolescent Characteristics; Boys — Girls, Physical Growth and Changes", "The Teenage Boy in His Home and School", "Social Ideals; Purity, Temperance, Peace — Meaning of Citizenship".

A missionary in Tokyo made the following comment regarding this training school: "I am highly gratified with the excellent beginning of the Tokyo City Institute. I think it is the biggest thing in Sunday school annals in Japan."

More Nickels Needed for Testaments.

For over a year the nickels for soldiers' Testaments have been coming in to the headquarters of the World's Sunday School association, in the Metropolitan Tower, New York City. 450,000 Testaments have been provided for, but more than a million are needed. The gifts for this fund vary in size, according to the ability of the givers. The largest up to the present has been $300, sent by an unknown friend. 3,500 Testaments have been printed and distributed as the result of the effort of Mr. J. P. Hogan of Nova Scotia, who has made a house-to-house canvass over a large part of the province to secure $175.00.

Religious Education in South America.

All who are interested in religious education in South America will be glad to hear the report of the first tour made by Rev. George P. Howard, as Sunday school secretary for that continent:

"My first visit was to Tandil, a flourishing city of about 10,000 inhabitants, situated to the south of Buenos Aires about a night's railway journey. The brethren of the Evangelical Union (an English missionary society) were holding their annual meeting at that time. They gave me two full days and evenings out of their program and we had a great time. They were eager for help. I had a hard time getting away from them, and had to promise to return soon for a second visit. I gave them several addresses on the modern Sunday school; organized and led a model class, and led a Round Table discussion at which they brought up many of their problems. My exhibit trunk was a great feature.

"Great interest was awakened in teacher-training, and several classes were in process of formation when I left. I took orders for thirty copies of our new Spanish teacher-training book, 'The Normal Manual', published by the American Tract society. I have had a thorough examination of this book made by some of our leaders here on the field, and it has been found very satisfactory. The names of all who enroll in the teacher-training classes are to be sent to me. I will keep a record of them with the grades as they are examined, and at the end of the course, give them the World's Sunday School association diploma. From a number of churches requests have come that I visit them as soon as possible, and help them reorganize their Sunday schools. Everything, therefore, looks promising. I only wish there were two or three of me!"

Barrio Classes in the Philippines.

Rev. J. L. McLaughlin, representing the World's Sunday School association as Sunday school secretary for the Philippines, has originated and promoted the idea of "barrio", or suburban, Sunday school classes. Under this plan, seventy-seven Sunday schools of the Methodist church alone report that they are conducting these classes apart from their regular Sunday school sessions. Through this extension work they carry the Gospel to their neighbors in adjoining districts of the town. These classes, which number 188 with a total membership of 4050,

are generally held on Sunday afternoon, the regular Sunday school meeting in the morning.

THE C. E. TOPIC

May 14.

What Does Christ Want Us to Do?

Jno. 15:12-16.

This topic is suggested as a suitable one for a meeting with the Junior C. E. It is so stated that the child can understand its meaning; yet, at the same time it contains enough to command the best efforts of the brightest and most mature minds. One might let this subject open up a great variety of subjects and ideas, for there is no act in life which should not be tested in the light of what Jesus would have us do, and there is no opportunity or duty that life presents that does not compell us to decide whether or not Jesus would have us embrace or reject it.

Our first duty is to God. Him we are to seek first; Him we are to obey; Him we are to love and His fellowship we are always to seek. We are to love God because He first loved us. His love is shown in the way in which He provides for our physical needs; in the way He keeps and protects us by His providences in the revelation he has given us in His Word and, above all, in the gift of His beloved Son for our redemption. Since He is our heavenly Father we should love Him as a child does the parent. Since He is patient with us, we should omit no duty He requires. Since He spared not His only Son to prove His love, we should love Him better than self, possessions, friends or anything else we have or know. Christ's whole life was an effort to turn our affections to our God and because it was the best of all lives we should, in every act, word and thought, prove that we do love Him with all the sincerity we are capable of commanding.

Next to the love of God we must love our neighbor as ourself. This means that we are to love all of our fellow men. It is natural enough for one to love those who are bound to him by ties of relationship, nationality or other peculiar interests, but there is no particular virtue in that. The world that knows not God, does as much. Jesus gave us directions how to love our fellows. We are to regard it our business to do all in our power to help and relieve the poor, miserable and distressed wherever they are. He has told us that whatever we do unto them is done as unto Him. Even our enemies, not those whom we hate, for we should hate no one; but those who hate us have a claim upon our generosity, forgiveness and help. The parable of the Good Samaritan and the prayer of Christ for His murderers are examples that include such a wide range of humanity that we cannot dare to leave any out of the number of those whom we love.

If we are to do as Jesus would have us do, we must live close to Him and become familiar with His life and the commandments He gave us. In His life He went about doing good; He associated with publicans and sinners in order to help them; He rebuked sinners and denounced sin; He went regularly to the house of God; He concerned Himself about the souls of men to the extent of wearing Himself out and giving His life to redeem them. His first and only business was His Father's business, and He spent much time in prayer. The practical duties of a Christian's life consist in prayer, in worship, both public and private, in testimony, in benevolence and charity. Jesus laid much stress upon the need of faith—that attitude of mind which takes God at His word and obeys Him without question in all things.

Again, Jesus laid emphasis upon the fact that we are to bring forth fruit. We are compared to a tree or a vine which is expected not only to bear fruit, but to bear good fruit and plenty of it as well. There can be no such a thing as a Christian who simply does nothing. Men know him and God knows him only by the fruit he brings forth. Be it remembered that God does everything for us to make fruit-bearing possible for us. He gives us life, strength and ability and then He opens the doors of opportunity to us so that we can use the abilities and chances He has given us to His eternal glory and to our own salvation.

Once more, Christ wants us to be guided by His Word. We are His if we do whatsoever He tells us. We have for a guide our conscience, directed by the Spirit and the Word of God. The Word of God gives us a sufficient rule of faith and practice to enable us to meet any of life's emergencies.

THE S. S. LESSON

May 14.

"So We Turn to the Gentiles."

Acts 13:13-52.

Paul and his company had just returned to the mainland from a very successful missionary tour of the Island of Cyprus and made preparations for the extension of their journey into the heart of Asia Minor. Great successes for God always lead to the opening up of greater opportunities. This does not mean that difficulties will lessen, they may appear much greater, but it does mean that new strength will be given to meet them.

The lesson starts very disappointing. One of the company is a "quitter", and rather than face the dangers and privations he knew were before them, Mark ran away to the comfortable home of his mother in Jerusalem. Not only did he disturb the plans already made, but he was through this act responsible for the separation of Paul from Barnabas some time later. Fortunately the day came when Mark did better, but faint-heartedness never is honorable.

Paul, like his Master, and the other early servants of Christ, never missed the opportunity of public worship. He found something in the synagog helpful to him even though the rest, who were there, were against him. The synagog service gave him the opportunity to preach Christ. He never failed to go or be where he might preach Christ.

The reading of the law and the prophets was always a part of the synagog service, but too often it became a mere form and so they missed the great import of it all. Like Jesus, Paul took up the passage read for the day and made it lead up to the one great theme which he always preached, namely, Jesus Christ. He showed in his sermon how that Jesus, who was the hope of Israel, was slain, rose from the dead and how that forgiveness of sins is obtained through Him. Everyone studying the lesson should read the whole sermon which, because of its length, is not printed with the text.

The sermons brought immediate results. Many of the Jews were convinced of the Messiahship of Jesus. Any one who studies the Old Testament, unless he hardens his heart, must come to the same conclusion. They proved that they were convinced by accepting Him. All the conviction in the world will amount to nothing unless Jesus is accepted as Lord and Master. Among those who believed were Proselytes, that is, those who were not born Jews, but became so afterwards. Judaism was the right thing for them to accept, but when they came to receive more light, it was proper that they should advance.

The new converts proved their sincerity by wanting more of the blessings of the Gospel and persuading the missionaries to continue their work next Sabbath. The truly converted can never get too much of that which by the grace of God is theirs.

The progress of the Gospel will always have opposition. Nothing drives the godless to deeds and words against God as does the success of the Gospel. When they become angry it is a good sign and shows that they are being rebuked and souls are being won. Opposition made Paul and Barnabas bold. Why shouldn't it? There is greatest need of the Gospel where it is most opposed.

The Jews missed their opportunity. The Gospel was for them first, but not for them alone. Jesus had warned against useless effort when He gave command not to cast pearls before swine. God's patience is long, but that, too, has an end.

The Gentiles received the Gospel, (1) because they were willing; (2) because the great commission included them; (3) because they had souls to save, and (4) because there were those ready to bring it to them.

The reward of Paul and Barnabas was banishment — evil for good. That's the way of men, but not of God. Their reward was eternal when the proper time came.

MARRIAGES

Wray-Miller.—On April 8, 1916, by Rev. N. B. Grubb, George Wray of Edinburgh, Scotland, to Mrs. Catharine Miller of Philadelphia, Pa.

Hartman-Cassel.—On April 12, 1916, by Rev. N. B. Grubb, Earl M. Hartman to Miss Estella Cassel, both of Philadelphia, Pa.

Delany-Wambold.—On April 24, 1916, by Rev. N. B. Grubb, Robert B. Delany of Schenectady, N. Y., to Miss Florence May Wambold of Philadelphia, Pa.

Unruh-Shuster. — By Rev. S. M. Gruhh, on April 26, at the home of the bride's parents, Gilbert Unruh to Ella C. Shuster of Philadelphia, Pa.

Hemberger-Scott. — On April 1, by Rev. S. M. Grubb, William Hemberger to Emma Scott of Philadelphia, Pa.

CONTRIBUTIONS

Chicago Mission Receipts for March and April.

Mrs. Helene Dyck, Halstead, Kan., $3.50; Henry Bentzinger, Donnellson, Ia., $1; Rev. P. P. Hilty, Donnellson, Ia., $2; Ebenezer S. S. Bluffton, O., $18; Dr. J. E. Langenwalter, Bluffton, Ohio, $2; Mrs. Geo. Wise, Chicago, $1; F. A. Gorman, Chicago, $1.

W. W. Miller.

Received for the Treasury of the Pacific Distr. Conference.

From the congregation near Ruff and Warden, Wash., per P. R. Aeschliman, $6.

Gratefully acknowledged.

S. R. Aeschliman, Treas.

NEWS OF THE WEEK

TROOPS TO STAY IN MEXICO

Washington, May 2.—There seems to be some confusion in the public mind as to the intentions of this government with respect to Mexico. Commenting on this fact, an official of the government, competent to speak, said today that it should be borne in mind that the president is as much opposed to intervention as he has ever been, and that he has never looked forward to this step except as a last resort. Generals Scott and Funston, under the instructions that went forward to them last night, are to endeavor to make it plain to General Obregon, the Carranza representative, that the United States was never more anxious than at this moment to see the provisional government succeed in restoring peace throughout Mexico. The generals are to try to convince General Obregon at the border conference that the interference of the United States with the affairs of Mexico—if the presence of American troops on Mexican soil can be regarded as an interference—is designed to be helpful and not hurtful to the cause of the de facto government.

RUMORS ON GERMAN-AMERICAN SITUATION

Washington, D. C., April 30.—Emperor William has sent a personal appeal to President Wilson to preserve friendly relations with Germany which contains a remarkable hint of an early termination of the great war.

If the United States, says the emperor, remains on terms of friendly intercourse with all the belligerents, the president soon will be asked to offer his good offices as a mediator between the allies and the central powers.

The emperor does not say which side will suggest mediation. His meaning, it is inferred, is that Germany, following contemplated victories of its arms in the present campaign, will offer to make peace or that the allies, following further reverses, will sue for a termination of hostilities.

If, however, the United States severs diplomatic relations with Germany, the war, according to the emperor, is likely to be prolonged indefinitely, even to the exhaustion of the nations participating.

Washington, May 2. — Two weeks have passed since the United States dispatched to Germany its note demanding that an abandonment of present methods of submarine warfare immediately be declared and effected, and tonight the state department still was without any definite information indicating that the demand would be complied with.

It is feared that the reply is likely to assume an argumentative character which can scarcely be regarded as meeting the requirements of the United States.

THE IRISH REVOLUTION

London, April 30. — An official announcement issued this evening concerning the situation in Ireland says:

"Seven hundred and seven prisoners have been taken including the Countess Markievicz."

Dublin, April 29. — All the leaders of the insurrection are reported to have surrendered unconditionally. It also is reported that Four Courts district has been recaptured.

London, April 30. — Another official statement issued tonight by the British press bureau said:

"Messengers have been sent from the leader of the Dublin rebels to other rebels in Galway, Clare, Wexford Louth and Dublin counties ordering them to surrender."

Kingstown, Ireland, May 1. — The whole Sackville street district of Dublin is now in the hands of the soldiers and the fires are under control. The damage by fire is far greater than from the fighting. The most important work of the next few days will be the problem of providing for the people. Already the city has assumed the appearanse of a town full of refugees.

Dublin, April 29. — After a night of desultory sniping which awakened into feverish bursts of activity at varying intervals, the sixth morning of the Irish rebellion was quiet in the capital. The authorities believe that either the ammunition supply of the rebels is running low or that it is being conserved for a last desperate effort.

The situation today is that the Sinn Feiners are encircled by troops in the three areas of the city which they occupy, and have no possible means of escape unless they succeed in mingling with the populace.

Dublin castle authorities in conjunction with the military chiefs have devised and already have put into execution a plan for feeding the civilian population. The food question was becoming almost desperate owing to the lack of supplies. This morning rations of bread, flour and meat and fish were provided and in nearly all districts the supplies were ample.

Fires still are burning in the Sackville street center. Because both sides still were sniping each other, nothing was done to fight the fires.

The military authorities were unable to give any idea of the damage done by these fires and are equally unable to give definite information as to the buildings consumed.

The general post office building, the first prize of the rebels, continues to be held by them although the roof has been virtually demolished by shell fire.

It still is impossible to telegraph and telephone in Dublin except on official business. No newspapers are being published here.

Dublin, May 2. — During the seven days' fighting 500 rebels have been killed and 1500 wounded.

10,000 BRITISH SURRENDER

London, April 29. — The British garrison, numbering nearly 10,000 men, at Kut-el-Amara, Mesopotamia, 105 miles southeast of Bagdad, has surrendered to the Turks, it was officially announced today. The forces surrendering were composed of 2,970 British and 6,000 Indian troops.

Gen. Townshend surrendered to the enemy after a siege of 104 days and only after ineffectual attempts had been made to send supplies to his camp. The last failure was chronicled yesterday, when a supply ship went around in the Tigris within four miles of its destination.

According to the official report all the garrison's guns and munitions were destroyed before the surrender to the Turks.

The capitulation at Kut-el-Amara is the first instance in the present war and one of the few occasions in more than a century of wars in which a British garrison besieged by the enemy has been forced to surrender.

Gen. Townshend's force was trapped by the Turks at Kut-el-Amara early last December after the collapse of the British campaign against Bagdad.

Pushing northward from the Persian gulf region, the British under Sir John Nixon occupied Kut-el-Amara on September 29, 1915, and then advancel rapidly to Dialah, within ten miles of Bagdad. They were beaten back by a large force of Turks on November 26, 1915, and in their retreat on Kut sustained another crushing defeat through desertion of Arabian volunteers who turned traitor and joined the Turks.

Gen. Nixon left Townshend with a force estimated by the Turks at 10,000 men to hold Kut-et-Amara, which occupies a position at the bend of the Tigris, on rising ground. A large quantity of supplies was left with Townshend's forces, but it was believed that the arrival of British reenforcements would enable an expedition to march to his relief within a few weeks.

Gen. Nixon did not want to surrender Kut-el-Amara to the Turks because the position, if strongly fortified by the Turks would bar another British advance on Bagdad.

Sir John Nixon was subsequently relieved of command of the Mesopotamian forces because of the Bagdad blunder, being succeeded by Sir Percy Lake.

British troops, reinforced by veterans from the Dardanelles, then began a march to relieve the beleaguered garrison. Floods, however, interfered seriously with the progress of the relief forces and they have been halted for several weeks more than twenty miles from Kut.

Gen. Townshend's forces kept in communication with the troops attempting to relieve them by aeroplane and wireless. Aeroplanes carried food in condensed form to the hesieged garrison, but were unable to land enough to keep the troops from hunger.

BATTLE AT VERDUN AT END, FRENCH BELIEVE

Paris, April 29. — The battle of Verdun may now be regarded as ended, according to the opinion prevailing in French military circles. Not only the recent French official reports, but yesterday's German announcement stated that nothing important had developed in the Verdun region. It is nearly two months since the German war office has made such a statement.

Heavy German batteries in considerable number have been withdrawn from before Verdun and sent to a distant point which, judging from the increasing activity there, probably is the part of the line held by the British.

THREE ZEPPELIN VISITS TO ENGLAND IN ONE WEEK

London, April 27. — The British submarine E-22 has been sunk in the North sea, the admiralty announces this afternoon. Only two of her crew were saved.

The E-22 was one of the newest of the British submarines, designed and built since the beginning of the war. Available naval registers give no statistics regarding her, but it is probably that she carried a crew of between twenty and thirty men.

Another Zeppelin raid on England, the third this week, was made last night, but owing to the mist over the Kentish coast, the airships turned back before getting far inland. Berlin announces today that the port and railway depots at Margate were bombarded.

More than 100 bombs were dropped when four Zeppelins visited Kent and Essex Tuesday night, but no casualties have been reported. From the time when the raiders reached the British coast they were kept under the beams of searchlights and were subjected to a very heavy bombardment by anti-air craft guns, forcing them to rise to a great hight and to return across the North sea.

In a straight run of two miles across one part of Essex, a dozen bombs were dropped, mostly in fields, while six bombs fell in the neighborhood of a farmhouse without doing any damage except to crops.

TWO SEA FIGHTS WON BY GERMANS

Berlin, 26. — An official report issued today gave details of the German combined naval and aerial raid on the east coast of England, the naval battle fought off Flanders, and the German aerial raid on Dunkirk and other north French points.

The German light fleet bombarded fortifications and military buildings at Great Yormouth and Lowestoft and engaged a British coast defense fleet. On a big British cruiser a fire was observed. One British destroyer and two scout boats were sunk. "One of the latter," the report says, "was the Kink Stephen, which refused to save the crew of the German airship L-19 when in distress.

At the same time a German aerial squadron threw bombs down on Cambridge, Norwich, Winterton, Ipswich, and Harwich, and on enemy ships. Both German boats and aircraft returned undamaged.

In the fight off Flanders a British destroyer was damaged and an auxiliary steamer sunk. Its crew was captured.

GERMANS SEIZE FRENCH GROUND IN THE VOSGES

London, April 26. — German troops captured the first and second line of trenches on hill 542, near Celles, in the Vosges mountains yesterday, the German war office announced this afternoon. South of La Bassee canal, the statement adds, a strong English attack was repulsed.

Between Dead Man's hill and Carrelles wood, northwest of Verdun, fierce French attacks were defeated. Elsewhere on the Verdun front the fighting was confined to artillery.

Indications that the Germans are moving vast new forces to the French front are given in dispatches from Bern, which say that the German-Swiss frontier has been closed since Monday afternoon, even to mails. Foreigners now in Germany have been informed that none will be allowed to leave the country before twenty days have elapsed, the dispatches add.

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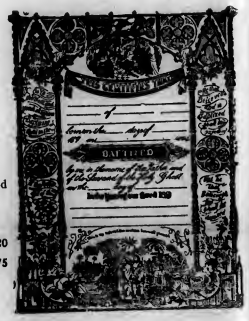

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The Mennonite.

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VOL. XXXI. BERNE, INDIANA, MAY 11, 1916. No. 19.

NOTES AND COMMENTS

Former President Taft will preside this year at the Lake Mohonk Conference on International Arbitration.

The Ladies' Aid society of the Bethany church, Quakertown, recently presented the church with beautiful altar and pulpit cloths and Bible markers.

Evangelist Andrew Bechtel of the Eastern conference is preparing to move to Bluffton, Ohio, where he will take up work in the seminary for several years.

The following churches announce their spring communions: Zion, Souderton, May 14, at 10 a. m.! Eden, Schwenksville, May 21, at 9:45 a. m.; Bertolet, June 4, at 10 a. m.

Rev. Wm. H. Grubb of Trenton, Ohio, is slowly recovering from a serious illness, but expects to be able to preach again this week. He has been unable to do so for a number of weeks.

Reports at the annual meeting of the Atlantic agency of the American Bible society, showed that during the year 218,519 Bibles, Testaments and portions had been distributed. The Atlantic agency covers the states of Pennsylvania, New Jersey and Delaware.

The annual (Old) Mennonite church conference for the state of Ohio will be held in the Martin church, near Orrville, Wayne Co., May 25 and 26. The annual Church and Sunday School conference of the same branch for the state of Illinois will be held at Cullom, Ill., May 30 to June 2.

The American Committee for Armenian and Syrian relief requests that churches and Sunday schools set apart May 28 as Armenian Day. There are tens of thousands of Armenian and Syrian Christian children, whose homes are in Bible lands, who are actually suffering for shelter and clothes and food. They have been driven away from their homes, some of them into the deserts and some into the mountains and some into other shelterless places. The fathers of most of these boys and girls have been killed, having refused to accept Mohammedanism. A million Christian Armenians have been slain within a year, or else put in imminent danger of death.

Rev. Wm. A. Sunday began an evangelistic campaign in Kansas City, Mo., last Sunday. 13,000 members of men's Bible classes are pledged to help. Mr. Sunday's campaign in Baltimore, just ended, resulted in 23,023 trail-hitters. During the eight weeks of meetings the attendance totaled 1,507,000.

The American Bible society celebrates its Centennial on Sunday, May 7, at Washington, D. C. At three o'clock of that day there is to be a public meeting on the east steps of the capitol, presided over by the vice-president of the United States, with addresses by the Speaker of the House of Representatives and Senator Jones of the state of Washington. At half past four in the Memorial Hall of the Daughters of the American Revolution the crowning meeting of the Centennial celebration will be held, to be addressed by President Wilson, Senator Cummins of Iowa, and Bishop McDowell of the M. E. church.

HISTORY OF EDEN MENNONITE CHURCH

of Schwenksville, Pa., from Its Origin.

This interesting account appearing in "Church and Home", the monthly of the Schwenksville and Souderton churches, was prepared by the deacon of the Schwenksville church, M. C. Gottshall.

Part I.

After immigration of the first Mennonites from Europe into this country at the close of the 17th century, who first settled at Germantown, other colonies followed, and those that came later had to move into new territory. We find, therefore, as early as A. D. 1777 that a deed had been granted to a committee for 100 acres of land in Bebber township, Philadelphia county, now Skippack township,. from which a small tract had been selected for a cemetery, and to build a meeting house, which was built by the Mennonites and a congregation was organized. Out of this Skippack church in later years many had moved such a distance away from the church that it became necessary for them to select other places to hold religious services, and since a number of families had moved to Limerick and Frederick townships, Montgomery county, in the beginning of the 19th century. Religious services were held in a school house which was later called Herstein's school house, named after John Herstein, who was a very prominent man.

In the year 1821 seventy-four perches of land were bought from Jacob Shoemaker to enlarge the then burial ground, and for the erection of a new school and meeting house. At this place many years' preaching services were held. There were about 40 Mennonites worshipping there but had never effected an organization, being all members of the Skippack church. Among those that worshipped there were the Klines, Stearlys, Hunsbergers, Shoemakers, Hersteins and Gottshalls. The preachers who preached there were Henry Hunsicker, Jacob Gottshall, Christian Halteman, John Minnig, John Gebbart, Hoch, Latshaw, Mathias, Rittenhouse and in later years Moses Gottshall, N. B. Grubb and Abraham Gottshall.

Another place of worship where the Mennonites assembled was in a school house which stood in the now Schwenksville cemetery, where at intervals the Mennonites, Lutherans and Reformed held services at the same place.

On a cold Sunday morning when Henry Hunsicker, Mennonite preacher, from Skippack, came to preach, no fire could be started in the stove and upon an investigation it was found that the stove pipe was stuffed full of wet tow. They had been smoked out. Without any dispute they left the building without services, knowing that they had not been welcome to the other worshippers and suggested to have their own place of worship. Gottshall Gottshall and Andrew Ziegler both offered land for a burial ground and for building a meeting house. A meeting was called, when it was decided to build on Ziegler's land, who sold to them one acre and seven perches for one dollar. Deed dated 1818. In the same year a stone meeting house was built. The building committee consisted of the following: Henry Ziegler, Wm. Gottshall, Samuel Pennepacker, John Haldeman, John Bingeman, John Keelor and John Herstein. An organization was effected when Wm. Gottshall was elected as the deacon, in which office he served the congregation for 40 years. He died on March 25, 1875, aged 90 years and 7 months.

This organization was the beginning of the now Eden Mennonite church of Schwenksville. The congregation without a preacher stood under the supervision of the Skippack charge and was supplied with preachers by the Franconia conference, to which all the Mennonite churches belonged throughout this district. Services were held only every four weeks. Gottshall H. Gottshall was elected as deacon in 1858 in place of his father who now withdrew from the duties of his office because his eyesight commenced to fail. Gottshall H. Gottshall served his office until death. He died Sept. 10, 1900, aged 83 years, 11 months and 2 days.

In the year 1847 Moses Gottshall, son of Deacon Wm. Gottshall, was elected as the first minister of this congregation. He was ordained in December in the same year in the Skippack church. Three years later he was ordained as bishop, serving the congregation nearly 41 years. He died October 26, 1888, aged 73 years, 7 months and 1 day.

In the year 1851 a new brick meeting house was built on the same ground but not at the same place where the old one stood. Rev. Gottshall, who in later years had charge of several more charges in the Eastern District

conference, felt that the burden got too heavy for one man and asked for an assistant. In 1868 an election was held under the old rule when the two that received the highest vote had to draw lot. Samuel Longaker and Wm. Blanchford had been the lucky ones to become candidates. Bro. Longaker drew the lot and at the same time was ordained to the ministry, but as he never could feel the call from God to this office he asked the congregation to release him from the service which had been bestowed upon him. Though he was faithful in other capacities of the church he was very charitable and died Mar. 21, 1903, aged 61 years, 6 months and 6 days. He was one of the greatest pillars of this church.

A NOTABLE MEETING

A meeting notable for the personnel of the participants, and world-wide in its outreach of influence, brought together for a two-days' conference in Philadelphia, April 27-28, business men with earth-wide interests, representatives of the foreign mission boards of the Evangelical churches of North America, and Sunday school leaders representing 93 per cent. of the Protestant Sunday schools of the world.

These men came from fourteen states, two provinces of Canada and from Africa, India and the Philippines, while European interests were represented by the president of the Foreign Sunday School association.

The occasion was the first meeting of the American Section of the World's Sunday School Association Executive Committee. This committee has recently been reorganized to make it more directly representative of the denominations, and now consists of the men elected by the World's convention at Zurich in 1913, with the addition of twelve representatives from the Foreign Missions conference and six from the Sunday School Council of Evangelical Denominations.

This new alignment of the Sunday school forces, linking the organized work with the denominational leaders and interests, gives promise of a higher degree of co-operation and efficiency in the conduct of Sunday school work than ever before in the history of the movement.

General Secretary Brown reviewed the conditions and emphasized the needs of the world field with its 304,000 Sunday schools and 31,000,000 members, and told what the organization is doing under its special secretaries in Japan, China, the Philippines, Moslem lands, India and South America.

Bishop Hartzell, bishop for Africa of the Methodist Episcopal church, reported for the Moslem lands and gave a thrilling statement of their needs. The bishop retires this month from active missionary service after forty-five years in the harness in the ministry, in work among the freedom and as missionary for Africa.

J. L. McLaughlin of the Philippines told of the growing work in those far-away island possessions and E. W. Fritchley of Bombay, India, brought a message of cheer from the far East.

It was announced that the preparations continue in progress at Tokyo, Japan, for the World's Eighth Sunday School convention, notwithstanding the fact that the date is deferred until after the close of the European war. The Japanese committee of which Marquis Okuma, premier of the empire, is chairman, and Baron Shibusawa, Japan's foremost financier, is vice-chairman, has already raised $32,000 for the reception and entertainment of the world's delegates, and the Y. M. C. A. building hall is to be enlarged to accommodate 3000 delegates for the convention. A program committee for the Tokyo convention was named with Dr. George W. Bailey of Philadelphia as chairman, and James W. Kinnear of Pittsburg was made chairman of the committee on transportation.

The committee gave much attention to the needs of Latin America, and were told by Rev. George H. Trull, the representative of the Association to the recent Panama conference, that "the Sunday school is a missionary factor in Latin America."

Approval was given to the suggestion that Rev. George P. Howard be employed as secretary for South America on full time, and that a new secretary be employed for the west coast.

The plan of the Armenian Relief Committee met with approval for a Sunday school collection May 28 in aid of the Armenian sufferers.

The members of the committe were entertained at dinner by Hon. John Wanamaker, vice-president of the World's Sunday School association and for twelve years president of the Pennsylvania State association, at his beautiful country place "Lindenhurst", when the company listened to a remarkable address by John R. Mott on the work of the Y. M. C. A. in the European war countries, and brief messages from Bishop Hartzell, Rev. J. L. McLaughlin of the Philippines, and Mr. H. J. Heinz. Mr. Wanamaker said, in welcoming his guests, "I have entertained presidents and royalty, foreign ambassadors and cabinets, but tonight is the proudest hour of my life, for I am honored by the presence of the cabinet of the King." Mr. Wanamaker has been superintendent of the Bethany Presbyterian Sunday school of Philadelphia more than fifty-eight consecutive years.

A tribute was paid to the memory of Sir Robert Laidlaw of London, president of the World's Sunday School association at the time of his death recently. Sir Robert's will provided $2,000 a year for Sunday school work in India, and also provided that after the death of Lady Laidlaw one-tenth of his estate should be devoted to the London Sunday School Union and its work.

Rev. S. D. Price, Camden, N. J., stated that 21,000 Sunday schools in the United States and Canada are in touch with 21,000 missionaries on the foreign fields, supplying them with surplus lesson helps, pictures and books.

The committee voted to hold its next meeting at the World's headquarters, 216 Metropolitan Tower, New York, October 27.

CORRESPONDENCE

Geary, Okla., April 26, 1916. Dear Readers of the Mennonite: Quite an unusual change has taken place in our church and community since our last report. It is with sorrow and regret to say that Tuesday afternoon, April 18, we as a church and other friends to a number of almost a thousand people paid the last tribute of honor and respect to lay forever to rest our dear pastor and leader of our church, Rev. J. S. Krehbiel. He died at his home on North Broadway of pneumonia Saturday, April 15, soon after dinner.

He was taken sick about ten days before his death and his case was serious from the start. His mother, Mrs. Chris Krehbiel, and sister, Mrs. Martha Goertz from Newton, Kans., arrived a few days before his death.

At one o'clock Tuesday, April 18, services took place at the Mennonite church especially for the church and members only. Rev. John Lichty from Deer Creek, Okla., made a short talk in German and Rev. H. J. Kliewer, Mennonite missionary at Hammond, Okla., made a short talk in the English language, after which the public funeral was held at the opera house at 2:30. The reason of moving into the opera house is that there was no other church in Geary to hold the people and even the opera house was too small. It is estimated that over 1200 people showed their last tribute of respect for Bro. Krehbiel. It is said that this was the largest funeral in the history of Geary, as Brother Krehbiel was a friend of all, and the inscription which was placed in front of the pulpit also read, "Loved by all." He will not only be missed in the church but by all who knew him, as he was an old pioneer, growing up with the people and country. Rev. J. W. Kliewer of Bethel College, Newton, Kans., preached the funeral sermon. His text was, II Tim. 4:7; Rev. 3:11. It was a very interesting and appropriate sermon. Rev. M. W. Samson of the M. E. church read the 90th Psalm, after which a male quartet from Kingfisher followed. Rev. Henry E. Summers of the Baptist church spoke of his work in connection with the Minnisterial Alliance, and Rev. F. L. King of the Arapaho Indian mission spoke of his early missionary work among the Indians. Rev. Wright of the Free Methodist church closed with prayer. Practically all of the Geary preachers of the various churches took part in Bro. Krehbiel's funeral services who were at home.

Brother Krehbiel organized this church about 23 years ago and has been a faithful pastor ever since, and he had other calls to preach, but he faithfully remained with his small flock. He started the first Sunday school in Geary, it being a union Sunday school in the early days. He was also president of the Geary schools for many years and was very enthusiastic in the help of building up the schools and the welfare of the town and surrounding country in general. We, as a church, shall sorely miss him, but God in heaven, who is ruler over all mankind, has seen fit to call him home from his labors here upon earth to make a change in our church which we are all seriously and sadly thinking of, but thus far we "can not yet understand", but sometime we may understand why this cross had to occur in our church.

During his last week's illness he was very much concerned about his Catechism class, numbering 16, eight boys and eight girls, which he had under his instruction, to be baptized on Easter Sunday. He finally outlined the plan and requested his brother, Henry, of Newton, Kans., to complete instructing and baptize the class, which his brother consented to do. On Easter day the number of 16 were baptized and three others were taken into the church which made an addition of 19 new members to our church, which the church obligated itself that they were all welcomely accepted to the church.

Monday afternoon a special meeting was held at our church for consultation, making plans to secure neighboring or other preachers to preach to us the Word of God until we will finally be able to secure a pastor for a definite period of time. Brother P. P. Krehbill and Brother A. E. Loganbill, the two deacons of our church, humbly requested the prayers and assistance of the church as they both feel a great responsibility upon themselves to carry out the plan to secure the spiritual food for the church. On Sunday afternoon communion services were held by Bro. Henry Krehbiel. We feel thankful to the dear brother to help us out during our serious sad time which was quite an encouragement for our orphan church to have him with us.

We are informed that Rev. Missionary R. Petter of Cantonment has consented to preach to us next Sunday, April 30. During the latter part of February till the middle of March Geary had one of the biggest revival meetings ever held in the history of Geary. It was a great co-operation meeting among the various Geary churches which all worked harmoniously. The number of conversions reached the mark of 500 souls. The great Toskitt Adair of Texas and Mr. and Mrs. Bob Stover with E. C. Huckabee as chorus director, have proven good workers while in Geary.

All of the different denominations agreed to have a series of prayer meetings one week before the great revival started. The pastors of all the churches changed off and made great preparations for each church with some of their members to help to erect a large tabernacle which held about 1000 people. The tabernacle was erected and the campaign began; the work moved on day after day, night after night for weeks. Sinners of all ages were brought to the cross of Christ. We are thankful to say, since 500 people of all ages have been baptized, quite a change has taken place among the people of Geary and surrounding country.

The state of good health among our church people in general is good, as far as we can learn.

May God grant that joy may succeed our sorrows, peace our troubles and consolation our tears and distress through the vacancy of our dear shepherd and brother, J. S. Krehbiel. May he forever rest in peace.

With greetings to all readers.

G. A. Lehman.

Wadsworth, O., April 28, 1916. Readers of the Mennonite:—Not very much of an unusual nature has occurred since the last correspondence, but what little there is may be of interest to some.

On Friday, March 10, members of the Mennonite church gathered in the basement to give a farewell party to two families who are moving from this vicinity, Enoch Sprunger's, who are leaving for Dalton, and Mr. and Mrs. Jacob Hien who are going to Pawnee. After supper games were indulged in. A pleasant time was enjoyed by all. The Ladies' Aid society received an order from a lady in New York City who sent two quilt tops, beautifully pieced, in the butterfly design. The woman, a Mrs. King, saw a specimen of the work done by this society while she was visiting in Akron and immediately took the matter up with the society with a view of securing their services.

The funeral of Mrs. Cassie Billman was held from her home and from the Mennonite church on Tuesday afternoon at two o'clock, March 14. Services were in charge of her pastor. She was born at Akron, Ohio, June 4, 1853. On May 18, 1895, she, together with her husband, became members of the Mennonite church. She was a faithful and regular attendant at the services of the church of her choice as long as health permitted, and her earnest countenance will be missed from its accustomed place. She was an unusually dutiful and devoted mother, loving and affectionate as she was patient and self-sacrificing in her ministries to her children and husband. She was a loyal and faithful wife who gave her strength and thought and life largely for those she loved. She fell asleep March 11, 1916, aged 62 years, 9 months and 7 days, her death being due to hardening of the arteries.

A Lenten service was held on Thursday evening, April 20, the subject being, "The Savior's Worth." On the evening of April 21 we had preparatory Good Friday services, the subject being, "Lessons From the Savior's Death." On Easter morning the spring communion was observed at which time a class of ten boys and girls made a decision to live the Christian life, after being instructed in the Catechism by the pastor. They were baptized and received into the church. Two new members were also received by letter. The subject of the sermon for this service was "The Savior's Triumph". A special Easter program and service was given by the Junior C. E. under the leadership of Mrs. Dav. Gunsaulis in the evening of the same day. The church was appropriately decorated for this occasion. So closes another Easter festival.

Upland, Cal., April 26, 1916. The Mennonite church at this place had one of its very richest days yesterday in the celebration of communion service and in the rendering of a musical program by the Christian Endeavor in the evening.

The church was decorated with lilies and white roses. The morning service, though not at all lengthy, was very impressive and everyone present seemed to enter into the serious and yet joyous spirit of the occasion. Several heart-searching selections were rendered by the young ladies' choir. Services were conducted in both English and German.

The church was pleased to have its former pastor, M. M. Horsch, present to take part in the services. Eight persons were added to the church at the services last Friday. The services Sunday evening were participated in by the three Endeavor societies. Musical numbers were rendered by each. Our pastor, Rev. Shelly, gave an interesting and very instructive talk on the life of the blind hymn writer, Fanny Crosby.

The sanitarioum now has five patients and could have many more if the means were at hand to care for more of the very poor. Someone whom the Lord has favored with much of this world's goods could be richly blessed as well as a rich blessing by donating a four or five-passenger auto to this institution.

At this time of the year flowers are at their best here. Millions and millions of them are now in bloom. Roses and calla lilies are especially abundant. The gentle breezes, daily prevalent, are just saturated with richest perfume. The birds are so full of gladness and praise that they do not confine their songs to the daylight. Often on moonlight nights they can be heard warbling to their mates at any hour. All nature is encouraging us to give praise to Him who loves us and who died and rose again that we might have the joys of the resurrected life.

Trenton, Ohio. — Your correspondent from this part of the field has not reported our activities for a long time, so he will endeavor to give a few news items at this time.

The January floods which washed out the bottom roads and some bridges made travel almost impossible at times. But in spite of this and the unusual number of sick people our services have been very well attended. We could not, however, have our series of meetings. But we have planned to have them in the fall.

On May 17 and 18 we will have our annual May festival; this event has become very popular in the community and is eagerly looked forward too. The committee reports that this year's festival will be up to former years in every respect.

In August we will celebrate the 97th anniversary of the Mennonite settlement in Butler county. The pastor is planning to make this occasion a sort of home-coming for those who formerly lived here.

During the winter electric lights were installed in the church and parsonage, which prove a great convenience and are much appreciated by the pastor's family.

For the past three weeks Rev. Grubb has been suffering with neuralgia at the heart, and a nervous break-down. Rev. D. D. Augspurger, who just returned home from a three-months' preaching tour through the West, is filling our pulpit. The pastor is again to preach the baccalaureate sermon on May 14 and he hopes to be able to preach again by that time. **Cor.**

SAVED BY A HYMN

In his book, "Why Men Pray", Dr. Charles Lewis Slattery retells one of Henry Drummond's old stories to illustrate his point that prayer produces a sense of human fellowship.

"One Sunday night on an ocean steamer a man spoke of a hymn which had just been sung as having for him peculiarly sacred associations. He was in the Confederate army in the American war between the states and was ordered at one time to lonely sentry duty. As the night wore on he felt his danger, and to keep up his courage he began to sing, "Jesus, lover of my soul," and after uttering the great prayer of this hymn he was comforted and felt quite safe.

"A strange expression came over the face of a fellow passenger on the ship. 'I,' he said, 'was in the Union army that night and had been sent out with a party of scouts. We saw a solitary sentry, and my men had their rifles leveled to fire, but just then we heard the clear notes ringing out in the stillness, "Cover my defenseless head with the shadow of Thy wing," and I said: 'Boys, lower your rifles. We will go home!'"

THE MENNONITE

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Rev. S. M. Grubb - Editor
3004 N. 11th St. Philadelphia, Pa.

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EDITORIAL

A reader encloses the following clipping from a city daily with the request that it be given to the readers of the Mennonite so that they, as well as he, might benefit by it. This we cheerfully do since it represents a point of view that might be appreciated by both the minister and those who sit under him.

The Experience of One Who Heard Two Sorts of Preaching.

Sir—It is Sunday and I am just home from church. The minister preached a good sermon. It was eloquent. It held the close attention of the congregation, myself included. It was historical, scientific, Christo-centric. It dealt with facts, most of which are venerable with age, all of which are well known and generally accepted. I agree with the minister in his conclusions. He eulogized Christianity as the world's greatest religion and Christ as the world's ideal character. At the close I congratulated the minister. I said: "It was a fine sermon. I enjoyed it very much." He smiled, seemed pleased and said, "Thank you."

Last Sunday I heard another minister in another church. His sermon was not eloquent. It was not historical. It was not scientific. The sermon was not even Christo-centric, in the sense of presenting wholly or chiefly the Man of the Cross. It was homocentric. He confined his attention to me, he looked at me, he talked, talked to me personally. He must have forgotten that there were many others in the congregation. Some one must have told him about me. Yet, I did not resent it. In fact I rather liked it. He analyzed a section of my life. I knew there was something wrong, but did not know what. He showed me what was wrong. And then, most important of all, he showed me—me, mind you—how to right the wrong. In the end he led me up to the cross after all.

I felt the man—I mean the minister—knew his business. He was undoubtedly an expert on diseases of the soul, for he had unerringly diagnosed my case, and I believed I could safely follow his advice for a cure.

There was born in me a desire to be a better man. Then there came gleams of hope—I could be a better man. The minister looked down and smiled at me. I would be a better man.

Suddenly it was quiet. I bowed my head and prayed, and a sort of uplift came to me that soothed, comforted, inspired, all in one. I lifted my head. I thought I was alone. I was surprised to see around me a churchful of people, apparently doing as I was doing. I sat still awhile, then arose quietly, peacefully, reverently made my way out and came home.

Now, as I look back, I seem to see in last Sunday's experience the beginning of a permanent improvement in my life. I know the effect of it has remained with me to the present moment. The influence of today's service is already waning, and scarcely an hour has passed since I was listening to the minister's eloquent periods.

I think next Sunday I will go to the church where the preacher talks to you as man to man.

We are glad that the writer of this letter found a man with a message from God for him and that he was moved to give the public such an interesting analysis of the message and that the message made a changed man of him. When once the preacher can get away from talking to groups and reach and touch the individuals who compose the groups before him he has attained to a high efficiency in the ministry. It is never the minister who pleases men, but the minister who moves men, who is the greatest success. In comparing the two sermons, the writer gives little indication of the personality of the men behind the sermons and perhaps he is not in a position to do so. Both messages were evidently the product of sincere and prayerful meditation, but the one that moved him may not have moved others and the other may have had its good influence on others, though to him it was but a half an hour of enjoyment. The point to be emphasized in this connection is that the secret of success of one sermon and the failure of the others may have been with the listener more than with the preacher. The spirit of God often makes poor efforts bring forth rich results by bringing those who need a particular message right under their influence and the spirit in man may, because it is out of sympathy with godly things, defeat the purpose of the best message presented by the most consecrated and most able of ministers.

A GENUINE CONVERSION

Rev. H. C. Tucker, the agent of the American Bible society in Brazil, tells the following story in the American Messenger of the conversion of a young Brazilian. He says:

"About three years ago a young man had occasion to call at the house of a believer who handed him a small tract entitled 'Evangelical Religion Before the Public.' At the same time he saw on the table in this gentleman's house a book entitled 'The Bible'. He began reading the tract and was impressed with the fact that it must deal with the real truth in matters of religion. He was at once interested to know something more of the Bible from which there were many quotations in this tract. He read some passages from the Bible for the first time in his life and felt at once that this must indeed be the Truth of God. As he seemed interested, the gentleman told him that he could take this book with him if he wished. Up to this time he had no contact with the Bible; this was the first time in his life; he had had no special interest in religion, except to attend the festivals and the processions, or when there were great displays or any merriment or fun-making. He now became interested in the Bible, and as he read the Word he received light and found peace with God.

"Shortly after, a missionary was induced to visit the community and this young man had occasion then to make public confession of his faith in Christ and at once became deeply interested in bringing others to the knowledge of the truth and to reading of the Word of God. His desire to do active service took direction in the work of organizing a small day school in which he could teach the children the truths of the Bible. Previous to his receiving the Bible he had learned to read and was thus able to do something as a teacher. He began at once to ask for other religious literature and became a subscriber to two evangelical papers. At the convention, held during my visit to Castro he showed very great interest in the discussions of the Bible work and in the Sunday schools. Two of his brothers were induced to accompany him and take part in this convention. It was exceedingly interesting to see these three brothers as they sat side by side, taking in every word that was said and at the same time making record of all said, in their minds, as well as suggestions that they proposed to follow out on their return home.

"This young man asked me to buy for him a Portuguese dictionary, and handed me some money and asked me to send a small Bible and any other books and literature that might be helpful to him in enabling him to organize a Sunday school and carry forward Christ's work in his community. He frankly lamented his lack of education and preparation for service in the cause of Christ, but said he resolved by the grace of God to do the very best he could. He and his brothers, and others in his community, have combined together their small offering and have bought a piece of ground and are proposing as soon as possible to put up a small church building. It was indeed refreshing to hear them tell their experiences and give expression to their great joy in finding peace and pardon through Jesus Christ.

"We are constantly running upon these interesting incidents of individuals who have been brought into the light and into the knowledge of Jesus Christ through the reading of God's Holy Word."

THE PERFUME OF THE SICK ROOM—ITS PATIENT

By Malcolm James Macleod.

The root meaning of the word "patience" is to suffer. It is the secret of suffering with fortitude. It is power, but power in restraint. "Stand therefore." It is playing the soldier in sorrow. Cicero, speaking of the death etiquette of a gladiator, asks, "What gladiator ever groans?" To be great is not always necessary to be great in action. Sometimes greatness consists in being great in repose.

Usually we define this grace in negative terms. We call her "the angel that guards the couch of the invalid." But in the good Book patience is far from being a valetudinarian virtue; it is never a frail, drooping, languishing flower; indeed, quite the opposite. It is a healthy, hardy crocus rather, blooming oftentimes on most unpromising heights.

One cannot delve very deeply into the New Testament without remarking what strong, virile company the word keeps: "Strengthen with all might unto all patience," "Patient continuance in well-doing," "The testing of your faith worketh patience," "Running the race with patience." This is not the effeminate language. Patience is the whole man thinking, suffering, working; but, like nature, working quietly, smoothly.

Perhaps few things have done more harm to religion than some of the narrow views of sainthood that have obtained. And in the inventory of the wronged saintly virtues patience must be listed. Some have made it the synonym of calmness, but falsely. A man may be calm because he is asleep. Patience is heroic. It is the courage of the conqueror. "Patience," said Aristotle, "is so like fortitude that she must be her daughter." "Beware the fury of the patient man," says the old proverb. "Make us patient and enduring."

How often in Scripture the word is linked with hoping and waiting! "I waited patiently for the Lord," the Psalmist muses. "Your patience of hope," says the apostle. "If we hope for that we see not, then do we with patience wait for it." The trouble today is, we do not dare to hope enough. We have fallen on a hopeless age. That is why we are so furiously and feverishly impatient. Hope is the great physician in the school of patience. One cannot but note how, when unbelief takes possession of the heart, patience is straightway slain.

I watch this queenly virtue sometimes in amiable wonder. Who does not stand in silent adoration before the patience of the scientist—the Audubons and Palissys and Pasteurs. When Harvey discovered the circulation of the blood he delayed announcing it for twelve years. That is a fine thought of Emerson's when, speaking of this very thing, he reminds us how quiet and patient nature is and how she seems to lay her hand on us and say, "Why so hot, my little man?"

Then, to be patient under injustice. To be misrepresented and yet to be unruffled. To listen to slander and still to make a prisoner of one's tongue. How it wins my praise! I follow Columbus on his great risk. I see him stake everything on the perilous venture. I hear the threats and the mutiny. I watch him through the slow, weary weeks of waiting. Truly, it is beautiful.

And I am attracted, too, most invitingly by the patience of the teacher. I admire the "patient continuance"; patience with the boy, patience with the mischievous boy, patience with the mercurial boy and patience with the dull boy. "Why do you scold me, sir?" said the lad to the great Arnold. "I am doing my best." The patience that stops to gently unravel a whole skein of silk that has got mentally twisted; or the patience of the Christian sportsman untangling his line and renewing his bait, and waiting pluckingly and serenely for months, or may be years; the patience of a Judson sowing seed for almost a decade in India before he cut a single sheaf; or the patience of a Tyler in South Africa watching fifteen summers come and go before the first Zuln was won over to discipleship. What patient pioneers were Carey and Morrison and Chalmers and John Williams! Is it not altogether admirable and glorious?

Then, too, do we not sometimes need patience with God? How often we cry, "Why tarry the wheels of His chariot?" Ah, dear heart, "Tarry thou the Lord's leisure." He will meet thee in His own time at the trysting place. Be patient with your fellowmen, of course, but be patient also with thyGod. Theodore Parker used to say, "The trouble is, God is not in a hurry and I am." Patience lays hold of the great things that really matter. She does not clutch nervously at the bubbles sailing past her, because she knows that the enduring things are not without, but within. The reason why men are impatient is not because their lives are so full, but because their hearts are so empty. "He that believeth shall not make haste."

But it is when we see patience in the sick-room that she wins my heart and wonder and applause. Here she is perfect. "Let patience have her perfect work." How comes it that as you come out of some sick-chambers you feel as though you had been drinking from a spring of bitter waters; while in others it is as though there were odors wafted from the gardens of Beulah Land? Such sunshine, such sweetness, such peace, such uncomplainingness, such perfume! There is a morning freshness. "I will be as the dew unto Israel; he shall blossom as a lily. His branches shall spread and his beauty shall be as the olive tree and his smell as Lebanon."

I conducted the funeral of a young woman who had been an invalid from childhood. For twenty years she was a constant sufferer; the last two years her life was a veritable martyrdom. Deformed on body and worn to a skeleton, yet never once did she murmur; giving half of her little income to other sufferers; sending every December to the poor fifty Christmas presents of little knick knacks that she had made with her own hands; writing bright short stories for the magazines; never talking about her trouble; always smiling, always saying that if somebody had to suffer it was good that it was she—and then passisng away at only thirty-three. Verily the rose opened its heart to the sting of the bee and gave up the nectar. Like the fabled nightingale, she sang with her breast against a thorn.

There is a famous drawing by Millais. It is the figure of a woman lashed to a pillar. The sea is pounding away at her feet and the tide is rising, and a ship, in full sail, is beating by, but paying no attention to her or her doom. Birds of prey are circling over her head. But she is indifferent to all. Her eyes are looking into the glory behind the golden gates. And this is the secret of her peace. I watch the great, patient Man Himself, going quietly about His work, resting in His Father. What patience with the disciples, with Peter and James and John, with Mary, with Pilate! What patience on the cross! And, remember, it was for the joy that was set before Him that He endured.—The Presbyterian Banner.

A STORY OF THE ADIRONDACKS

Dr. John Timothy Stone.

One of my first experiences as a Sunday school missionary was during vacation, while a theological student at Auburn. I was sent as a pioneer missionary into the Adirondacks, and during the four months walked over twelve hundred miles by trail. I traveled also by boat, rail, and stage, and came in touch with some most interesting types of men.

One day I went to a man, said to be unapproachable. "If you talk religion to him," I was told, "he will either knock you down, or shoot you." Well, I wanted to see him, and found him exceedingly interesting, not only in his own work, but in his own way of doing things. Before I had talked with him two minutes, I found he prided himself on the fact that he was peculiar. He was, perhaps, the strongest man I had ever met and was greatly aroused because I would not drink with him. I told him I knew he was the most peculiar man around there, and expected to do some desperate thing if he did not get what he wanted. Then I asked: "What would you think if asked to do something you never dreamed of." "Why, what do you mean? I do anything I don't want to do?" "Suppose you should do something different from anything you have ever done?" I answered. "Tell me what it is," he replied. "Start a Sunday school here!" I said. The man just looked at me, and then said, "What do you think I am?" "You can do one thing," I answered " you can keep order, and that is more than I can do. You seem to be strong and husky enough!" "Well, I am interested," was his reply, "you just stay to dinner and tell me all about it."

I stayed to dinner and I can see that great tin dish of potatoes, and just as plainly those fourteen or fifteen men (the roughest set of men I had ever seen), as they stuck their forks into them. "Quit that! Let your potatoes go! We are going to have a blessing," said the big man.

Then he said, "Boys, we are going to start a Sunday school up here. Everyone of you is going!" And it was started and those men came and their children. I could not have gotten them to come. One man lit his pipe, as the sermon began, and my big friend shouted, "Put your pipe out—this is the house of God!"

Well, he was a strange specimen. He swore two or three times during the service, but he apologized for it—which was not a surprise to me. And when I told the story of a mother's love, as simply as I could tell it, trying not to be emotional, that great unique specimen just sat there and wept like a child!

After the service he turned to me and said, "Parson, I can't preach. I can't do much of anything, but I will be superintendent, or whatever you like, of this Sunday school; and, what is more, the rest are going to be here!" A remarkable attendance was thus built up and it was all due to this man whom they grew to love.

We used to furnish Bibles, Testaments, leaflets and papers to these new Sunday schools and had an amount allowed us for their distribution. I spoke of supplying them, but my friend exclaimed, "The church need not send them. I will give thirty dollars for Bibles and papers." And it went on and grew into a little church. We were good friends when we parted, as he said, "I believe, somehow, that God wants us to be better people." I can never forget his reverent attitude and the significance in his eyes as he listened to the Truth.

That rough man kept the school going till winter, earnestly and faithfully giving his life to the task.

THE C. E. TOPIC

May 21.

The Blessings of Peace and How to Get Them.

John 14:27.

Peace is one of the sweetest words in the language because it speaks of order, contentment, harmony and a lack of fear and pain. Peace should be the normal condition of every life. Just as we expect calm to be the normal condition of the sea and sunshine the normal condition on land. A land or sea without their storms are unheard conditions, yet the human heart longs for a condition without storms.

A painter was once asked to paint a picture of peace. He then painted the picture of a dreadful storm, a sea dashing itself into foamy fury against a rock and in that rock he placed a crevice and in that crevice he painted a dove setting upon her nest unconcerned about all around her. Such a peace is possible. There is a place, though surrounded by fury where the weakest of God's children may find the repose of sweet security. It is on the bosom of the Savior, the Rock of Ages, against which all the fury of the ages is of no avail.

Peace is a threefold condition. First, it is peace with God. Many men are not at peace with Him. They oppose Him; they join themselves to His enemies and they hate Him and consequently they can in no wise come to realize the meaning of what true peace with God is. Secondly, there is the peace with self. We know ourselves better than anyone, but God can know us. We know whether we have been true to ourselves and whether we have or not that element within us which acts for peace or discord. There is hardly a misery as bad as that of not being at peace with one's self. We can run away from most troubles, but those which we carry within go with us wherever we go. The pointing finger of conscience, the recollection of wrongs done, the terror of some day being compelled to reap what we have sown are some of the things that keep us from being at peace with ourselves. Thirdly, there is the peace which we may have with our fellows. It is a peace that comes from doing right by them, serving them, sacrificing for them and loving them as ourselves.

There can be no enjoyment of blessings without peace. When God placed our first parents in the garden of Eden it was in a condition in which they were to be free from every disturbing element. The Paradise of God awaiting the saved in eternity will be a condition from which every misery that earth knows will be excluded, but, in order to inherit it, we must do all in our power to create a condition of peace here on earth. The best way to be sure of heaven is to devote our whole energy to making earth a heaven, hence we are taught that we should pray each day for the coming of our Father's kingdom upon earth as it is in heaven.

Among the blessings of peace are a free conscience. But conscience is only free as our lives have been free from wrong doing. We get the blessing of peace that a free conscience brings by not bringing on anything in our lives that will disturb conscience. A conscience that accuses makes life a misery. But, comforting as may be a conscience at ease, it is nothing compared to a feeling that all is right with God. Indeed, to fully satisfy conscience one must be right with God. What is the use of feeling that so far as this world is concerned everything is right when one is haunted with the thought that there is a next world's peace to provide for that has been neglected? It is pitiful to think that one can be haunted with the prospect of an eternity of misery and yet not take the steps to prevent it. God gives to each of us the opportunity to insure peace for this world and the next.

God gives us many peace-assuring opportunities. There is the privilege of coming to Him in prayer and in answer to it getting the assurances that bring the "peace of God that passes understanding". To enjoy the privileges of prayer one must first get into that position that gives him the right to pray. God hears the cry for mercy when the sinner makes it and He gives the blessing of faith when it is asked for, but otherwise, when we want to have the privilege of praying to Him, we must first have surrendered to Him and made Him our Lord in all things.

The blessings of peace are easily secured and open to all those who would have and enjoy them. They come from a life lived in fellowship with the Prince of Peace, from prayer, from obedience to Him, from doing His will and caring for the needy ones whom Jesus calls His "little ones".

THE S. S. LESSON

May 21.

The Cripple of Lystra.

Acts 14:8-20.

Golden Text—Isa. 40:29.

The city of Lystra, situated in the heart of the wildest section of Syria, was inhabited by both Jews and Gentiles. The work of the apostles there is introduced, as in the case of Peter and John at the temple's gate, with the healing of a crippled man who was born with his misery. Our word cripple is a form of the ancient "creeple", one who creeps. It would be profitable to compare the two accounts. The performing of miracles was frequently a way by which both the Master and His disciples called attention to their power. Miracles were the credentials by which it was proved that the ones performing them had authority from God.

The cripple of Lystra was one of many living in a heathen city, but God concerns Himself about heathens and sends them His messengers of life. There never was a time in the history of the church that the heathens were not the subject of God's concern. God sent Barnabas and Paul then, and since that time multitudes of messengers have been sent to the heathens with the offer of Christ's mercy and salvation. The cripple was helpless, he was born so and was hopeless of ever having his condition bettered. There was no skill at hand to relieve him and he appeared doomed to a life of misery that amounted to a living death. The cripple is a type of the sinner. Born in sin no man is able to help him, he is unable to help himself, his case is hopeless, he is helpless, hopeless and lost; eternal death is his lot. But God did not allow this cripple to remain in his miserable condition unnoticed. He sent Paul to relieve him. Neither does God allow the sinner to remain in his deplorable state. He sends Jesus to help and save him. The cripple heard Paul speak. There is a message of hope for every sinner if he will but listen. The remarkable thing is that God has filled the world with so many messages of hope which, if listened to, will bring comfort to the distressed and troubled ones. Every sermon, every Bible, every interested Christian friend is a message from God to those whom the world cannot help but whom God can help. The cripple had faith. It is faith that saved. He believed God as He spoke to him through His servant and instantly obeyed Him. It was his faith that saved him. When the sinner believes God, obeys Him and in confidence trusts Him, he is saved.

Paul looked on the cripple—singled him out in all the crowd. God's interest is in the individual and the greater his need happens to be the more God concerns Himself about him. The Gospel is designed to be applied directly. It has a message for the crowd, but it has a special message for every individual who goes to make up the crowd. Paul also perceived the faith of the cripple. Faith is a thing that cannot be hidden under a bushel. When men and women have faith, the whole world will know about it. It was only Paul who noted the faith of the cripple. God saw it. When God notes the faith that even the meanest and poorest of men may show, He is certain to send the blessings that come by faith. Paul commanded the man to walk. He had to walk if he was to benefit by the blessings he had received.

The people saw and were mistaken. Without the revelation of God's Word people will fall into all sorts of silly errors that can only bring evil consequences. The mistake of the people led them into the sin of wanting to honor men for God. The priests were ready to take advantage of the situation for their own purposes. There are always unscrupulous persons mean enough to profit by the ignorance and superstitions of others. So long as the light of Christ is not known and accepted people will always fall a prey to self-seekers and their own follies. It seems to us past belief that any people could be stupid enough to take mere men for gods, but without the wisdom and light that the Gospel insures men and women always fall into errors that bring upon them the wrath of God.

Barnabas and Paul, when they realized what was happening, rent their clothes and endeavored to put a stop to the proceedings. They were there to honor God, not to rob Him of His honor. It was their business to point men to God and not to seek honors for themselves. They risked much in ending the affair, but they were always ready to run risks in order to glorify and serve their God. The occasion gave them an opportunity for a sermon. In their address they pointed to God, (1) as the Creator of all things; (2) as the One who oversees the affairs of nations; (3) as the One who provides for all of our necessities. These were first steps which were to lead to a greater and more intimate knowledge of God's Son through whom there is forgiveness for sins and eternal salvation. The Jews who opposed them in Antioch and Iconium now used the opportunity for turning the people against them. Those of the Jews who rejected Christ always remained His enemies. Rejection of Jesus always makes one His enemy. The stoning of the two apostles shows how fickle men can be. Worldly honors frequently end in injury. The half dead apostles were well taken care of. God's help extends to those who have the worst troubles to bear.

NEWS OF THE WEEK

GERMANY'S PROMISE IS ACCEPTED

Germany's answer to President Wilson's ultimatum was received last Friday and contains the promise that Wilson's demands will be complied with, but that Germany expects the United States to compell England to observe international laws as well as Germany.

Washington, May 8. — A note, cabled by Secretary Lansing to Ambassador Gerard today for delivery to the Berlin foreign office informs the German government that the United States accepts its "declaration of its abandonment of its former submarine policy and now relies upon a scrupulous execution of the altered policy to remove the principal danger of an interruption of the good relations existing between the two countries."

With this acceptance is coupled formal notice to Germany that the United States cannot for a moment entertain, much less discuss, a suggestion that respect by German naval authorities for the rights of citizens of the United States on the high seas should in the slightest degree be made contingent on the conduct of any other government affecting the rights of neutrals and non-combatants.

MEXICAN CRISIS SEEMS PASSED

Washington, May 4. — President Wilson announced tonight that the tentative agreement between General Scott and General Obregon covering the future operations of the American and Mexican military forces in Mexico provides "a basis of co-operation which promises to prevent misunderstandings and strengthens the cordial relations of the two republics."

Although there was no formal announcement of the action, notification that the Scott-Obregon agreement is acceptable to the American government was telegraphed to General Scott at El Paso late today by Secretary Baker. General Scott is authorized to exchange formal acceptances with General Obregon as soon as the latter has obtained the approval of General Carranza and officials here are confident that will be tomorrow or Saturday.

President Wilson issued this statement: "I have examined with the secretary of war the report made by General Hugh L. Scott of the conference between him and General Obregon, secretary of war for the republic of Mexico.

"The report includes a tentative agreement covering the future operations of both the American and Mexican military forces and evidences cordial co-operation between the two governments in their common purpose.

"As this agreement is being submitted to the de facto government of Mexico, it would not be proper for me to permit its publication until that government has had an opportunity to examine and consider its provisions. The full text of the proposed agreement will be given out immediately upon its acceptance by both governments. In general, I might say, that it provides a basis of co-operation which promises to prevent misunderstanding and strengthens the cordial relations of the two republics."

It is known that in substance, the plan provides for an active campaign by Carranza troops against bandits in the region south of the present lines of the American expedition and for the gradual withdrawal of American forces to the border as the ability of the Mexican troops to police the country adequately is demonstrated. Use of the Mexican railway in keeping the American expedition supplied, is also provided, and in return the expeditionary forces are pledged to exercise every possible precaution to avoid clashes with the towns people in the regions in which they continue to act. The limitations of the expedition under the agreement have not been disclosed. It is understood, however, that it will hold the present lines for the time being and not proceed to the south in any event.

Pending the demonstration by the Carranza forces of their intention and power to clear the whole border region of brigands, it is understood that no move toward withdrawing any of the troops now on the border will be made. With the expedition well established in Mexico as a buffer against bandit raids and with border towns and ranches under local guards as well, it is believed that there can be no recurrence of border raids.

VILLA BANDITS RENEW OUTRAGES

Alpine, Texas, May 7. — Villa bandits, some seventy in number, forded the Rio Grande Friday night and sweeping fifteen miles inland on American soil raided the little settlement of Glenn Springs and attacked a detachment of American cavalry, consisting of nine men of Troop A, Fourteenth cavalry.

Three troopers and a little ten-year-old boy were killed, two cavalrymen were wounded and another is missing. He is believed to be a prisoner of the bandits, who are now fleeing southward into Coahuila, Mexico.

Two American citizens, J. Deemer and a man named Compton, according to reports received here, were carried across the Rio Grande and reports have it that their throats were cut. A posse of fifty citizens of Marathon tonight are in pursuit of the Villistas.

The missing trooper is Private Roscoe Tyree. The little boy is the son of Compton. He was deaf and dumb and bandits are thought to have killed him because he could not answer their questions.

The two wounded troopers, Private J. Birck and Frank Defree, were brought here this afternoon badly wounded. Birck's body was filled with small brass pieces of tacks fired from a shotgun. Defree was burned about the head and shoulders.

In a little abode house, nine cavalrymen made their fight for life against the seventy or more Villista bandits at Glenn Springs. A hail of shot poured for more than two hours into the single window of the abode house and then the Mexican leader ordered fire balls to be thrown into the room, thickly thatched with candalbria.

The blazing wreck tortured the soldiers below and burnt their heads and bodies. Smashing the door, the troopers broke for the open, firing as they ran. Two were shot and killed as they fled. One is missing and it is believed he is dead. Another was killed as he tried to climb through a window.

Renewed raiding of American territory by Mexican outlaws at Glenn Springs and Boquillas, Texas, under circumstances paralleling the Columbus massacre, impressed officials at Washington with the urgent necessity for prompt conclusion of the agreement with the Carranza government to give the United States greater liberty in crushing banditry along the border.

The report of the new violations of the United States soil and the killing of five Americans from a quarter most unexpected, and in which General Carranza had declared he had complete control against outlawry, occasioned great surprise. Important changes in border patrol forces, with possibly another punitive expedition into Mexico in the big bend region of Texas where the Glenn Springs and Boquillas raids occurred, with Presidia as base were predicted.

HENRY FORD IS SUED FOR LIBEL

Washington, May 6. — The Navy League of the United States today filed suit in the District supreme court against Henry Ford for $100,000 damages. The league charges Ford with having published in advertisements in a local newspaper statements of a "libelous character".

PITTSBURG'S CAR STRIKE IS AT END

Pittsburg, Pa., May 3. — Pittsburg's street car strike is settled. Thirty-one hundred car men voted almost unanimously to accept a compromise agreement recommended by their executive committee. The men returned to work immediately.

The announcement that the strike had been called off was made by P. J. Ward, president of the Pittsburg division of the carmen's union.

The compromise is regardsd as a clean victory for the men. The maximum wage is placed at 35 cents an hour for all but the 116 men employed on the Washington, Pa., and Beaver interurban line. These men will receive 34 cents as the maximum.

METHODIST CHURCH ENJOYS HEALTHY ANNUAL INCREASE

Saratoga Springs, N. Y., May 2. — The membership of the Methodist Episcopal denomination has increased between 300,000 and 400,000 every four years for more than a century, according to the episcopal address of the board of bishops, read at today's session of the Methodist general conference by Bishop John W. Hamilton of Boston.

HOUSE DEFEATS FILIPINO BILL URGED BY WILSON

Washington, D. C., May 1. — Pres. Wilson suffered an overwhelming defeat tonight, when, by a vote of 213 to 165, the house of representatives recorded its opposition to any proposal to fix a definite period of time within which the United States must withdraw from the Philippine islands.

PURCHASE OF WAR MATERIAL REACHES LARGE FIGURES

Washington, D. C., May 1. — Europe's purchase of war materials in the United States totaled $340,000,000 at the end of the first twenty months of war.

Figures assembled today in the bureau of foreign and domestic commerce show the heaviest month was March last, when more than $50,000,000 worth of munitions left American ports. April totals have not been compiled.

Shipments of high explosive shells and shrapnel are crossing the Atlantic now at the rate of $1,000,000 worth daily, and vessels are carrying $500,000 worth of powder a day. Firearms and cartridges valued at more than $5,000,000 went to Europe during March.

U. S. WOMEN TO TRAIN FOR WAR NEEDS

Washington, D. C., April 30. — With an address by the president and the raising of the flag by Mrs. George Dewey, Mrs. Hugh Scott and Mrs. George Barnett, representing the three branches of the service, the National Service School for Women will open at Chevy Chase tomorrow afternoon. It is expected Mrs. Wilson will be present and that the cabinet, army and navy, and officialdom generally will be well represented.

From then on the woman in khaki becomes a factor in the preparedness campaign. Some 500 of her from all over the country will spend two weeks learning how to be most useful in the hour of national need. After these another 500, and so on until through similar encampments run by pupils from this one, the womanhood of America has been mobilized.

PRESIDENT OF DOMINICAN REPUBLIC IS IMPEACHED

Santa Domingo, Dominican Republic, May 1. — Gen. Juan I. Jimines, president of the Dominican republic, was impeached today by the chamber of deputies for an alleged violation of the constitution in connection with the budget. The motion for the impeachment of the president was sent to the senate and the approval of that body is expected. The city is quiet and order prevails throughout the country.

INLAND SERBS AND SWISS NAVY, NEVERTHELESS

Rome, May 2. — The Serbian government today acquired a navy for the first time in history, though no foot of Serbian territory is nearer than eighty miles to the sea and the entire country is overrun by enemy forces.

The purchase of the destroyer Velika was officially announced by the legation here. The Velika will be used to escort troop ships carrying Serbian forces from the Island of Corfu, where they have been recuperating, to Salonica. Each of the allied powers will present Serbia with two other units before the end of the war, giving King Peter the nucleus of a navy.

Recent dispatches from Switzerland reported that the Swiss, also lacking seaports, were preparing to build a merchant fleet to insure supplies of foodstuffs reaching the little republic when other nations are at war.

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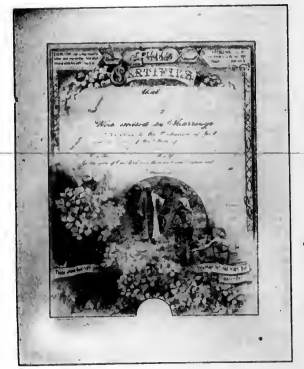

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, MAY 18, 1916. No. 20.

FINEST OF ALL

Strickland W. Gillilan.

God made the streams that gurgle
down the purple mountain side;
He made the gorgeous coloring with
which the sunset's dyed;
He made the hills and covered them
with glory; and He made
The sparkle on the dew-drop and the
shifting shine and shade.
Then, seeing that He needed but a
crown for all earth's charms,
He made a little woman with a baby
in her arms.

He made the arching rainbow that is
hurled across the sky;
He made the blessed flowers that nod
and smile as we go by;
He made the gems of beauty that
abound with queenly grace,
But sweetest of them all, He made the
lovelight in the face
That bends above a baby, warding off
all earth's alarms,—
God bless the little woman with a
baby in her arms.

—Sel.

NOTES AND COMMENTS

The members of the Eastern District conference, visiting the Roaring Spring church, were royally entertained and very much impressed with the enthusiastic reception given to them. They also enjoyed immensely the beautiful mountain scenery and the clear fresh air.

The state high school board of North Dakota three years ago authorized the prosecution of certain courses of Bible study in homes and Sunday schools for which high school credit is allowed upon examination. During the period of the operation of the plan 501 papers have been submitted, 407 of which received a passing grade.

Dr. Geo. L. Robinson, professor of English Bible at McCormick Theological Seminary, Chicago, visited Freeman college, Freeman, S. D., on May 6 and spoke on the subject, "Messianic Prophecy, or, The Christ of the Old Testament." The college will hold its annual musical festival on June 1. In the afternoon of that day the college chorus will sing Michell's "Holy City", while in the evening there will be a varied program of music and other exercises by the students and faculty.

Twenty-five heads of departments in the steel business were being entertained at a hotel recently. Beside each plate there was placed a "cock-tail". When the dinner was over it was noticed that the twenty-five glasses remained untouched. There is a moral reason for letting strong drink alone, but there is a business reason also. Men, given to its use, do not rise to great positions of trust and responsibility.

The Central Illinois conference is at present erecting a gospel mission building in Peoria, Ill. The work has been started since the middle of March, and the contractor intends to have it completed the latter part of July. The building is 36x60, two stories high and basement, chapel on first floor, living rooms on second floor. It will cost about $12,000 when completed, nearly $8,000 of which is subscribed for and over $4,000 more is needed to cover the cost.

"For I very well saw throughout the Christian world so great a license of making war and of running into arms upon every light cause, and sometimes upon none at all, that even the barbarians would have been ashamed to have owned it. And also that, arms being once taken up, there was no reverence at all had to laws, either divine or humane, but just as if some Fury had been sent out to kill and destroy: so war, being begun, a general license was granted to work all manner of mischief whatsoever." — Hugo Grotius, five years after the landing of the Pilgrims at Plymouth Rock.

TIME OF GENERAL CONFERENCE—1917

Today our church council had a meeting in reference to the time of holding the session of the General conference here next year. We decided as to our convenience it might be held either the middle of June or the middle of September. In June the weather may be pleasanter, but in September the fruit is ripe. We want to select the time which will suit the majority. Will those who are interested and intend to attend please write me a card stating which of the above dates they would prefer.

Sincerely your brother,
H. J. Krehbiel.
May 8. Reedley, Cal.

MISSION GLEANINGS

Dr. Clarence D. Ussher was the Methodist Episcopal missionary at Van, Armenia, when the Turks broke loose, and he is now telling the story to United States audiences. He says: "When we warned the murderers to keep away from the premises of the American mission they shouted that they were not afraid of America; that we had no army. Later the cannon began to spit shrapnel, and the American flag was shot down, as was the Red Cross emblem."

On April 21 Rev. Dr. S. B. Leonard, secretary emeritus of the board of foreign mission of the Methodist Episcopal church, passed to his reward at his home in Brooklyn, N. Y. Dr. Leonard was one of the most successful missionary advocates in the M. E. church. The Western Christian Advocate pays the following tribute to him. It says: "The power of God was upon him. As a prophet with soul aflame he went up and down the church with his message. The vision stood forth resplendent, and the missionary offerings went bounding upward until they passed the million-dollar line, unprecedented in the annals of missionary giving."

In the Philippines the Presbyterians have 88 churches with 12,000 communicants; the Methodists 154 churches with a total of 31,044 adherants divided about equally between members and probationers; the Congregationalists five churches with 500 communicants; the Protestant Episcopals five stations and seven substations with 600 communicants, and the United Brethren 13 churches and about 700 members.

Japanese Christians in this country sent a beautiful Bible to the emperor at the coronation season which he accepted.

The student volunteers of Peking university sent out a gospel team of eight men to tell the good news of the Gospel in all that region.

One hundred thousand Chinese children are in schools supported by American Christians.

Yuan Shih Kai, the president of China, recently gave $4,000 to the Union Christian university in Chengtu, a school in which we have a share.

American Lutherans are now attempting to raise $3,000 monthly to care for the German missions in India, interrupted by the war.

While Hinduism gained four per cent., and Mohammedanism six per cent. during the last ten years in India, Christianity gained thirty-two per cent.

Dr. John R. Mott, chairman of the Continuation Committee of the Edinburgh conference, and general secretary of the International Committee of Young Men's Christian associations, delivered a most impressive address at the National Missionary congress on April 26 on the topic, "The Added Missionary Responsibility of American Laymen Occasioned by the War." Mr. Mott began by referring to the momentous days in which we are living, calling the war in Europe literally a life and death grapple. He spoke of the far-reaching influence of the struggle on America, of the enormous financial expenditure, and declared that if the economic basis of Christian work is to be maintained the great burden of it must fall upon America. He contended also that in view of the great sacrifice of life it is clear that America must send an increased number of men into aggressive missionary work.

"All over the empire," writes a Bible society agent in Japan, "we visit the government schools and colleges, and offer the Bible for sale to teachers and students. In many schools we are allowed the use of one of the class-rooms or libraries, where we display our books; as the students enter, we have excellent opportunities of speaking to them, and as a rule they purchase freely. To reach

the student class with the Bible is one of the most important and most promising departments of our work. In banks and in government offices we often meet with good success. Even governors of prefectures receive us kindly when we call on them, permitting us to approach all the officials under their authority."

EASTERN DISTRICT CONFERENCE NOTES

The 118th session of the Eastern District conference was held on May 7 and 8 in the Roaring Spring (Pa.) church. The conference was preceded on Saturday evening and Sunday morning and afternoon by a very interesting and edifying Sunday school convention of which Miss Anna Stauffer, the secretary, will give some readable notes.

The first session of conference was held on Sunday evening—a devotional session. Rev. H. G. Allebach, the retiring president, preached the sermon from Rom. 12:11. This service, as all the services of the Sunday school convention, was opened with a spirited song service under the leadership of Rev. S. D. Yoder, one of the local ministers. After the conference sermon, Elder Jacob Snyder, in opening the communion service, made appropriate remarks from I Cor. 11:23-30. The conference visitors, together with the congregation, partook of the emblems of suffering of the crucified Savior. The Brethren A. M. Fretz and N. B. Grubb assisted the elder in the distribution. After the communion the members of the congregation repaired to the ante-rooms to observe feet-washing.

On Monday morning the conference opened its business sessions. All the congregations were represented. The various reports indicate a notable increase in membership during the year, also in contributions to the various causes. Rev. Victor B. Boyer of Allentown was elected president for the year; Rev. A. M. Fretz and John L. Bauer were reelected respectively for secretary and treasurer. The deacons present read their annual reports, some of those absent had sent their reports which were read. The plan proposed by a committee report to last conference relative to the receiving and administering of trust funds was taken from the table and speedily disposed of by its acceptance without any change. The provisions of said plan follow:

First: Inasmuch as the provision in the Conference Constitution, Articles III and IV, defining the duties of the officers of conference as a board of trustees, has in view only the conference's own business transactions and the care of funds and property belonging to conference; and, moreover, since the requirement of rotation in the office of president of conference the personnel of the board of trustees constantly changes, we suggest that for the administering of such trust funds as herein contemplated a special board be created to consist of three members of recognized business ability and probity, two of whom at least shall be lay members, who shall be elected by conference for terms of six years, so arranged, however, that at every other meeting of conference the term of only one of the members shall expire.

Second: This board shall administer all funds and property committed into the care of conference simply as a trust. They shall invest the funds with due care as to safety and profit, wisely administer any property thus received, and apply all income from such trusts according to the respective trust provisions.

Third: The board shall annually report to conference, giving a detailed statement of all such funds or trusts, said statement to contain a description of all property, personal and real, in each particular trust, noting particularly additions or changes during the year, the amount of income, and the detailed payments on account of said income to the respective legatees or beneficiaries.

All payments on account of the income from any trust shall be made only upon orders properly signed by two members of the board as president and secretary, that these orders may become a matter of permanent record, subject to the scrutiny of the auditors at the annual conference sessions.

We consider that inasmuch as the form of government in our conference is congregational it is not good policy for conference or conference members to encourage bequests to conference when such bequests or the incomes thereof are to be applied to local congregations or purposes. We believe it best that bequests and trust funds for the use of any specific congregation or local interest directly connected with such congregation should, whenever possible, be directed to the trusteeship of said congregation or some person or association connected therewith, thus bringing the trust nearer home and tending to avoid friction and to spare conference from becoming involved in multitudinous financial responsibilities.

Realizing, however, that persons making such bequests do not always inquire as to who would better be named as trustee, and that thus, after all, there may occasionally be made over to conference funds of this kind, which may not wisely be refused, as well as funds more properly belonging to the administration of conference, we consider it a part of our duty under the resolution that provided for our election, to suggest a uniform plan for the administering of such funds.

Rev. Linford Foulke conducted the devotional exercises in the opening of the afternoon session. The board of trustees of the Mennonite Home reported through its secretary, recording secretary and treasurer. The reports show that the home is properly managed, and is in good standing financially. The following were elected members of the board for three years: D. J. Brand, M. C. Gottschall and Jas. H. Shelly. The Home Mission and Church Extension committee reported on its work. Bowmansville is without a pastor and asks ministerial help. A. M. Fretz is their elder, but cannot do enough preaching. The committee had overlooked the resolution passed a year ago requesting it to arrange a special "Home Mission Day" for the churches. The service at Pottstown were discontinued and the property sold to another church having a mission near by. Smith Corner ought to have a little financial aid to pay the traveling expenses of Bro. S. D. Yoder who serves at that place. The Altoona mission was well supported by the congregations with clothing, beside the financial support conference gave. It must have continued help for the future, not only materially, but it ought to have a good superintendent. By motion it was decided to recommend the Altoona mission to the oversight of the home mission committee of the General conference. Rev. J. W. Schantz was elected a member of the committee for three years.

The evangelist's licenses of R. F. Landis and Andrew S. Bechtel were renewed.

The Building Fund committee, the treasury inactive, no expenses, no receipts. The Second church of Philadelphia asks for a renewal of its note on a loan. This was granted for 5 years at 3 per cent interest with the suggestion that, if possible, the note be paid in installments during that period. Rev. S. D. Yoder was elected a member of this committee for three years. Daniel M. Landis read the report prepared by Mrs. Landis on orphanage work.

N. B. Grubb, conference historian, presented a very full statistical report of the congregations connected with the conference. While on the floor he presented the following resolution which was unanimously adopted, ordered spread on the minutes and a copy sent to President Wilson:

Be it resolved as follows:

"We are opposed to the waging of war, because its products are waste and destruction, hatred and sorrow, horror, despair and death.

"We are opposed to any plan of preparedness through military training, because it will incline the youth of our land to seek the solution of international differences through war.

"We declare that the evils of this world cannot be solved by drawing the sword and that the hope of humanity lies in the establishment of the kingdom of God on earth as in heaven.

"We declare it to be the duty of Christian believers to do everything possible to discourage the military spirit which is now being so strongly encouraged in the United States, and instead therefore we deem it to be their duty to foster and develop the spirit of universal helpfulness and service in weakness and of international good will and sympathy, seeking ever, through the principles and arts of peace, to bring to pass the fatherhood of God and the brotherhood of man among the nations of the world."

On Monday evening there were two addresses given on Education: First, by Rev. S. M. Grubb on the "Education of Ministers and Our Schools — How They Should Be Educated and Why." The address was replete with wit and wisdom, and pointed to "our schools" as the safest place for the education of our young people. — Second, by Dr. S. K. Mosiman, president of Bluffton college, on "Why Should We Support Our Schools and Why Should We Urge Our People to Be Educated Therein?" The high standing of Bluffton college and its efficiency were dwelled on as the best reasons for its support financially and by sending our boys and girls there for an education.

The Educational committee made a brief report and Franklin K. Moyer and Victor B. Boyer were elected members of same.

The Publication committee reported on the publication of the Year Book. N. B. Grubb was reelected on this committee.

It was decided to hold the next year's conference at Deep Run.

A. M. Fretz, Sec'y.

Perkasie, Pa., May 12, 1916.

A PLEA FOR ORATORICAL CULTURE

B. D. Smucker, M. O., Instructor in Oratory, Bluffton College.

In beginning this discussion, let me ask you whether, in view of the great influence of the art of oratory, its cultivation should be neglected as it comparatively is, both by individuals and in our schools and colleges. I said great influence, for after every allowance has been made for the supposed dying out of that influence, I still maintain that there is no other accomplishment for which there is so constant a demand in the church, in the senate, at the bar, in the lecture room, on the Chautauqua platform and elsewhere, or which raises its possessor to power with equal rapidity.

How shall we account for this neglect? Is there any adequate reason why the art of persuasive speaking should be less thoroughly studied and understood or less effectually practiced now than at any former period in our history? Is there any necessity that the faults in attitude, tone and gesture, exhibited in the oratory of the platform, pulpit and bar, of the present day should be perpetuated? Is it reasonable that in Professions whose most effective and conspicuous function employs the voice as its instrument there should be so little recognition of the importance of improving that instrument and of rendering it as capable as possible of producing its legitimate effects?

That the cultivation of oratory is thus neglected at the present I think needs no proof. More than 50 years ago a writer in the North American Review noted this neglect. Anything, says he, like settled, concentrated, patient effort for improvement in oratory is scarcely known among us. The mass of our public speakers would as soon think of taking some mechanical trade or subsidiary occupation as they would think of adopting Cicero's practice of daily declamations. We do not believe that on the average our clergymen have spent ten weeks of preparation on this most important part of their professional duties.

I dare say that today this neglect is almost as prevalent. Not a year passes but hundreds of young men are turned out of our colleges, whose failure in public is practically assured in advance, because they have acquired and probably will acquire no mastery of the arts of expression. Men with not nearly as good a mental equipment outstrip them in the race of life because, though they know less, they have been unwearied in their effort to acquire the art of communicating what they know in a pleasing and attractive manner.

In many of our colleges not only is no provision made for the study of elocution, but the study is discouraged by the absorbing attention demanded by other studies. Skill in oratory, like music, is identical with intellectual shallowness, and it seems to be feared that if a young man once begins earnestly to cultivate his voice he is in danger of becoming weak. A leading New York journal stated some time ago that it knew of a college, the speaking of whose students at one of its commencements ought to have been felt by its officers as a burning disgrace, whose trustees nevertheless rejected the application of a teacher of reputation and experience to be permitted to give instruction in that branch of education because they didn't believe in teaching elocution at all. Even in the colleges where lessons are given the instruction in many instances does not exceed during the whole four years' course, six weeks of teaching, a treatment of the art, which, in view of its difficulty and value, is only a sham and a mockery.

In nearly all of our theological seminaries, I am told, the art of oratory is treated with similar neglect. In the theological equipment of the student no pain is spared. He is well versed in church history and knows all the shades of religious belief, both modern and ancient. He can read Hebrew and Greek with skill. But while he has crammed his head with knowledge he has paid little attention as to how to make use of that knowledge. While he has packed his brain with history, Hebrew, and exegesis, he is almost entirely uneducated in the all important art of communicating the result of his study in a fascinating way.

Now what is the cause of this neglect of elocution? I am inclined to believe that the secret of this neglect lies partly in an unwillingness to believe that oratory is an art and that excellence in this, as in every other art, can be attained only by careful study of the best models and partly in the delusion that because religion is the most important of human concerns, it needs for the enforcement of its claims few or no helps. Our ministers are apt to imagine that the charm of style and of elocution which are necessary to enforce every temporal doctrine, are wholly superfluous in religious instruction. They are apt to think that the world at large considers religion as the most important of all human concerns merely because it is so, whereas the actual facts show that the very reverse is true.

If a clergyman were to read from his pulpit an account of the thrilling battle scenes now taking place in Europe, or an account of U. S. troops in their dash for Villa, he would be dazzled with the eager eyes of his audience. Or take a common experience, the cry of a child, the fall of a book, the most trifling occurrence is sufficient to dissipate religious thought and to introduce a more willing train of ideas, a sparrow fluttering about a church is such an antagonist that the most profound theologian in America is wholly unable to overcome. If this be true, how important it is that ministers and public speakers place more emphasis upon the delivery of their theme, the earnest, anxious manifestation of truth by the living voice, the eye, the gesture, all helping to convey the real spirit, compelling sympathy and conviction, making their auditors feel, think, and determine as he does. Any speaker with a less conviction has no right to come before an audience.

Another cause of the neglect of attention to oratory is as some would have us believe, that orators are born, not made. It is foolish, we are told, to think of making orators. A speaker may be taught to articulate his words distinctly and to gesticulate, if not gracefully at least with propriety. He may be taught to master his subject thoroughly and to accommodate his style to his audience and by continual practice he may overcome his timidity as well as his awkwardness, and acquire ease and self-possession. But when you have done all you have not made an orator, unless he have the God-given inspiration, the inborn genius which predestines him to public speaking, he is as far from eloquence as is day from night. In all this there is a large amount of truth, and let me immediately add, an equal amount of error. Of course nobody expects a man to become an orator without a spark of oratorical genius. In all lofty eloquence there must be a great and earnest soul behind it.

Without these essential prerequisites the incidents of modulation, gesture, rhythm, posture, facial expression, accent, pronunciation, are but sounding brass and tinkling symbol. But though nature may do much toward the production of eloquence, it cannot do all. If it can furnish the world with ready made orators, why are not the orators forthcoming?

(To be concluded.)

THE ATONEMENT OF CHRIST

The atonement that Christ made upon the cross when He died for the world is the

Source of All Our Spiritual Blessings. Eph. 1-7. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; in whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace.

Separating Power in Holiness. Heb. 13:12. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.

Spring in Service. II Cor. 5:14. For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead.

Success in Conflict. Rev. 12:11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Solace in Trouble. Heb. 12:2, 3. Wherefore seeing we are also encompassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that does so easily beset us, and let us run the race with patience that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds.

Stay in Bereavement. I Thess. 4:14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with Him.

Sufficiency in Glory. Rev. 7:14. And I said unto Him, Sir, Thou knowest: and He said unto me, these are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—Christian Evangel.

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Rev. S. M. Grubb - Editor
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EDITORIAL

THE KIND OF SCHOOLING OUR MINISTRY NEEDS

The first effort of the American Mennonites along the line of schools were undoubtedly the congregational schools, such as other denominations conducted in the German districts of Pennsylvania. Conditions in the old days made possible the isolation of a large community of people which was almost as distinctly German as were the people of some of the smaller German states. They were an inland people who had not the sea for a highway and seldom traveled beyond their several districts and hardly ever, if at all, took the trouble of learning to speak the English language. The literature circulating among them was German. German was the language of the church and of business. The farmer who lived near enough to Harrisburg, Lancaster or Philadelphia to be able to drive into town and sell his butter and eggs was satisfied if he knew just enough English to make change and engage his lodging. He had no social aspirations beyond the little circle of the church to which he belonged, he had practically no political ambition, except possibly to see Andrew Jackson made the perpetual president of the United States, and he thought of fitting his sons for no higher vocation than the farm or the homely crafts of the community, while his only hope for his daughters was that each of them would marry well, make a good wife and leave behind a goodly number of boys and girls to inherit whatever she and her man succeeded in accumulating by hard labor and economy.

Pennsylvania German Mennonite communities compared favorably with the average American rural community of fifty or sixty years ago, with the possible exception that they were a little freer of debt and considerably stricter in morals. Their distinctions in language and in religious affiliations, which in many instances were proclaimed by a distinctive garb, however, won for them another distinction, namely that of being called the "dumb Dutch".

That these "Dutch" were not as dumb as the world thought them, we will, I think, all agree. Our early Pennsylvania German Mennonites produced considerable literature, much of which was of more than passing consequence. In their schools the works of Christopher Dock show that some among them at least were for progress at an early date.

Our modern Mennonite schools date back to the Wadsworth experiment, the story of which is familiar to most of us. Whatever may be said of its success or its failure, because it was both a splendid success and a stupid failure, the school was the means of our scattered churches finding themselves. They learned to know that they needed a school, that they could work together in missionary efforts and that it was possible for them to live together in conference fellowship. Money was spent in the Wadsworth effort which some of those who contributed came to feel was thrown away, but, we today see the train of events following that effort and are now permitted to feel that the Mennonites never invested a better penny than in the establishment of the Wadsworth school.

After its close a number of years were allowed to pass without much effort along the line of higher education, but just at that time, in the East and in the West, some young people went bravely ahead seeking preparation for greater usefulness in a number of institutions outside of the church. The church did not long want to remain without a contributing interest in the mental development of its young people and so in its largest center—the Kansas group of churches—we find that the grasshopper pest and the mortgage boog-a-boo were hardly out of the way before the brethren there were moved to liberal sacrifice in establishing first the Halstead academy, and later Bethel college.

A school—any school—needs a student body of sufficient size to keep the whole plant at work, it needs an efficient and sufficient teaching corps with a scholastic standing that can command the respect of the student body, the church and other educational institutions and it needs a sufficient financial backing to keep every wheel of the machine moving and to guarantee its activity when the lean years come, as they have the habit of coming in even the best of regulated institutions. Since the establishment of Bethel college we have seen the birth and development of Freeman and Bluffton colleges. All three have a claim to our support.

In order to insure the perpetuity of all of our institutions our people must be ready to do several things. They must give freely of their money, they must send their sons and daughters and they must find and devote their best talent to the cause.

Religion and education are inseparable. When the world was still young and God revealed Himself to men, it was with the understanding that those whom He had so honored were to "tell it to the generations following." There were schools of the prophets at a very early period. The synagogs came to be more school than temple. The Master, the great Teacher, sanctified the teaching profession by calling to Himself, and then sending abroad into the world, the teachers whom he had prepared. The Christian church fostered learning in its monestaries when the world was in the gloom of the middle ages, it erected universities, it organized its Sunday school and it always assumed the responsibility for teaching from its pulpit the most important truths that humanity may know. Christian education is a means to an end, namely the salvation of the sinner and the edification of the saints. And since this is the special vocation of the Christian minister, it is absurd for any one to maintain that the Christian minister needs no special training. True, there have been great and successful ministers who enjoyed little or no special training, take the conspicuous examples of Spurgeon and Moody, for instance, but an argument based upon them loses its point when it is recalled that both of these men founded institutions whose specific purpose was the giving to young men the training for the ministry they so sadly missed.

Our Quaker friends and some of our Mennonite people opposed trained ministers not so much because of their training as because of the professionalism with which the ministry is often hampered. And very often with good reason could they refer to the "hireling ministry" of other churches as something not to be approved. But this does not get away from the fact that revealed religion is something worth the study and thought of the best equipped minds of all ages. And, if religion is the best thing that can be given to the world, why should not the persons with the best mental equipment teach it (taking for granted, of course, that their spiritual relations are what they should be)? And, if the most cunning, the most desperate, the most resourceful and the most persistant agents of hell are active at all time in working out their commissions against God, righteousness and faith, why should the church not meet them and defeat them by using the irresistable weapon in its hands—the power of able, trained and consecrated minds?

(To be concluded.)

Heaven is not promised to those who never fell. It is the man that is down that Christ came to raise. It is the one who is wrong that He came to right; the one who is lost that he came to find. To mope on the highway to glory is a poor compliment to one's faith in God. If the old page is blurred, turn over a new leaf and see how white it is. Opportunity lies on the new page, not on the old one. Heaven always keeps the best things ahead. They are for the pilgrim who marches, not for the one who mopes.—Sel.

CORRESPONDENCE

Wayland Church, Iowa. Communion services were held at the church on April 16, as announced last month. The roads might have been a great deal better than they were, yet in spite of it there was a good attendance present. We believe that is as it should be. The communion service should hold a prominent place in our interest in the spiritual life, and a careless regard of it, or an indifferent attendance at this service can only be interpreted as showing little interest in the spiritual life and its development.

The pastor has been invited to preach the Baccalaureate sermon to the graduating class of the Olds high school on Sunday evening, May 21.

The C. E. society had taken an uncalled for vacation for a few weeks, but has again been started and the meetings are being held at the usual time, that is on every Sunday evening before the preaching services.

Mr. and Mrs. L. J. Miller came into our community without so much as informing us beforehand of their coming. They have been west for a number of years, most of the time living at Tacoma, Washington, and yet it seems so natural to meet them that it is difficult to believe that they have been away for six years. We venture to say that the community has changed more to them than they seem to have changed to us.

We have been gratified with the attendance at the Teachers' meetings lately. It has been very good. This service is of such a character that while we still stick to the name of Teachers' meetings, it is not for teachers only, but every one who takes an interest in the study of the Sunday school lessons will find something of interest in these meetings. It would be fine if we could have even a larger attendance at these services.

Whether there is any inspiration in this item or not, it is worth while to notice that there are measles creeping around the community and several families have had a tussle with this peculiar and seemingly unavoidable trouble of childhood. The most of the trouble generally comes to those who, when they were children, did not have the troubles of children, and then, after growing to manhood and womanhood, have to make amends. They claim that it is frequently a man's job to have the troubles of childhood after one reaches the stature and estate of a man.

Emmanuel Church, Noble, Ia. Class No. 10 elected new officers for the coming year at their regular monthly meeting. Other business was transacted consisting of some matters that were left over from the old year, and some new work was taken up. It was decided to send $25 to the city mission and donate $15 toward the work the trustees have undertaken in the basement of the church.

Communion services were observed on Easter Sunday with a large audience present. Friends had come from a distance as the day was ideal and the roads were fine. The individual communion service was used for the first time and we venture to say that after we get used to it we will appreciate it more and more as time goes by. One member was added to the church by baptism.

A committee has been appointed to select a new song book for the Sunday school. This becomes necessary not because the old books have been sung out, but because they have worn out and must be replaced by new books.

Rev. W. W. Miller, who is in charge of a mission in the Englewood district of Chicago, came in on April 16 to present to the congregation the need of the work he has undertaken. He came especially in the interest of a new chapel that he hopes to build in the near future. The ground has already been secured, and as soon as there is sufficient money in sight the building will go up. This mission has been doing splendid work in the past, and with the new equipment will undoubtedly have a great future before it. Bro. Miller believes in his work, and his enthusiasm for it carries everyone with it. Our people have responded very generously for this work, especially so, when we consider that nearly all who gave their share towards the Chicago mission had within the last two months already subcribed generously towards the parsonage. "It is more blessed to give than to receive." While here Rev. Miller preached in the church at Noble in the morning of April 16, and in Wyland in the evening. There were good audiences at both places, the church being crowded in the evening.

We are making arrangements with a young man from Bluffton college, a student in the music department, to come into our community during the summer vacation. He will arrange to be here as soon as college closes, or soon after. His plan is to get classes and give instruction at the rate of one dollar per member for the term of 12 lessons. He hopes to be able to get a class at the Eicher church and one at the Wayland church and one at the Sugar Creek church.

Reedley, Calif., May 8, 1916. The week before Easter Bro. Horsch was here and preached twice at Woodlake and five times here in Reedley. On Good Friday twenty young people who had received biblical instruction since last fall, were baptized upon their confession of faith. At this service the pastor spoke in English and Bro. Wm. Neufeld in German. We rejoice over the decision these young people have made and pray that they may glorify Christ and remain faithful to Him to the end.

On Easter Sunday morning six more united with the church by letter and we celebrated the Lord's Supper. Easter evening our choir rendered a beautiful Easter cantata. The church was crowded almost as on the day of dedication. A missionary offering was taken which amounted to $20.00.

We had a meeting with the Mennonite Brethren in reference to establishing a German school here. Were to have the second meeting this evening but have a great Dry Campaign rally with two converted drunkards as speakers and band concert, so have postponed our school meeting until next Monday. Tuesday to Thursday we have the State S. S. convention at Fresno and Friday and Saturday we have the County C. E. convention in our neighboring town. So you see there is an abundance of good things to enjoy besides the California climate and fruit.

Mrs. A. C. Eymann started for Newton, Kansas, last Friday, where her daughter, attending Bethel college, was operated for appendicitis in Bethel hospital. Bro. A. P. Wedel and wife went to Kansas some time ago to visit his aged mother who is sick.

The congregation at Woodlake is planning to build a chapel this summer. **H. J. Krehbiel.**

Paso Robles, Cal. About a year ago or so when in Los Angeles I visited the Whosoever-Will mission it had been opened not more than about three or four months. It was a hard start (I do not mean to say that it is easy now) for our workers. Those poor children do not get Christian training or religion taught to them at home, so all they get is at the mission in Sunday school or other service.

Many of them came without washing, combing or clean clothes. They surely did not behave like well trained children.

Not long ago while in Los Angeles I was again in our mission on Sunday morning, quite a change in one year had taken place. The children took their places quietly, all were neat and clean. I did not notice one that was not washed.

What a change was or is brought about in a little more than one year through faithful work in Christ and God's blessing, earnest prayers and gifts. There is a big field of labor yet for our few workers, Mr. and Mrs. Grubb, Mr. and Mrs. Isaac and Miss Franz.

May God bless our mission and workers. **A Friend.**

THE C. E. TOPIC

May 28.

How Missions Are Blessing the World. Ezek. 47:1-12.

Columbus, when he laid his plans for seeking lands beyond the sea, touched the heart of the queen by telling her that there must be men and women waiting for the blessings of the Gospel. It was that statement that won him the support he needed. Every heathen nation is waiting for the Gospel. The fact that they have a religion, false though it be, shows that they are reaching out after God. When the true faith is brought and presented to them they receive the greatest possible good that man can bring to man. In just the measure, then, that Christ has been brought to the Christless have they benefitted by the very best thing that humanity may know.

In trying to sum up the blessings that missions are bringing to the world let us try to imagine what we would now be had not someone brought the good news of salvation to our ancestors. Had they been neglected we would, in all likelihood, still be naked savages, living like beasts in the forest. Bloodshed, immorality, slavery, misery and superstition would be our lot. There would be no comfort in this life, in intimate knowledge of God, no forgiveness of sin and no assurance of a blessed and happy immortality. Our existence would be a loveless one with no sense of duty to our fellows and no expectation of their fellowship, sympathy, help or affection.

Missions are blessing the world because those who engage in them learn in the highest and fullest sense that "it is more blessed to give than to receive." A Christianity that would not be a missionary Christianity would be lacking its most fruitful source of blessings. Christians are better for taking a part and an interest in missions. The Christian or the church that has not the missionary spirit, is lacking in the thing that gives the greatest joy, for no Christian can be wholly happy unless he knows that efforts are being made to save the unsaved, no matter where they happen to be.

The world is lost in sin. Try as men may, men have neither the power nor the inclination to save themselves. Eternal doom is their lot if a way is not found by which men may learn to know God and find salvation in Him. Missions are the carrying out of the will of God to save men. The greatest blessing the unsaved may receive is the message that the missions bring them. Much as missions may benefit the temporal condition of the races to whom they come, the first and best of all is the preaching of Jesus Christ their redeemer and advocate.

Missions have given the world the Bible. The Bible is the book of all books. It gives vital information to the world. It lays the foundation of civilization. It is the base of law. It is the pearl of all literature. It is the guide to the living, the comfort to the dying the cheer to the sorrowing and the wisdom that all need. It shows men how to live, it pre-

pares them to die and it reveals to them the mysteries of God, the soul, and external life.

As Jesus made healing a part of His work so the missionary finds medical help to be one of the greatest needs to be supplied to the heathens. By it he relieves misery, assures the native of his sincere interest in his state, gains his confidence and is in a better position to point him to the great physician.

Christianity and enlightenment go hand in hand. Where the light of the Gospel shines, the book of knowledge is open to all who would look into it. Where it does not shine superstition and ignorance rule. It is because of the mission school that the backward peoples are coming into the light of progress.

Missions have a social purpose. They dignify labor and teach the Christless peoples how to do things and how to do them in a way that will better their lot and relieve their poverty. Missions care for the welfare of children, they stand for the rights of women, they oppose and abolish slavery, they work for the correction of all social abuses. Missions are the pioneers in culture and civilization. But with all these things it must never be forgotten that missions are soul-saving institutions and all that they do must tend toward bringing those who do not know the Savior to the saving knowledge there is in Him.

THE S. S. LESSON

May 28.

The Council at Jerusalem.

Acts 15:22-35. (Read the whole chapter.)

Golden Text—Gal. 5:1.

Paul and Barnabas returned to Antioch to find the church very much exercised over the question of circumcision. There was a party in the church which insisted that to be saved men must first become Jews. Over against this was the doctrine of salvation by faith. The question of salvation by works has been debated over and over again in the church. In Paul's time the matter of circumcision was the bone of contention; in Luther's time the matter of merits by fasting, penance, etc., and in a later age the matter of observing the seventh instead of the first day of the week, etc. There also remains the Roman Catholic doctrine of works to this day. Men are ever so ready to suppose that something they can do will merit salvation. They have to learn over and over again the lesson that nothing that man can do will secure his salvation. Salvation comes by God's grace alone.

The Antioch church was disturbed by such questions when Paul and Barnabas were off in the mountains hard at missionary work. Those who are the least active in the work of saving souls are generally the most active in stirring up trouble. One of the surest ways of avoiding squabbles over non-essential things in the Lord's work is to keep everybody active in bringing souls to Him.

The Antioch church very wisely determined to settle the difficulty by an appeal to the proper authorities in Jerusalem. The apostles had their seat there. God had placed them over the churches and they were ready to hear the whole case before condemning any one. Paul and Barnabas were commissioned to lay the matter before the apostles. One cannot appreciate the situation without reading the whole 15th chapter of Acts. The discussion is fully described. Three arguments were brought foreward to refute the Judaizers. First, Peter's argument: God hath born them witness by giving the Holy Ghost to the uncircumcised, as well as to us, and "has put no difference between us and them, purifying their hearts by faith. Second, Paul's argument: God has wrought signs and wonders among the Gentiles by us, and thus set his seal upon our preaching of salvation by faith apart from the works of the law. Third, James' argument: It is according to the Old Testament Scriptures that God will take a people for His name from among the uncircumcised Gentiles as well as from the law-keeping Jews."—Torrey.)

In returning Paul and Barnabas others were sent with them to Antioch, among them Silas, who later became the intimate companion of Paul. So that out of this difficulty one good thing at least came, Paul and Silas found each other.

The letter written was filled with terms of endearment. Though they had to decide for some and against others the apostles did not forget that all were brethren, hence they are "brethren of the Gentiles". With centuries of Jewish exclusion it meant something for Gentiles to be regarded as brethren. How about the negro, Chinese, Japs, Indians, Hindus, etc., who are Christians? Do Christians everywhere greet and use them as brethren?

The apostles came to their decision through the Holy Ghost. They sent men to deliver their message who had been tried and found faithful. They were willing to impose only so much as was necessary on the church. Meats, offered to idols, were to be avoided because to use them would be to take part in idol worship. Blood and things strangled was forbidden as a concession to the Jewish element. The commandment against fornication applied then and always to all Christians everywhere. A Christian must be pure in mind and life.

DEATHS

Welty. — On April 12 in Pandora, O., of old age Fanny Welty, nee Bixel, aged 88 years, 10 months and 15 days. Her remains were buried in the St. John's Mennonite cemetery. Funeral services were conducted by Revs. H. C. Thiessen and W. S. Gottshall.

Bixler.—On April 15 in Pandora, O., after an operation for appendicitis Eva Bixler died happy in the Lord, aged 41 years, 9 months and 13 days. Funeral services were conducted by her pastor, assisted by Rev. H. C. Thiessen. Interment in St. John's cemetery.

King.—On April 17 near Pandora, Ohio, after three weeks of terrible suffering, Daniel King, father of Rev. D. D. King of Fortuna, Mo., aged 79 years, 2 months and 16 days. Funeral services and interment at the St. John's churh, conducted by W. S. Gottshall.

Basinger. — On April 20, three miles east of Pandora, Clyde, son of C. J. and Rosetta Basinger, aged 24 years, 4 months and 26 days. He was a faithful memher of the church and useful in church activities. At the time of his death he was a Sophomore in Bluffton college and had a bright future before him. Funeral services were conducted by Rev. W. S. Gottshall. Interment was made in St. John's cemetery.

Snyder. — Menno, the beloved son of Rev. and Sister Herman Snyder of Roaring Spring, Pa., on May 11, in his sixteenth year. Funeral service was held Sunday, May 14.

Miller. — In Doylestown, Pa., on April 14, 1916, George H., infant son of Elmer and Hannah Miller, aged 1 month and 20 days. Interment and funeral services on the 16th at Deep Run, Rev. A. M. Fretz officiating.

Leatherman. — On April 16, 1916, at Plumsteadville, Pa., Hannah, nee Landis, widow of the late Enos Leatherman, aged 79 years, 9 months and 20 days. Two sons, Henry H. and Harvey L. and one daughter, Huldah, wife of Joseph O. Fretz with six grandchildren and a few great-grandchildren remain to mourn their loss; one son, Philip, died some years ago. Interment and services on the 20th at Deep Run. Pastor A. M. Fretz officiated, assisted by Revs. Jacob Rush and Enos Witmer of the Old Mennonite church.

Charles. — On Feb. 8, 1916, in Dublin, Pa., of diphtheria, Florence, daughter of Joseph and Alice Charles, aged 1 year, 10 months and 21 days. Memorial services were held at Deep Run on April 23 by the pastor, A. M. Fretz.

CONTRIBUTIONS

HOME MISSION

Received during April.

O. R. Schmidt, Newton, Kans., for chapel in Chicago, $5; West Zion cong., Moundridge, Kans., by P. C. Schowalter, $31.60; Deep Run cong., hy A. M. Fretz, $10; Henry T. Reimer, Holmesville, Neb., for chapel in Chicago, $15; Second Menn. church, Philadelphia, by S. M. Grubb, $5; Bethesda cong., Henderson, Neb., for city missions, D. A. Janzen, $66.75; Mrs. Sam. Lehman, Berne, Ind., for city missions, by S. F. Sprunger, $50; mission box, ditto, $5.70; Christian cong., Moundridge, Kans., by A. H. Kaufman, $11.45; Bethesda C. E. S., Henderson, Neb., for city missions, by G. J. Friesen, $10; Salem cong., Weatherford, Okla., chapel in Chicago, $5.05; Burrton (Kans.) congr., by J. A. Richert, $4.12; Upland (Cal.) cong., by W. F. Dettweiler, $46.80; Salem S. S., Butterfield, Minn., by J. P. Linscheid, $5; Anon., Beatrice, Neb., chapel in Chicago, $10; Nathan G. Roth and Catherine Roth, each $5 for Chicago, by H. G. Allebach, Quakertown, Pa.; Mr. and Mrs. D. C. Welty, Los Angeles, for city missions, Los Angeles, $25; P. D. Amstutz's S. S. class, Pandora, Ohio, for chapel in Chicago, by Melinda Neuenschwander, $5; Christian congregation, Moundridge, Kans., by A. H. Kaufman, $20; Anon., Hillsboro, Kans., chapel in Chicago, $50; collection, Macungie, Pa., by Wm. M. Gehman, $5.58; Hoffnungsfeld-Eden cong., Moundridge, Kans., by P. J. Kaufman, $82.05; Menn. at Wymark and Neville, Sask., by John M. Franz, $15.

Contributions were solicited for the chapel in Chicago by W. W. Miller as follows: Pulaski, Iowa:—A friend, $216; Joe Baughman, $50; S. S. Amstutz, $25; John Amstutz, $20; Chas. Bachman, $5; D. C. Sutton, $1.50; Bertha Zesiger, $2; Mr. and Mrs. Fred Nusbaum, $6. Donnellson, Iowa:—R. H. Krehbiel, $10; Mrs. C. Schowalter, 50c; A. B. Loewenberg, $10; R. J. Krebill, $5; O. C. Krebill, $5; S. S. Krebill, $5; E. J. Krebill, $5; F. H. Krebill, $20; Hugo Loewenberg, $5; Thomas Loewenherg, $5; Jacob Loewenberg, $5; B. J. Neff, $10; Dan. Schowalter, 50c; Erna Krehbiel, $2; J. A. Krehbiel, $10; A. H. Hirschler, $10; Henry Rings, $5; H. E. Koller, $10; Mrs. August Hirschler, $5; E. H. Schowalter, $5; E. P. Weber, $15; Malinda Weber, $5; Herman Krehbiel, $5; S. G. Wenger, $10; Harry Krebill, $5; O. A. Leisy, $5; John Loewenberg, $5; Meta Bergthold, $1; H. F. Krebill, $2; John Gram, $10; A. D. Krebill, $10; H. E. Krebill, $5; Chr. Loewenberg, $10; C. A. Krehbiel, $15; J. G. Krehhiel, $25; Mrs. Wm. Schoene, $5; Mary Handrich, $10; August Krehbiel, $5; Rev. P. P. Hilty, $10. Wayland, Iowa:—P. L. Eicher, $10; P. P. Wenger, $10; Fanny Graber, $2; J. J. Rich, $1.50; Emma Davis, $25; C. K. Schantz, $40; Menno Bushart, $10; Levi Miller, $1; E. G. Rittler, $5; J. W. Wittrig, $5; Mrs. Amos Bushart, $5; Bushart Bros., $2; John Wittrig, $5; J. C. Eicher, $2; Anna Schowalter, $1. Noble, Iowa:—J. A. Frey and Son, $25; F. G. Rich, $10; Barbara Rich, $10; E. E. Eicher, $5; J. H. Wittrig, $5; Amelia Nofziger, $5; J. W. Rich, $10; C. C. Sommer, $15; P. R. Schantz, $20; Miller Bros., $25.

G. A. Haury, Treas.

NEWS OF THE WEEK

METHODISTS MAY LET DOWN BARS ON AMUSEMENTS

Saratoga Springs, N. Y., May 12.—Members of the Methodist Episcopal church who play cards, dance and attend the theatre will no longer be liable to expulsion if recommendations made by a sub-committee of the general conference which has been considering the question of amusements are adopted by the committee on the state of the church and later by the conference. The report was offered to the main committee late today, and after an acrimonious discussion action was deferred until Monday.

By a vote of ten to eight the subcommittee recommended the elimination from the Book of Discipline of the clause prohibiting these amusements and offered as a substitute an additional paragraph in which warning is made against the diversions. The effect of the proposed change is to remove the absolute prohibition, but to place the church on record as still strongly opposed to these forms of amusements. A minority report was submitted advising the retention of the paragraph as it now stands.

It was maintained by those favoring removal of the restriction that the penalty now provided is not enforced in any church and that the effect upon young people will be much greater if a provision that cannot be enforced is withdrawn, and a general warning issued that the church does not sanction "dancing, playing at games of chance, attending theatres, horse races, circuses, dancing parties, or patronizing dancing schools."

Opposition to the change is based on the allegation that it means the church is "letting down the bars".

CONGRESS POLL SHOWS HUGHES TO BE WINNER

Washington, D. C., May 13.—Justice Charles E. Hughes will be nominated for the presidency on the first or second ballot at the Republican national convention next month, if the overwhelming sentiment of members of his party in the house and senate, expressed in a secret and confidential poll may be taken as a criterion.

Of 237 Republicans in congress the justice is the first choice of 93 representatives and 16 senators, and the second choice in favorite son states of 31, a total of 140 and a majority of all members, despite the fact that twelve other names are voted for, ten of whom may be considered to be active candidates.

BRYAN GIVES ADVICE TO DEMOCRATIC PARTY

Lincoln, Neb., May 13. — In a signed article, published today, William J. Bryan declares the Democratic party, must, in order to win the coming campaign, "move toward peace," and thereby capture the "peace" element in the Republican party. He begins his article by quoting from a Chicago newspaper's editorial, in which Mr. Wilson is called a minority president in that he received fewer votes than Roosevelt and Taft combined and says the Democrats must face the fact that a united Republican party will enter the campaign with a popular majority of 1,300,000 votes.

UNITED STATES MAY HAVE AERIAL MAIL ROUTES

Washington, May 12. — Bids were opened at the postoffice department today on the government's first aerial service routes. They would be in Alaska and Massachusetts. If the service proves successful a gradual expansion will follow to other routes where transportation is slow or inadequate.

Seven routes in Alaska will form a connecting link between Seward and Nome, thence to Fairbanks and back to Valdez. The longest route is 358 miles. The Massachusetts route is from New Bedford to Nantucket, fifty-six miles, and return.

The present cost of carrying the Alaskan mails is high, on some as much as $100,000 a year.

BORDER AND WAR NEWS

London, May 14. — Asiatic Turkey is the only war theatre where infantry attacks of any great importance are reported. On the line in France and Belgium and in the Austro-Italian theatre there have been minor engagements. On the Russian front bombardments alone are in progress.

The Russians and the Turks are continuing their attacks and counter attacks in the region south of the Black sea littoral and also west of the Persian border, where the Russians are endeavoring to force their way through the Mesopotamia region, with Bagdad and a junction with the British forces farther south their evident objectives.

The region of Le Mort Homme, northwest of Verdun, again is under heavy bombardment, while east of the Meuse an intermittent cannonading is in progress. No infantry attacks have been attempted. The Germans succeeded in entering British trenches in the Ploegsteert wood, but were immediately ejected, while British patrols captured German trenches south of La Bassee canal. The Germans are showing considerable artillery activity against numerous sectors held by the British.

The Italians, according to the Austrian communication, launched vigorous attacks against the Austrians on the Doberdo plateau, west of San Martino, but they were put down after a severe struggle. On the remainder of this front there have been only bombardments.

Unofficial advices received in London are that another Zeppelin airship has been brought down off the west coast of Norway.

San Antonio, Tex., May 14.—Major General Frederick Funston began today the consideration of a plan for the reorganization of the border patrol. Having under his direct control almost 50,000 men, he outlined to his staff, a redistribution of forces that he believed would guarantee the protection of American residents from Mexican raiders.

It is improbable that more troops will be sent to Colonel Sibley, who is in charge of the expedition that crossed into Mexico near Boquillas as a result of the raid at Glenn Springs and Bouquillas a week ago. If the cavalry that is operating south of Boquillas fails to locate any bandits within a few days its return to stations north of the line is probable.

Army officers here are deeply interested, however, in the efforts the Mexican troops were reported to be making to run down the bandits who raided the Big Bend district and who yet hold as a prisoner, Jesse Deemers, an American storekeeper.

It is regarded here as not impossible that the Mexican troops may cut off the retreat toward the interior of the bandits and force them back within reach of Colonel Sibley's cavalry.

Reports from General Pershing today were said to deal with routine matters only. Since the negotiations between Generals Scott and Funston and General Obregon began at El Paso, General Pershing has made no effort to prosecute the campaign against Villa. His forces have been withdrawn, until his entire column of more than 14,000 men is almost a compact unit.

The mustering into the regular military establishment of the militiamen will begin Tuesday. The medical officers who have been examining the men estimated today that the percentage of those who would be rejected was almost negligible. A slightly greater percentage of those who do not care to be sworn in "for the term of their enlistment" is expected, but Major Stevenson, adjutant of the brigade, said that investigation indicated that at least 85 per cent. of the guardsmen would take the oath without hesitation.

It is not expected that any of the militia will be placed in stations of great responsibility for some time, possibly for weeks. Some of the companies contain recruits and the work of drilling them and hardening them will be conscientiously looked after. Light work was commenced today.

PARLIAMENT DISCUSSES IRISH SITUATION

London, May 11. — Irish affairs occupied today even a more important place in the public mind than they did at the time of the home rule controversy. Both houses of parliament again were engaged with them today. John Dillon's motion for discussion of the executions in Ireland came up in the house of commons and the house of lords considered a motion made by Lord Loreburn expressing dissatisfaction with the Irish administration.

The house of lords adopted the Loreburn resolution without division.

Premier Asquith announced this afternoon that he felt it to be his duty to go to Dublin today.

Mr. Asquith said he would leave for Dublin within a few hours. His trip, he explained, would not be made with the intention of superseding the executive authority in Ireland, but for the purpose of consulting the civil and military authorities at first hand and arriving at some arrangements for the future which would commend itself to Irishmen of all parties and to parliament. He added that the present government of Ireland was in an anomalous and unsatisfactory position, which could not continue indefinitely.

The debate in the house of commons is regarded as the more important, for there the government comes under the cross-fire of the whole Irish party and of a large numher of Liberal members who are determined to bring to an end not only arrests and executions in Ireland, but martial law.

The text of the resolution presented in the house of commons by John Dillon is as follows:

"That in the interests of peace and good government in Ireland it is vitally important that the government should make immediately a full statement of their intentions as to continuance of executions in that country, carried out as a result of secret military trials, and as to continuance of martial law, military rule and the searches and wholesale arrests now going on in various districts of the country." Mr. Dillon's motion was voted down without a division.

In speaking on his resolution, Mr. Dillon referred to the execution of Thomas Kent in County Cork, saying it looked as though there was a roving commission to carry out "these horrible executions".

"Today Mr. Tennant announced there had been fourteen executions," he continued, "although the previous figure was twelve. He asked what people were to believe and added that it was no wonder many viewed the matter with gravest concern, lest another execution had been held back from the premier and might be brought to light later."

Mr. Dillon said he drafted his resolution in order to confine the discussion to the narrow but important issue of military executions and the continuance of martial law. He complained that Premier Asquith was kept in the dark by the military authorities as to what was going on. He did not hold General Maxwell, the British commander, and the other military authorities responsible for the execution of F. Sheehy Skeffington, but pointed out that Mr. Skeffington was shot on April 26 and the military authorities did not hear of it until May 6.

"How could any one blame the people of Dublin for believing dozens of others have been shot secretly in barracks?" he asked.

"Horrible rumors are current in Dublin, and they are embittering the population," he said.

The execution in County Cork of Thomas Kent, although it took place before Premier Asquith gave his assurance that no further death sentences would be carried out until the debate was concluded, has brought forth further protests from Irish parliamentary circles. The Nationalists also are concerned at the continued arrest and deportation to England, for confinement in English jails, of rebels from all parts of the country. The number of arrests has not yet been made known, but it is believed to be several thousand.

Fourteen persons have been executed in Ireland, Harold J. Tennant, parliamentary under secretary for war, told a questioner in the house of commons today. Seventy-three persons have received sentences of penal servitude and six of imprisonment at hard labor, the under secretary added.

The number of casualties among civilians in the uprising in Ireland up to May 9 was given by Premier Asquith in the house of commons today as 180 killed and 614 wounded.

Mr. Tennant said two others had been sentenced to death, but the sentences had not been carried out. The number deported from Ireland was given as 1,706. Those deported have not yet been tried and are still in the United Kingdom.

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The Mennonite.

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VOL. XXXI. BERNE, INDIANA, MAY 25, 1916. No. 21.

NOTES AND COMMENTS

Bowmansville (Pa.) church enjoyed a week of special services from May 22 to 28. The Brethren N. B. Grubb, Jacob Snyder, A. M. Fretz and S. M. Grubb preached.

The 48th anniversary of the First Menn. S. S., Philadelphia, was celebrated last Sunday evening. At the close of the service the officers elected for the ensuing year were installed into their respective offices by the pastor.

On May 30 the Young People's societies of the Eastern District conference will hold their annual convention in the usual place, the Saucon Mennonite church, near Coopersburg, Pa. An interesting program, including a sketch on Mennonite history has been arranged.

The Bluffton College quartet, accompanied by the Misses Gail Watson, violinist, and Pearl Bogart, pianist, and Prof. Boyd D. Smucker, reader, will give a musical in the First church, Philadelphia, on June 7. Messrs. Clarence and G. A. Lehman, Harry Kohler and Walter K. Grubb compose the quartet.

Bro. Peter Jansen of the Beatrice (Neb.) church has just returned after a month's absence in British Columbia and Saskatchewan. He reports that Canada is an armed camp. In Winnipeg alone there are 15,000 soldiers in training. During his absence Bro. Jansen has been elected a delegate to the Republican National convention, to be held in Chicago on June 7.

Mother's Day was observed at the First Mennonite church, Philadelphia, Pa., on May 14. The pastor preached a sermon in which he laid special emphasis on the sacredness and blessing of motherhood and the honors due mother by the children, having selected as his text, John 19:26, 27. A large audience was present. The male quartet rendered two selections, especially written for the quartet by Mr. Geibel for Mother's Day service.

Sanitarium.

Reedley, Cal., May 5, 1916. Just received a letter from Upland in which three facts were stated in reference to our sanitarium. First, that it is almost filled with patients. Second, because of this extra help had to be secured. Third, because of lack of funds (our treasurer having already advanced several hundred dollars) charity patients will have to be refused admission for some time. Anyone desiring to help this good work may send his contributions to the treasurer, J. L. Schowalter, Upland, Cal., or to me, and it will be gratefully received and acknowledged.

The Lord loveth a cheerful giver. **H. J. Krehbiel.**

THE RELIGIOUS WORLD

The annual meeting of the National Christian association will be held in the Reformed Presbyterian church, corner 64th St. and Evans Ave., Chicago, on Tuesday, June 6, 1916. There will be three sessions, the first beginning in the forenoon at 10 o'clock. A cordial invitation is extended to all. The evening addresses will be by Rev. E. R. Worrell, D.D., a Presbyterian pastor, and Rev. Mead A. Kelsey, field agent, Nat'l Christian Assn.

Dr. Josiah Strong, noted as an editor, sociologist and author and the founder and president of the American Institute for Social Service, passed to his reward on April 28. He was recognized everywhere as a careful student and a trustworthy authority on the subjects with which he dealt.

At this writing two great bodies of Christians are in session. The Methodists are holding their general conference in Saratoga, N. Y., and have just completed electing seven new bishops. The Presbyterians are holding their general assembly in Atlantic City, N. J., and are hard at work trying to straighten out the tangle in which they find themselves with Union Theological Seminary, N. Y.

The Protestant church membership in the United States is but 22,000,000, a trifle over one-fifth of our population.

We have but 16,000,000 of our population enrolled in our Sunday schools.

We have 210,000 church buildings with a seating capacity for 60,000,000 people, costing more than $1,300,000,000.

We have 160,000 ministers—one for every 650 of the population, or one for every 130 of the church membership.

There are 215,000 church organizations, one for every 480 of the people. Just about the right number, if they were rightly distributed.

The Methodist Episc. church reports an increase of 300,000 in its membership during the past four years. It claims that this has been the case each quadrennium for the past fifty years. At its conference, now in session, it is reported that twenty languages are spoken among the delegates, exclusive of dialects. The Apostles' Creed was recited in eight languages.

The Bible and Missionary Conference, held at Niagara-on-the-Lake Ontario, last June marked the jubilee of the China Inland mission. God's blessing was manifest and those present were agreed in the decision that another conference should be held this year. Tuesday, June 20, through Sunday, June 25, are the dates fixed upon. The speakers will include well known Bible teachers and also several returned missionaries from China.

A WORD FROM MAUHADEI

Mauhadei Mission Station,

Birra, via Janjgir, C. P., India.

Dear Readers of the Mennonite:—The blessing of God has been felt in Mauhadei during the last few days. The semi-annual conference of our missionaries in India convened in Mauhadei on March 17 and 18 and special services followed Saturday evening and Sunday. All our missionaries on the field were present, some arriving on Thursday, others travelled all night and arrived in time for the opening session. It would have been a great pleasure indeed, had Br. and Sister Wiens and children been here in their home to entertain the missionaries, and to take part in the conference, and to enjoy the special meetings. We know their interests are here.

We had a blessed conference together. Various items of interest regarding the progress of the work and problems peculiar to our field were discussed, which I will not mention here, for our secretary will likely report these. Suffice to say, that the work on every station is progressing, and souls are being won from heathendom. The evil one has also been active, and he is trying to snatch two or three Christians away.

One of our evangelists returned Friday evening from Sukri, 40 miles south from here, and with him came four men to see our missionaries regarding their own becoming Christians. They remained over Sunday and witnessed our special services.

The preparatory service was held Saturday evening in the school house on the compound. Bro. P. A. Penner preached a very impressive sermon in preparation for the coming day.

On Sunday morning was baptismal service. Bro. C. H. Suckau preached the sermon and Bro. P. A. Penner administered the rite of baptism to one convert from heathendom. This man is not a Hindu from the priestly set, but he is one of the lowest of the low. He did not possess many excellent qualities, and he knew it, but he wanted to become a Christian. He was tired of heathendom and wanted Christianity. Each time when questioned, he had the same firm reply, "Yes, I want to be a Christian." Why? "Christ died for me." Why should he not be baptized and helped. This will be joyful news to Brother and Sister Wiens, for we know they have labored and toiled hard in Mauhadei and prayed much and long, that some one might turn from heathendom and accept Christ, and now God has answered their prayers — one has come. They have sowed the seed, it is beginning to spring up, and may soon bear some fruit. They have sown patiently and waited long. The field seemed hard and the doors of the heathens' hearts closed, but the Spirit of God is working. So we re-

joice with Bro. and Sister Wiens at the advent of Christianity in this section.

The missionaries assisted us in the Sunday school in the afternoon. 173 were present.

In the evening the Mauhadei Mennonite Mission church was organized. Bro. P. W. Penner preached the sermon and then blessed a child which its Christian parents consecrated to the Lord. Thereupon Bro. P. A. Penner organized the church with nine members. These all but one have come from other missions and are working here. We believe that by means of a church organization, although small, we shall better be able to do effective work for the Master and to win souls for Christ. After the organization Bro. P. A. Penner administered the Lord's supper to all missionaries and Christians present.

Bro. P. W. and Sister Penner will leave shortly on furlough and the services were closed by singing in Hindi, "God be with you" etc. So ended a blessed season at Mauhadei.

Yours in the Master's service,
E. B. and Elizabeth Steiner.

REV. P. W. PENNER RETURNED ON FURLOUGH

Janjgir, C. P., India, April 4, 1916.

As we are proceeding on furlough after some time, would you please change my address from Janjgir, C. P., India, to Hillsboro, Kansas. I shall find the Mennonite there then upon our arrival.

We shall leave Hongkong May 16, and arrive in San Francisco June 14 with the Japanese steamer Nippon Maru, D. V. The trip up to Hongkong from Culcutta will most likely be quite warm as the voyage will take us almost to the equator, but after that the beautiful sea-breeze will be most refreshing.

Just now we are busy getting every phase of work ready to turn it over into the hands of Mr. and Mrs. Geo. A. Cobble, who are going to supervise the station during our absence. The heat is very pressing already. The thermometer registered last Sunday 104 degrees in the coolest place outside.

Some time ago we had another baptism on our station. A man unexpectedly came in from a distance and required the rite before going back to his village, because he could find no peace whatever. About 18 months ago he wanted to be received into the church, but his caste would do her level best to oppose and succeeded. May he remain firm in his new life and through him others won for the Master, of which there are good hopes, because his relatives are deeply touched. His baptism took place in midst of his caste being so desperately busy keeping everybody out of the church. The power of God is doing anyway its work.

Yours sincerely,
P. W. Penner.

GLIMPSES OF A YEAR'S WORK

In the Bethel Deaconess Home and Hospital, Newton, Kans.

Dear Readers of the Mennonite:

Since the Bethel Deaconess Home and Hospital society held its annual meeting on May 11 in the Mennonite church of Newton, we thought a few short extracts from the reports would prove of general interest for our denomination.

Rev. Gustav Harder held the sermon for the occasion, based on the text in II Cor. 5:14. After the devotional services Rev. J. W. Regier (president) opened the meeting at 11 a. m. and the rest of the time, until 5 p. m., was taken up with various reports followed by discussions.

From the secretary's report we take the following: The society has today 205 members with 817 votes. (Each gift of $50 entitles to 1 vote.) The society owns the three-story brick hospital building with its modern equipment; the deaconess home and one block of land in the city of Newton upon which these two buildings are located. The society also owns the hospital building in Mt. Lake, Minn., where two sisters are stationed.

Four sisters entered upon the work during the past year: Selma Penner of Moundridge, Kans., Mollie Lehman of Berne, Ind., Helen Klaassen and Elisabeth Goertz of Hillsboro, Kans.

The following sisters have received the deaconess garb during the past year: Marie Richert, Marie Becker, Frieda Sprunger, Anna Dirks and Mary Jantzen.

Our sisterhood is composed of the following: 5 ordained deaconesses, 13 sisters wearing the garb, 4 probationers and 1 sister taking missionary training.

Two sisters, Anna Gertrude Penner and Elsie Fast, have taken the state examination, thus completing their training as nurses and receiving the state certificate and the title of registered nurse. Sister Anna Gertrude Penner has since then completed an extra training course in Chicago and has returned to Newton to take up the work as a public health visiting nurse in our city. We hope that much good may be accomplished by her, especially among the poor and we are pleased over the prospects of being able to render help and comfort to many through this work.

No special changes have been made in the training course during the past year. Recognition of our standing in this line has come to us through the appointment by Gov. Capper of Sister Catherine as a member of the State Board for the Examination and Registration of Nurses for Kansas.

In the hospital we cared for 417 patients during 1915 in 7924 nursing days. We had 179 operations and 68 children were born in the institution. Besides these 68 children who were not counted as patients, we cared for 71 other children who were here for either surgical or medical attention.

Of the hospital patients there were 209 Americans, 178 Germans, 12 Indians, 3 Irish, 3 Negroes, 2 Frenchmen, 2 Scotchmen, 2 Englishmen, 2 Swiss, 2 Mexicans and 1 Norwegian.

There were 124 Mennonites and 27 children of Mennonite parents, and 114 patients had not affiliated with any church. The other patients represented practically every denomination.

Two hundred twenty-four patients paid $10 per week for board, room and care and 50 paid $15 per week; 31 paid $1 per day; 29 paid one-half of the regular charges; 6 paid a little and 32 were charity patients. Another 24 could be added to this number as we do not expect to receive compensation for our services. The total amount of these donations to patients in care, room and board is $2896.39.

Outside of the hospital the sisters served 35 patients in 169 days of nursing.

The X-ray department was used for 65 patients. About one-half of this number were not in the institution as patients but were brought for X-ray examinations. Our laboratory also serves a number of outside patients each year, through the doctors who send in specimens for examination. Both of these departments are practically self-sustaining.

The report from our branch hospital in Mt. Lake, Minnesota, showed a steady progress of the work in that community. Rev. David Eitzen was here as a delegate from Minnesota and attended both the directors' and the yearly meeting.

Three directors were elected by ballot for the term of three years, R. A. Goerz, Jacob Isaac and Rev. J. E. Entz. Rev. G. N. Harms was elected for two years to fill the vacancy caused by the death of Herman Suderman.

Resolutions were passed thanking the physicians for their services and the Ladies' Auxiliary for their help during the past year. Proper resolutions were also passed upon the deaths of a number of loyal friends of the institution. Another resolution was adopted raising the monthly allowance of the older sisters to $10 instead of $8 per month.

Certain friends of the institution made the following offer to the society through the board of directors: To erect an addition to the Sisters' home costing from $12,000 to $15,000 providing the members of the society would pledge themselves to build a central heating plant to supply heat for both, the hospital and the sisters' home, also to cover the interest on the present indebtedness of the institution for a period of five years. Both conditions were readily accepted by the society and general rejoicing resulted over the prospects of further growth of the institution.

We sincerely hope that the growth of the sisterhood may keep pace with that of the institution. May the Lord continue to guide and bless and make us truly grateful for the opportunities coming to us to serve Him in the future.

Soliciting your prayers for the cause,

H. E. Suderman, Sec'y.

THE PURE IN HEART

The minister sat in his study waiting for Elizabeth Conrow. He was an old minister, and he had spent nearly a lifetime in the service of one parish. He knew the children and grandchildren of his first parishioners, and for years he had a custom of summoning to him each young man or woman of his church for a talk over what he thought the critical point of the young life—going to college or entering business, marriage, or the opening of some new opportunity. It was Elizabeth Conrow's turn now. It seemed only yesterday that she was a little, starry-eyed child, showing him her new toys. His eyes shadowed a little as he thought. He was old-fashioned, perhaps, but he shrank from the idea of seeing women in certain places—and Elizabeth had always been one of the children of his heart. How would she meet the tests of her chosen work?

There was a knock at the door; he opened it quickly, and Elizabeth, still so like the little, starry-eyed child, smiled up at him.

"I've come for my sermon," she said.

For a time the old minister talked about the years that lay behind—happy memories, merry ones, now and then a sad one. Then he asked of the future, and Elizabeth talked eagerly of her hopes and ambitions. Finally, she checked herself. "But you haven't given me my sermon," she said.

The old minister was silent for a moment; then he looked down into the girl's eyes.

"The sermon isn't mine," he answered, "A teacher gave it to me through something I read the other day — a teacher who has a school down in the sad part of the city, where no child can escape the sight and knowledge of evil. One day she told her pupils to bring the next day a picture illustrating light. One little fellow, to her dismay, brought a terrible picture, and waved it triumphantly before her. Her heart sank at the sight of it, and the boy's quick eyes read that something was wrong. He grew excited. 'Don't you see?' he cried, 'don't you see?'

"The teacher shook her head sadly.

"'Don't you see—there?' he pointed, fairly quivering with excitement.

"And there, shining through the window in the picture, was a crescent moon—the one pure thought of it all. And the child, looking for light, had seen nothing of the evil—only the purity and beauty.

"Elizabeth, child, you have chosen a difficult life—it makes my heart tremble to think of what you will have to face. There is one safe way, and the only one. Look for God everywhere and you will find Him; and, looking for Him, the evil cannot touch your soul."—Unidentified.

A SUNDAY SCHOOL CONFERENCE

The Sunday school conference held in connection with the Eastern district conference at Roaring Spring, Pa., on May 6-7, was considered a success by everyone present. There were many delegates from the eastern part of the state, both ministers and laymen. These were graciously received and hospitably entertained by the brethren at Roaring Spring. The situation of the town, its industries, and the surrounding mountains were of great interest to the visitors who spent their spare time in short excursions on foot around the neighborhood.

The sessions of both conferences were remarkably well attended. The Sunday school conference opened Saturday evening at 8 o'clock, when most of the delegates had arrived. Greetings were exchanged, and the theme of the conference was stated to be "Religious Education". The following officers were elected to preside at the sessions: President, Rev. V. B. Boyer; vice-president, Rev. Harvey Shelly; secretary, Anna G. Stauffer; treasurer, Rev. S. D. Yoder.

Rev. Boyer, in his opening remarks, urged that we make our teaching educational, in the sense that we teach our pupils where to seek for true wisdom. The wisdom of man often fails, but the wisdom of God never fails. "Impress the minds of the boys and girls with the idea that they can trust Christ for all the affairs of life, and that in Him alone can be found the true peace that will make their lives blessed and good." Many took part in the open conference which followed. Rev. H. G. Allebach remarked that the connection between the Sunday school work and the conference should be closer, and suggested having a Sunday school committee or board in the conference, which should consider matters which pertain to the welfare and growth of both organizations.

On Sunday morning the regular Sunday school services were followed by a sermon, by Rev. N. B. Grubb. It was a thought-provoking sermon, bristling with questions, from the text: "What think ye of Christ?" Matt. 22:42. His thoughts were grouped under the following leading questions: "What think ye of Christ as to His person, as to His work, and as to His kingdom? Are you of one mind with God as to each of these points? To be of one mind with God is faith; not be of one mind is unbelief." Another series of questions concerned the more intimate relation of Christ to the individual, as follows: "What think ye of Christ as a savior, as a friend, as an advocate, as a king?" He closed with the remark: "What you think of Christ will soon be found out by the company you keep, by the books you read, by the way you use your talents, time, money, by your conduct, your business transactions, your conversation, your attitude towards the church and toward your fellow men."

An open discussion on the topic "Consecration" brought out many good responses, of which we quote a few:

"If Christ is held up as the head of this church, the whole work of the Sunday school is to bring souls to Christ, teaching these little ones that they may consecrate themselves to Christ. When they have been brought in, then we must not fail to build them up. And we must ourselves as teachers and officers, be fully, wholly consecrated." — Rev. A. M. Fretz.

"The India Inland mission had an engraving on its stationery showing the patient ox between the plow and the altar, with the inscription, "Ready for either". Education is a great force for good, if consecrated. Men have trained their minds but failed to consecrate them to God. We need constantly to re-consecrate." — Rev. Jacob Snyder.

"God wants us to be a living sacrifice. Do we come to God, laying down ourselves, and also our homes, our children, our all? Do we let the Lord have the right of way in our lives? Here is something practical about the thought of consecration. Let us go down on our knees and consecrate our lives and our homes." — Rev. Herman Snyder.

A prayer of consecration closed the forenoon session. The first topic of the afternoon, "The Greatest Need of the Sunday School" was briefly discussed by Miss Stauffer. "The greatest need of the Sunday school is a desire in the hearts of the Sunday school workers for the salvation of the souls of boys and girls. In planning our work, the spiritual phase should be considered first, giving the material and temporal second place. Let the Sunday school aim first to satisfy that inborn desire for divine truth, that is found in every human being, rather than busy itself with trying to increase membership and attendance by appealing to curiosity or the spirit of rivalry. The teacher needs a fresh vision of Christ the Savior, and a new consecration to God's service."

Mr. Clayton Fretz, of Perkasie, discussed "The Opportunities of the Sunday School." "The largest opportunity is found in the pupils themselves. It is for their instruction and spiritual development that the Sunday school is held. Other opportunities are the teaching of the Word of God, and showing by example the spirit of Christ. Next to pastor and Christian parents, the Sunday school teacher has the greatest opportunity to lead the child to Christ. The school affords the opportunity of giving the boys and girls a true vision of Christian service. They need to be led into community service, and also to need the larger vision of world-wide missionary work."

Rev. Linford Foulke, of Quakertown, continued the discussion: "The Sunday school is the place to fit the children so they can readily be admitted into the church. Teach the children by example; give them moral training; teach them to commit Bible verses to memory. The greatest opportunity is found while the child is young; it is won easier than when older. Do you realize the great opportunity God has given you in the child that he brings under your care?"

Mr. Daniel M. Landis of Philadelphia spoke on "Evangelism in the Sunday School." He said, "The Sunday school affords a supreme evangelistic opportunity. The work of religious education cannot properly or effectively done except in the atmosphere and spirit of evangelism. To be an evangelist we must ourselves be truly converted and know Jesus Christ; and there is but one book that we need to know — the Bible — to show men the way to the Savior. We must be soul winners because Christ wishes us to be such, and because without our work men may be lost; we must be soul winners because, if we are not, there will not be any stars in our crown; we must be soul winners because in this form of service we bring honor and glory to Him whose we are and whom we serve."

The discussion was continued by Franklin K. Moyer, of Souderton: "The same spirit of saving must exist throughout all the departments of the school. Little children cannot realize much about God, but that is the time to teach them about Him. I know of instances, where children of twelve years wanted to make their decision, and the parents told them to wait a little; the desire seems not to have come to them again. I want to say, as a teacher of adults, don't fail to extend the invitation. Those things are of vital importance not only to our pupils but also to ourselves."

In a paper Rev. John Schantz gave a number of reasons why evangelism is needed in the Sunday school: 1. Because children do sometimes die; 2. it is much easier to win a child than an adult; 3. converted children are among the most useful workers for Christ, winning class-mates, parents; 4. persons converted in childhood make the best Christians because they have not tasted the dregs of life; 5. they have a life to give. As someone said, "A soul saved, plus eighty-six years of service."

The following resolutions were adopted, almost without discussion:

1. Resolved, that we highly appreciate the idea of a Sunday school conference, held in connection with our annual Eastern district conference, and recom-

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

The man who, by constant and hard use, so hardens his hands at his task that they no more get sore when he handles the heavy instruments with which he works may be said to have made his difficulties easier. In other words, his hands are callous, that is, the skin has become dead and the impressions that would make sore a tender hand are no more felt. The dead skin on his hand is between the live nerves that might be affected. When one continues in sin it is possible to get to that stage where conscience no longer pricks and when a continuation in sin may go on without further trouble. But such a condition is a terrible one, for it is a sign of the death when conscience no longer accuses us of sin.

Some people are very much distressed by a tender conscience, a conscience that can bear no contact whatever with sin. Such a condition, while, from a worldly point of view, is troublesome, is after all a blessing, for it is a sign of life and spiritual health, when we realize that the best we can do is not good enough to be pleasing to God. When we come to God it is not for approval of what we have done, at best we are, all of us, "unprofitable servants". But, thank God, we may and we should come to Him always, for from Him we receive His choice gifts of forgiveness and grace.

In the heart of a certain town, which we love to visit, there is a great spring which sends forth a mighty flow of pure, cold water. Let it be dry or wet, that spring never fails and never lessens in the quantity of water it sends forth and never varies in the quality it gives. Jesus must have had such a stream in mind when He spoke of the "water of life" which He was able to give. Water and life are synonymous. Lands with water are a paradise, lands, no matter how rich their soil, without water are a dead desert. No life can exist without water and no soul can live without that "water of life" which is free to all who will take it as the gracious gift of the Savior. Jesus assured us that He came that men might have life and have it abundantly. The "abundant life" is the life in which the deep inner desires of the soul are satisfied. All mankind finds the way to this life open to it freely. The old farmer who said that he lacked for nothing because the old well "has three feet of water in it and never ran dry", expressed a temporal satisfaction akin to the realization that the source of our spiritual refreshing and life has plenty for all and never fails.

The "Christian Register" recalls the following incident from one of the Lake Mohonk conferences: "What does the Oriental world think of 'Christian civilization' in these days of storm and stress? Is their admiration for Christian ideas strengthened, and are they more eager than ever before to adopt the religion of these fierce fighters in the central regions of Europe? Wu Ting Fang, at Lake Mohonk, claimed that, for many centuries, China had never made a war of aggression. After him came a zealous advocate of peace, who declared that war was not only barbarous, but was un-Christian, was heathen and a relic of paganism, at which assertion the Chinese ambassador smiled." For many months past we have been permitting ourselves to say things about Christian civilization because of this present terrible war which is threatening to destroy our present type of civilization. But isn't it about time to divorce the word Christian from the word civilization? Christianity didn't make this war; it came on in the face of vigorous protests from Christians of every land. The Bible doesn't approve this war, though those participating on both sides claim it to be the life and death struggle of our civilization. Surely, it is not a Christ's war, for the spirit and the teaching of Jesus are absolutely opposed to it. If it is a war of civilization, that civilization must be something entirely apart from Christianity. If the speculations of those who claim to be in a position to predict are correct, the war must end within a year. When that end comes the time will also be ripe when the many who believe in Christ and His doctrine of love that extends even to enemies, must get together and lay the foundation of a new civilization that shall be built up on obedience to Christ and a true love of fellow men.

In spite of the fact that the Bible has been the one influence which has raised man above the brute level and kept him on the way to higher and better things, there is an element in the world which would belittle it and its influences. Try as we will, we cannot imagine a world in which the better things get the least consideration if we let out the Bible. It is the base of law. It has preserved that history to us which shows that man has been destined to rise to a more blessed and immortal state. It has preserved and protected the family and it gave to the state something that warrants its being more than a power in the hands of the few to keep down and control the many. It has been the one power that emphasized the rights of man in the great brotherhood of men. To the living it is a supreme guide; to the dying it is the consolation that makes the terror of death of none effect. To the righteous it is assurance and to the sinner it is the message of hope. Above all things it is the book of our salvation. It voices a religious motive as revealed in a motive to goodness and to doing the will of God. It holds out a true faith centered in the Christ-man, our redeemer and advocate. Through its revelation alone is a pure conscience possible and it inspires a renewed disposition to do the will of God. Without it our most glorious, yes, our only hope, would be impossible. Those who belittle the Bible are in the position of tearing down palaces of glory without even giving huts of mud in their stead. They would exchange hopelessness for hope and death for life.

THE KIND OF SCHOOLING OUR MINISTRY NEEDS

(Concluded.)

When all of our churches called men from the ranks and immediately ordained them to the responsibility of the ministry, there were some good reasons for doing so. When this arrangement represented the calling of one to become a first among his equals, it was a capital one—but the minister should be equal to the first of his flock in mental attainments so as to be useful to all in his ministrations. And here is where the needs of a specially trained ministry arose. Our people did not always remain farmers with only an elementary education. some became teachers, some entered the learned professions and others sought after learning for learning's sake, and even the farmer has discovered that a special training in the best school in the country contributes to successful farming. The minister who would care for the souls of such as these must be "apt to teach" them.

Ministers may be taught as was Timothy, in the home, and afterwards at the feet of some saintly Paul, or they may get their instruction in some school especially organized for the purpose.

With many denominations a college course is expected, if not actually required, of those who would enter the seminary. When possible, every candidate for the ministry should avail himself of a college course. The discipline, the habits of study and the information acquired in college will help to make the seminary course mean more and hence enable the student to give more to his church when he gets into the active work. To make a rigid rule, shutting out all but college graduates from the seminary course is apt to discourage some of the best material and deprive the church of the service of men who could make good if they had the chance. To open the seminary course to all comers, without regard to fitness or ability to do the work laid out, would, on the other hand, throw a serious hindrance in the way of those able to do the work and encourage ill-advised persons to make miserable failures of themselves. The faculty of a seminary should in all cases be the ones to pass on the fitness or lack of fitness of candidates to take the course. The faculty should likewise be free to lay out the course according to its own judgment being prepared, however, to stand responsible for its success or failure.

I am not one of those who would say that any church should make it a rule to call only seminary graduates to its pulpit, but the church should be convinced of the orthodoxy of the candidate, it should be satisfied that he is able to state correctly and defend effectually the doctrines of the church, and know its history, and be inspired with its ideals, and be loyal to it in all things. It should also be assured that he is well grounded in the Scriptures and knows how to preach the truth with judgment and power. No ordinary church is in a position to satisfy itself on all of these things and the proper thing for it to do would be to let the training and the recommendations of the seminary have greatest weight when it comes to making a choice.

A seminary is a costly institution, but it is worth all it costs. The students do not generally

pay tuition, the professors need an income suitable to their dignity; the library must be kept up to standard; special lectures must be supplied; the buildings must be kept ship-shape, etc., and all this costs money.

The seminary faculty should be composed of men of unquestioned piety with a loyalty to the Bible about which there can be no doubt, and a devotion to the church and its interests that will stop at no sacrifice. They must be sound in scholarship and should also be "sound in limb and wind" for their job is far from being an easy place for nice old gentlemen who have made a failure of nearly everything else. They should keep in touch with the latest thought in their line and should not permit themselves to get out of touch with the churches and the people. They should know how to preach and administer the affairs of a church, for it is their business to make of their students preachers who know how to preach, and ministers who know how to minister rather than to make of them racks upon which to hang P's and L's and D's and other degrees.

If a seminary can be depended upon to fit men for our ministry about whose piety, character, scholarship, orthodoxy and loyalty, there can be no doubt, if it can, by inspiration and effective instruction, give the church the benefit of an efficient ministry, if it can inspire loyalty to our ideals and send forth men trained to present and defend them, if it can take the material we send it and make of it preachers sound in doctrine, satisfied with the support we can give them and willing to live and die for Christ and the church, then the seminary will have our undying support and we predict that in the course of a few years the influence coming from the chairs of the various professors will have a living and lasting influence in our pulpits.

CORRESPONDENCE

Souderton, Pa., May 19, 1916. On Easter Sunday evening the Sunday school rendered a special Easter program, consisting of Easter carols, recitations and drills; all these proclaimed the risen Savior, again reminding us of the fact that there will be a resurrection. This service was attended by a large appreciative audience.

Sunday, May 14, we celebrated the Lord's Supper, when 245 communed in memory of our Savior's death. Many were the home comings, because of living so far from the home church, we see them only a very few times a year in our services. The Lord has marvelously blessed us in this that not one of our number was called from time to eternity since the last communion service, and for this we are thankful. The large auditorium on this occasion was filled to the doors.

Saturday afternoon, May 13, fourteen souls aligned themselves with the Church of Jesus Christ by baptism, and eight more were admitted into our fold by the right hand of fellowship, making an increase in our membership of twenty-two. This very fact has inspired us all to greater efforts to win souls for the Master, for surely there is a necessity to endeavor to win more for the Church of Jesus Christ, when you look about you. Now the question confronts me, am I doing my best for the master's cause? Our Sunday school has incorporated a new department named the "Home" department. The object of this department is to enroll the "shut ins" of our church and community on the Sunday school roll and also to encourage a more systematic study of the Bible. Those who have charge of this department report success, and more a pleasure never before realized because of the sunshine, comfort and happiness brought to homes and "shut-ins" who cannot enjoy the blessings that so many of us can. We are realizing now as never before that no Sunday school should be without such a department. Start one in your Sunday school and note the result.

We are anxiously looking forward to the time when the Bluffton College Glee club will give us a return visit, we are happy to note that they will be with us some time in June. We predict a hearty welcome. **H. A. A.**

A PLEA FOR ORATORICAL CULTURE

B. D. Smucker, M. O., Instructor in Oratory, Bluffton College.

(Concluded)

How happens it that all the successful speakers have been conspicuous for their intense study of their art? If inspiration and spontaneity can achieve such miracles in oratory, why not in the arts of music and sculpture and painting. There are born athletes too, we suppose; born basketball players, born baseball pitchers. Do all these persons trust to their inborn faculty without training? No. They are careful of diet, abstaining from harmful eat and drink, daily testing their vigor and skill.

Admit to the fullest extent that eloquence in its fundamental qualities is a natural gift, yet it by no means follows that the speaker can dispense with the art and study. Though men are organized to speak well and have a constitution of mind and body that lends itself easily and naturally to the art of oratory, nevertheless one must learn his art as slowly and as laboriously as the musician, the painter or sculpture. The truth is those persons who talk so much about born orators and what they call natural eloquence, are guilty of a glaring fallacy. Nearly every person who has what is called the gift of oratory, finds that he has great defects associated with his native gift. He has a harsh voice, an indistinct articulation, a personal, provincial or national twang, an awkwardness. What is more natural than that he should endeavor to overcome these defects, or if he cannot overcome them altogether, at least diminish them by vocal exercises, by studying the best models and by listening to the instruction of a competent critic. When we say of a gentleman in a society—he has a natural manner, we do not mean that he behaves himself like a savage or heathen, but the very reverse. We mean that he has mingled in the best society and caught its ease, quietness, grace, self-possession, till he reproduces them instinctively without a thought of his manner. So a natural oratory is one in which the speaker's natural powers are so trained as to produce their happiest effect. All the culture he receives is based on his natural gifts and is directed simply to giving them the fullest play and development and to pruning away every thought or peculiarity which may weaken their forces.

But it is said that any system of instruction is apt to do injury by substituting a stiff, mechanical movement for the ease and flexibility and freedom of nature. If this objection be just, I see not why it is not equally valid against instruction in vocal and instrumental music. The drill of the true teacher will never reappear in the performance of an accomplished speaker, but will be merged in the personality of the pupil. A proper system of oratory or elocution is not a system of artificial rules, but simply a digest of the methods adopted and practiced by all great orators who ever lived. It is doubtless true that in some cases men without special oratorical training have exhibited a might and majesty, a freedom, a grace of eloquence surpassing those of other men who have devoted years to the study of their art. The same is true in all other lines of endeavor. Shakespeare and Franklin never had a college education. Here and there we find such genius. In Milford, Indiana, there lives a mathematical prodigy, who, though illiterate in other respects, would even make our mathematics professor sit up and take notice.

We sometimes hear it said that but one rule can be given to orators, namely: Be natural. This advice, though correct enough, is so vague as to be utterly useless. As well might Professor Lehman tell his pupils in voice or piano to be natural and give them no direction as to the fingering of keys or placing the tones. How I should like to ask—can the novice expect to use with skill this grandest, most musical and most expressive of all instruments, the human voice, which the Creator has fashioned by the union of an intellectual soul with the power of speech. As the pianist or singer must by ceaseless drudgery learn to master the thousand and one details of his art, so must the orator by diligent labor, by vocal exercise, multiplied without end, acquire a mastery of those contractions and expansions of the windpipe and over all the other organs of speech which modify and inflect the voice in every degree of its scale. Then and then only will the voice be obedient to his will. Then will musical sounds that charm men, flow spontaneously from his lips.

Bluffton, Ohio.

A SUNDAY SCHOOL CONFERENCE

(Continued from page 3.)

mend a Sunday school program as a regular feature of our annual conference.

2. Resolved, that the subjects discussed in our Sunday school conference were timely and helpful, and that future conferences pursue the subjects to practical and definite ends.

3. Resolved, that we deeply sympathize with Bro. Herman Snyder and his family in the affliction of his dear son, and would assure them of our intercession before the throne of grace, praying that God's grace may be sufficient for them and sustain and comfort them in their cross-bearing.

4. Resolved, that we express our heartfelt gratitude and appreciation of the royal entertainment and kind hospitality ex-

tended to us by the brethren at Roaring Spring, and especially for their kindness in inviting the conference to this beautiful country, and for the new feature attached to the conference, relating the Sunday school work which we have enjoyed.

Anna G. Stauffer, Sec'y.

THE C. E. TOPIC

June 4.

The Consecration of Money.

Job 27:1-23.

Money in itself is not an evil. Our Lord resorted to the use of a miracle to provide it for a box. The disciples laid their money possessions at the apostle's feet. Collections were taken to care for the needy of the mother church at Jerusalem. Paul advised his followers to lay a portion of it, according as they prospered, for the Lord's use. Jesus used the highest money denomination as a subject for a very helpful parable. But money may be abused. Some people see no higher value in anything than a money value. It is said to be not the love, but a root of evil. Money was what led Judas into his terrible fall. There may then be a right and a wrong use of money and it is the Christian's business to learn how to use it properly. It is not an end, but may be a means to an end. There are some things which money cannot represent. We knew a wealthy man suffering from an affliction of the stomach who starved to death in spite of all the money he could command. Money doesn't buy peace; it cannot always secure health; it cannot purchase the respect of men; it cannot ease a guilty conscience; it is impossible to fully repay a wrong done with it and, above all, it never will buy a soul's salvation.

The Lord's work is advanced by the way the Lord's people use their money rightly. Jesus, when He observed people giving money into the Lord's treasury, called attention to two classes of givers, namely, those who gave great sums and yet gave nothing at all, and the one who gave a small sum, the smallest possible, and by her giving became a millionaire in heaven. The difference was that the rich gave with no other motive than display and gave, though in large sums, without feeling it, while the poor widow gave from pious motives and gave that she felt it keenly.

To consecrate anything is to set it aside for a special purpose. Money consecrated to God is set apart for God alone. The question naturally arises, How is our money to be consecrated to God? In the first place it must be honestly acquired. God does not accept a blemished offering. The giving a part of one's ill-gotten gains for some worthy purpose, even a purpose like the building of a church or the sending of missionaries to the heathens, will not win God's approval or gain an excuse for the wrong that has been done. Money is consecrated when all we possess of it is used as belonging to God. He says: "The silver is mine and the gold is mine." We are only His stewards into whose hands it is entrusted so that it may be properly used until that time when He calls for an accounting. The ancient Jews were expected to give one-tenth of their income over and above the other demands of sacrifice and the temple service. Some people seem to be under the impression that when one-tenth of their income has been contributed they have done enough. "It is all right to give a tenth, but to say, "So much and no more," is to deal with God in a very close-fisted manner. Some are in a position to give a great deal more than a tenth and they should do so. But giving to special religious needs is only a fraction of our real consecration of money. Money which we use in our business and for our living is still the Lord's money and should never be permitted to go for anything which we know the Lord would not approve. The Christian who allows his means to be invested in some godless enterprise, or who makes a profit out of sin in a direct or an indirect way, proves himself unworthy of the name of a Christian and will be called to give an account of his misuse of his means at the bar of God.

There is a need for consecrated money building up the church of Christ. The church needs buildings which must be cared for; it needs men to devote their whole time to the ministry; it needs to be active in educating the youth; it needs an abundance of good literature to counteract evil reading matter; it needs to do its part for the poor and miserable, and it needs to care for those who need care but have no one but the church to do it for them. These needs not only call for contributions from the Christians, they demand their sacrifices.

Our Master gave the afflicted and the sick His special attention when He was upon earth. The church, following His example, has tried to do the same, hence the large benevolences in which the church is engaged. Those who go to make up its membership are not doing their full duty with the money which God has entrusted them with until every charitable undertaking of the church is well provided for and when that is once done, they must look about for other openings for the use of more money to the glory of God. So long as the world is not yet fully evangelized there is a need for all the consecrated money that Christians everywhere can give for that purpose.

THE S. S. LESSON

June 4.

The Call of the West.

Acts 15:36-16:15.

Golden Text—Acts 16:9.

Paul was a spirit-led man. Asia may have seemed a fruitful field to him then, but he was ready to sink his own inclination when the Spirit directed him elsewhere. The Asia spoken of here is not the continent of Asia, nor even the Asia Minor as we know it in our day, but a small province in Syria. This was the Asia in which the seven churches to whom the Book of Revelations was addressed were located. At a later period Paul did preach in Asia, especially in the city of Ephesus and secured remarkable results, but at that time, as now, he was led by the Spirit. For some wise purpose Ephesus and the other cities of Asia had to wait for the Gospel, they were not ready for it yet and for a wise purpose Paul and his companions were to set face toward Europe, for Europe was ready just then for the introduction of Christianity.

We have no details concerning the work of Paul in Phrygia and Galatia, but his being forbidden to preach in Asia did not keep him from preaching where he was. We know that his stay in Galatia resulted in many converts. Wherever Paul was he preached the crucified and resurrected Christ. "Woe is me if I preach not the Gospel," was the feeling he always carried with him and acted upon.

Being forbidden to preach in Asia, they immediately set about winning Bithynia for Christ. To be directed not to preach in one place was not understood to cease efforts everywhere. When they were forbidden to preach in Bithynia they were not discouraged, but submitted to the Spirit's lead. Paul and his companions realized that as mere men they were not in a position to judge for themselves, much less go against the Spirit's direction. They were in God's hands and were ready to work in whatever field He saw fit to open to them. Wherever there is a willingness to obey God, He will open a field of activity, but all of our activities should be in accord with His leadings. It is not for any one to say: "Here and here alone will I work for God." If one is truly in God's hands, one will say, "Lord, send me wherever Thou doest need me and I am ready to go there without question."

Paul saw a vision. It was of a helpless man calling to him for help. He saw in the vision first a revelation of some one's needs, then a command to help him. Whenever or wherever God shows His people the needs and distresess of others less fortunate than themselves, it is a command that they go to their assistance. The very knowledge that there are Christless men and women in Asia, Africa, South America and other parts of the world is a command from God that we take them the Gospel.

Paul immediately set about doing his part toward making the vision come true. Plenty of people have visions, but they are either too stupid or too indolent to do their part in bringing about the realization of their visions. The proof that we are God's messengers does not lie so much in our getting visions as it does in our doing all we can to make those visions come true.

Do we ever realize what would have been the difference if the vision had called Paul east instead of west? In that case the Gospel would have been carried with Pauline energy to India and China and perhaps Japan and instead of our sending missionaries to those countries today we might be having their missionaries bringing us the Gospel. God gave the Gospel and Paul to the countries of Europe so that they might bless humanity by sending to all the rest of the world the wonderful news of salvation. He recognized in the European something which especially fitted him for the task and in so far as we of European civilization are doing our part in finishing the work of Paul are we blessing humanity to the glory of God. When we fall short of that task we are placing hindrances in the way of God's purposes.

Paul, upon coming to Philippi, immediately went to work. First he followed his usual custom of going to a place of worship on the Sabbath. No matter how strange one is in a place the house of God is one's proper place on the Sabbath day. Though Philippi had no synagog, the faithful ones were not prevented thereby from coming together in worship. In this poor place Paul found a faithful convert. The gathering by the river was one of the most influential ones in all history. It began with prayer. A convert was found in the person of Lydia. From there the conquest of Europe for Christ began. It was an encouraging beginning for Paul and his companion.

NEWS OF THE WEEK

NO HOPE FOR PEACE

Washington, May 22. — Peace in Europe is out of question until each of the armies on the French-Belgium front has put forth one more supreme effort. Such is the latest authoritative information received here from European sources.

So it seems that President Wilson, acting on advice from the other side of the Atlantic, probably will not attempt to interest the belligerents in a movement looking to peace until each side shall have had one more opportunity to test its strength along the west front. During the last few days renewed assurances have reached this government of the desire of Germany for peace. While a straightout request has not come from Berlin that the United States undertake to interest the allies in a peace proposal, the intimations of Germany's desires are so plain as to convince the authorities here of the imperial government's wishes.

The allies, if the advices that have been received here are to be relied on, are determined to make at least one more supreme effort to "get at Germany" before listening to the appeals from the neutrals that the war be brought to an end. According to the latest information the supreme test, and possibly the final test between the central powers and the allies is to take place along the French-Belgian front within the next few weeks.

Information received here is to the effect that for weeks the Germans on the one side, and the French and the English on the other have been making ready for this supreme test of strength. The diplomatic corps here and the military experts are of the opinion that this coming test, like those that have gone before, will prove indecisive.

If plans which have been considered tentatively should eventually be carried out, the neutral nations of the world, under the leadership of the United States, will take up seriously the question of trying to end the war after this approaching great test of strength on the west front shall have taken place. In the meantime the United States, it is generally understood here, will seek quietly to have the way open for the mediation that is to be undertaken when the proper time arrives.

It is doubtful, so well-informed persons said today, whether Pres. Wilson would seek in a formal way to obtain any expression at this time from the allies with respect to Germany's plain desire to have the war ended. Of course this government knows through its embassies at London, Paris and Petrograd whether the allies would give any consideration to peace proposals at this time and it is true, that whenever Great Britain, France and Russia are ready to listen to peace proposals from Germany, the United States will know it.

"Peace can only come through a decisive allied victory," Premier Briand told a delegation from the Russian duma today.

"The allies can regard the future with confidence," said the French prime minister. "Peace must not result from diplomatic intrigue, but can come only through a decisive allied victory, which alone can and will restore recognition of international law and right."

W. J. BRYAN MAY AGAIN BE A CANDIDATE

Chicago, May 23. — If he will consent to make the race, William Jennings Bryan may be selected as the candidate for president of the Prohibition party. Recent statements of Mr. Bryan before the general conference of the Methodist Episcopal church at Saratoga Springs in which he was quoted as declaring that he had about reached the point where he could no longer follow a political party which refused to indorse national prohibition, was discussed by prohibition leaders here today. They expressed the belief that if the Democratic national convention at St. Louis declined to adopt a national prohibition plank in its platform, Mr. Bryan might consent to become the candidate of the Prohibition party for president.

The Prohibition national convention will be held at St. Paul July 19 to 22 and will be preceded by a rally in the interest of the movement to obtain pledges from 5,000,000 citizens to vote only for candidates for public office who favor national prohibition. Other candidates for president being considered by the party leaders are: Former Governor William Sulzer, of New York; former Governor Eugene Foss, of Massachusetts; former Governor J. Frank Hanly, of Indiana; General Nelson A. Miles, of Washington, D. C., and Richmond P. Hobson, of Alabama.

The convention promises to be the most important in the history of the party in the opinions of the leaders. One suggestion that may come before the convention involves the entire reorganization of the party under a new name.

PREPAREDNESS PARADES TO BE HELD EVERYWHERE

Chicago, May 18. — Chicago's great preparedness parade will be held on Sunday, June 3.

This was decided by the committee on organization yesterday after an all-day session at the headquarters of the association of commerce. The committee will meet again this morning and at noon, at the University club, will report its deliberations to the conference of forty which launched the parade project on Tuesday.

It is estimated that a fund of $25,000 will be required to meet the needs of the movement.

As a priliminary measure a telegram was sent in the evening to the mayors of the twenty-five largest cities in the United States, asking them to join the mayor of Chicago in a joint appeal to every city and town in the country to hold simultaneous demonstrations on June 3. Mayor Thompson previously had given his enthusiastic consent to the plan.

That it will be acted upon promptly seems certain. Indeed, word has been received that demonstrations are being planned in these cities:

Milwaukee, St. Louis, Cleveland, Los Angeles, San Francisco, Des Moines, Joliet, and Grand Rapids.

METHODISTS KEEP UP THE BARS

Saratoga Springs, N. Y., May 16.— The amusement question came up for action today before the committee on state of the church which adopted the minority report of a sub-committee which had deliberated on the matter. The majority of the sub-committee, headed by Chancellor James R. Day of Syracuse university, recommended that the prohibition against theatre attendance, dancing and games of chance be eliminated, while the minority recommended that the discipline remain unchanged. The vote of the full committee in favor of the minority report was 113 to 43.

COLLAPSING RESTAURANT KILLS TEN; MANY INJURED

Akron, O., May 15. — Nine persons were killed, two are missing and nearly a score injured early this evening when the old Beacon-Journal building, occupied by the Crystal restaurant, collapsed, as a result of a blast of dynamite in an adjoining excavation.

CINCINNATI'S POLITICAL BOSS DIES OF PARALYSIS

Cincinnati, May 20. — George B. Cox, former political ruler of this city, and one of the Republican leaders of Ohio, died at his home in Clifton early today.

Cox suffered a stroke of paralysis on February 29. Within the last few days pneumonia developed and he began sinking rapidly.

Mrs. Cox and Jerry Bliss, a close political friend of the former leader, were at his bedside when the end came. Cox had no children.

FOUR PERSONS ARE KILLED BY FAST PENNSY TRAIN

New Comerstown, Ohio, May 21.— Four persons were killed today when a fast Pennsylvania passenger train wrecked an automobile, driven by Frank Wilson at a crossing two miles west of here. The dead are:

Mrs. Wilson, wife of the driver; Pauline Wilson, a daughter; Mrs. E. E. Purdy, and her daughter, Lorraine Purdy. Wilson was thrown forty feet and seriously injured. Four others in the machine escaped with only a few scratches.

PREMIER ASQUITH ASKS FOR 300 MILLION POUNDS

London, May 23.— In moving the vote of credit for £300,000,000 ($1,500,000,000), as has been forecast, in the house of commons today Premier Asquith commented that this was the eleventh vote since the beginning of the war and the second for the current financial year. The total granted this year, he added, was, therefore, £600,000,000, making a grand total of £2,382,000,000.

In proposing the vote of credit, Premier Asquith laid before the house of commons, an account in some detail of the government's recent financial operations. He took up the period between April 1 and May 20, saying the actual outlay during those fifty days was £241,000,000.

Expenditures for the army, navy and for ammunitions in that time accounted for £149,000,000; loans to allies and dominions for £74,500,000, and outlay for food supplies, railways and miscellaneous items, £17,500,000.

Eliminating the payments of the Bank of England in respect of advances abroad, for which allowances had been made in the previous votes, the daily average expenditure had been reduced to £4,600,000. There had been no increase, but a slight decrease in expenditures for the fighting forces. The total oulay was somewhat larger, mainly on account of loans to allies and dominions.

The average expenditure for the army, the navy and for ammunitions, Mr. Asquith continued, was just under £3,000,000 daily. Speaking of loans to allies, he said:

"Without that financial assistance, it is literally true that the combined operations of the allies could not be prosecuted with success and efficiency."

AUSTRIANS MAY INVADE ITALY; ITALIENS REPULSED

London, May 18. — The Austrian offensive on the Italian front is being pushed vigorously, according to current official reports, and the Italians admittedly have fallen back in the southern Tyrol before the Austrian onset.

The course of the operations is being watched closely in capitals of both the entente and central powers. Military observers in Paris express confidence that Italian defense will prevent Austrian penetration into the Vicenza plain, the apparent objective of the attacking forces.

Three hundred thousand Austrian troops, concentrated on a thirty-five-mile front, are striking against the Italian lines in the Tyrolese Alps in the most determined Austrian offensive against Italy since the war began.

The official dispatches transmitted from Vienna contain no hint as to the exact nature of the operations. Several Berlin military critics intimated today that the Austrians are developing a great offensive and perhaps even hope to invade northern Italy.

TEACHERS HOLD SCHOOL IN CHAMPAGNE CELLARS

Paris, May 18.—The courage of the school teachers who remain in the town of Rheims, which is constantly under bombardment by the Germans, and especially of those who are continuing their duties in underground class rooms in the immense champagne cellars, has been brought to the attention of the government and the people by a civil citation which has just been issued. The citation says:

"They have given proof of the greatest devotion in assuring, under conditions often dangerous, the educational service in this city, which is unceasingly hombarded, thus affording to all a fine example of civic courage. They are sheltering from the dangers of the streets more than 13,000 children, and offering them the possibility of continuing their studies."

IRISH TO RECEIVE BETTER GOVERNMENT

Dublin, May 17.—Premier Asquith has reached the conclusion that the old form of government in Ireland has had its day, and that the future government must be conducted on an entirely different system.

His Belfast visit gave a good hint to the premier that the Ulsterites would not accept a direct proposal implying home rule. Bnt it is believed that they might be induced to enter into a concerted plan, which could possibly be arranged to meet their most serious objections.

Mr. Asquith was sworn in as a member of the Irish privy council this afternoon.

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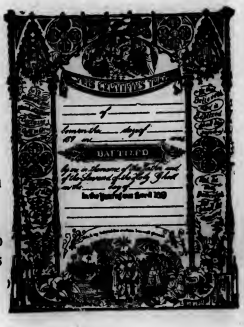

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, JUNE 1, 1916. No. 22.

THE SUNRISE NEVER FAILED US YET

Upon the sadness of the sea,
The sunset broods regretfully:
From the far, lonely spaces, slow
Withdraws the wistful afterglow.

So out of life the splendor dies;
So darken all the happy skies;
So gathers twilight, cold and stern,
But overhead the planets burn;

And up the east another day
Shall chase the bitter dark away;
What though our eyes with tears be wet?
The sunrise never failed us yet.

The blush of dawn may yet restore
Our light and hope and joy once more:
Sad soul, take comfort, nor forget
That sunrise never failed us yet.

Celia Thaxter.

IN MENNONITE CIRCLES

Rev. P. Feenstra, for many years the editor of "De Zondagsbode", the church paper of the Dutch Mennonites, has recently resigned; his successor is Rev. J. Wuite of Leiden.

The (Old) Mennonite brethren announce the following conference meetings: Ohio, June 1, Oak Grove, Ohio; Indiana-Michigan, Kokomo, June 7 and 8; Ontario, Markham, June 1 and 2.

The Sunday School convention of the Kansas-Nebraska conference will be held June 2 in the First Mennonite church of Newton, Kans. Among others Rev. H. D. Penner, Rev. P. P. Buller, Rev. B. W. Harder and the Brethren Henry Wiebe and C. C. Krehbiel will have a part in the program.

The Trenton (O.) church held its fourth annual May festival on May 17. This is one of Trenton's big affairs and is looked forward to with pride by the entire community. Among the patrons each year are the leading musical people in the valley from Dayton to Cincinnatti. The program for this year was equal to that of the other occasions and included a number of noted musicians.

The Dutch Mennonite missions in Java and Sumatra, which were considerably supported by contributions from the Russian Mennonites, find themselves in severe financial straights because on account of the war the usual Russian contributions have failed. Bro. Jacob Thiessen recently sailed from Holland for America in order to make an appeal to the American Mennonites for assistance.

The Mennonite Orphans' home, West Liberty, Ohio, reports having given shelter to an average of more than 80 children during the year ending May 1, 1916. Not a single death is reported for the year.

NOTES AND COMMENTS

The second Sunday in June is generally observed as Children's Day in the Sunday schools throughout America.

In the last general conference of the Methodist Episcopal church 48 of the delegates were women. Steps were taken at this meeting, designed to re-unite the churches of the North and South who were separated at the time of the Civil war. It is believed that the plan, as arranged, will be successfully carried out within the next two or three years.

Congress is about to vote on the question of prohibition for the territory of Hawaii. The natives of these islands are rapidly dying out as a result of the liquor curse and if congress does not act soon there will be no natives of Hawaii left for it to protect. Regulation will do there only what it does in other places—give the business standing and make it possible to continue the evil in face of the fact that it is dangerous, deadly and soul-destroying.

Preparations continue in progress at Tokyo, Japan, for the World's Eighth Sunday School convention, notwithstanding the fact that the date is deferred until after the close of the European war. The Japanese committee, of which Marquis Okuma, premier of the empire, is chairman, and Baron Shibusawa, Japan's foremost financier, is vice-chairman, has already raised $32,000 for the reception and entertainment of the world's delegates, and the Y. M. C. A. building hall is to be enlarged to accommodate 3,000 delegates for the convention.

It is interesting to note the point of view of hotel men living in saloonless states, how they feel about the loss of the bar. In writing to a hotel men's paper Mr. P. M. Wilbrite, manager of the Mitway hotel, Emporia, Kans., says: "With a feeling at first that nothing would take the place of the bar profits, after thirty years' observation we feel that life in a community where all the evil effects of liquor have been wiped out at least balances the bar profits. Experience teaches us that liquor-free people have more earning capacity; have the money, too, and do make us better patrons; also that local patronage of the respectable class increases —a class that would shun hotels if a bar were permitted."

According to Rabbi Gordon, a prominent Jewish leader of Montreal, who is a conspicuous reformed Jew, the differences between the reformed and the orthodox Jew are explained: "There are superficial differences. The reformed Jew sits in his pew with his family. He does not wear his hat; that is a custom borrowed from the Turks, who always wear their hats in the mosque. The orthodox Jew does not use music in the synagog, whereas we delight in our organ and choir. But underneath these surface differences there is a fundamental difference; the orthodox Jew does everything as it was done when the Talmud was written. He is bound to the past and its customs, while we progress with the age. My secretary does not write my letters by hand; we use a typewriter. I do not light my study with a candle: I use electric light. We progress with the age in all these matters; why close our minds to new thoughts?" — In answer to the question, "What is your attitude toward the Messiah: do you still look?" he answered: "No, we believe rather in a Messianic age, when the brotherhood of man shall be an accomplished fact. If I had a fortune, I would spend it in sending men into the uttermost parts of the earth, teaching brotherhood, fellowship and social service. I am a believer in missions, and I think that civilization owes an untold debt to Christian missions. Everything Jesus said is in the Talmud, and I cannot acknowledge His leadership. Nor do I think that there is any chance of Christian and Jew coming together. We have been driven from country to country, hounded and persecuted and despised, deprived of the rights of citizens, outraged and tortured in the name of religion. Do you wonder if we have had to fight with our backs to the wall? I will say this, that I think, if true Christian treatment had been meted out to us, there would not have been a Jew left today—they would have been of one religion with the Christians." — Here, at least, we find a tribute to Christianity, though coming from one who does not accept its truths. The reformed Jew generally cuts loose from much that is sacred to traditional Judaism, but having no foundation, he builds upon any fad that suits his fancy. It is to the younger element among the Jews who have lost faith in their old traditions among whom one would most naturally expect to find many ready to accept Jesus as their Lord. Why has the church so long missed its opportunity while so many of the chosen race have left the faith of their fathers and gone away to practical unbelief?

An exchange shows the plight the war has placed the smaller European nations into. From it we learn that the small neutrals across the sea have had a sad time of it ever since their titanic neighbors began their efforts at destroying one another. Commerce has been disorganized, if not in some forms well nigh destroyed. There has been inflation on the one hand, depreciation on the other. The costs of living and of trading have tremendously advanced. Great numbers of the citizenship have been mobilized in army and navy and separated from home and usual activities. Information as to how heavily these nations are being burdened

in governmental ways is furnished in a bulletin issued by the War Study society of Copenhagen. It bases its statements upon the study of official reports. It is declared that the current expenses of Denmark and Sweden have been increased by about 50 per cent. and 20 per cent., respectively, through military extra expenses. The Sweden national debt before the war was 112 kr., or about $30 per capita; in January, 1916, it was 154 kr. The Norwegian national debt before the war was 145 kr., and in January was 175 kr.; the Danish debt was 130 kr., and is now 165. Holland has been so burdened with the cost of a general mobilization, of new social measures, and of relief to Belgian refugees, that during the first year of the war she spent about $120,000,000 for extraordinary requirements. In consequence of this and the cutting off of many sources of revenue, the national debt has been raised nearly one-half. The cost of Swiss mobilization alone during the first year was $40,000,000, and the national debt has grown from $36,000,000 to over $93,000,000. Rumania has seen her national debt rise from 1,820 million francs to 2,120 millions; while Greece will have spent during two years of war at least 345 million francs and has already added 183 million francs to her debt, bringing it up to 1,435 million francs.

HISTORY OF EDEN MENNONITE CHURCH

Schwenksville, Pa.

II

In the fall of 1866 Henry, the oldest son of Rev. Moses Gottshall, entered the Mennonite school at Wadsworth, Ohio, as a student, preparing himself for teaching. That school at that time was the only Mennonite school of higher education in America.

The following spring he came home from school and owing to his spiritual training and Bible study he proved himself very efficient as a man for the pulpit, being very active in church and Sunday school work. The congregation with his father had been looking upon him as a man to substitute for Bro. Longaker. The following fall he became the teacher of a school in Washington township, Berks county, but in the first month of his school term a scarlet fever epidemic broke out in that district which disease he himself contracted, which made him a physical wreck, being a great sufferer for a whole year, and on Dec. 2, 1871, he died, aged 23 years, 4 months and 7 days.

In 1872 Father Gottshall made another effort to have a man to his side to assist him in the ministry. Bro. N. B. Grubb, at that time Sunday school superintendent, a very industrious, promising young man, spiritually inclined, proved himself to be a very suitable man for the pulpit. After a thorough examination by Father Gottshall he consented to be a candidate for an election upon which Father Gottshall called a congregational meeting when 66 members of the congregation assembled, who afterwards unanimously elected Bro. Grubb, as there was no other candidate.

Some outside critics have beraded Father Gottshall for his action in going away from the old way of electing ministers and prophesied that Brother Grubb would make more trouble to the church than any other man, which has proved itself quite the opposite. Bro. Grubb accepted the call and was ordained by Father Gottshall June 30, 1872. On July 4 of the same year Bro. Grubb married Salome Gottshall of Fremont, Schuylkill county, a niece of Father Gottshall, by which he became a member of the Gottshall family.

Bro. Grubb, as a young man of only 22 years of age, getting very little support from the congregation had to earn his livelihood through some other means; so he bought a printing press and started the printing of a weekly paper called the Schwenksville Item. He made a paying business out of it which showed the business ability which he possessed. In 1883 he sold out the business to I. H. Bardman, the present owner. Ten years after Bro. Grubb's ordination in the ministry, in 1882, he accepted a call from the First Mennonite church of Philadelphia, which at that time had been in Father Gottshall's charge. Rev. Grubb entered upon his duties in his new field on October 1, 1882. In 1883 Bro. Grubb handed in his resignation and asked to sever his connection with the Schwenksville congregation, but as Father Gottshall refused to act upon the same Bro. Grubb asked for a congregational meeting. After some lively debate the congregation granted his request. After Father Gottshall resigned as bishop of the Philadelphia church he ordained Bro. Grubb to the full duties of elder on Ascension Day, May 22, 1884. Revs. A. B. Shelly, John H. Oberholtzer, L. O. Schimmel and Albert E. Funk assisted in laying on of hands.

When Bro. Grubb took charge of the Philadelphia church it numbered only 70 members, but through his wise administration and as organization and by the aid of his consistent workers, his church soon commenced to grow in membership until at present there are no less than 450 members of good standing in his church.

Bro. Grubb proved to be a man of good counsel, always has been a promoter with new ideas and plans and the progress of our churches is much due to his counsel. Bro. Grubb was the founder of the Mennonite Home in Frederick, as he bought the property cheap and then came before the conference with his ideas which the conference accepted and which is now an instituion of blessing to our churches.

After Rev. Grubb left the Schwenksville church and Father Gottshall again had no assistant he soon called again upon the congregation for help. In the fall of 1884 two Sundays were assigned to hold election after the service. After the elections the votes were counted. Five men had been voted for. The two that had the highest number of votes were to draw the lot, which fell on two of Father Gottshall's own sons, M. C. and W. S. Gottshall.

(To be continued.)

ROMAN CATHOLICS IN THE MISSION FIELD

By Rev. N. B. Ghormley.

The idea is so largely prevalent in the home lands, that the essential quality of Romanism differs in the foreign field, because, forsooth, less is heard of her superstitions, as there projected, and the vices of the priesthood.

But the unpleasant facts regarding the latter are easily ascertained from the every-day history of Rome's dominance, as a "mission" (?) factor. The body of superstition, as projected upon the heathen mind, is identical with that which is so well known in America and Europe.

A fellow missionary here in Natal made a trip through the field of their work, recently, and found certain conditions obtaining that may be of interest to your readers, as showing the teaching of the Romish priesthood among the ignorant natives. It is fair to presume that the teaching and the result therefrom are the same in other heathen countries, inasmuch as the teaching is in harmony with the accepted theology of the Romish church. We quote from recent correspondence: "Two women went from our church to the Romans, who are very active in that place, and one of the women, not yet being full of hatred toward the Protestants, came to see us last Sunday evening. So we inquired about the doctrines she learned, and I noticed at once that she got the idea that Mary had given up her Son to die on the cross. I tried to correct her views, telling her that it was God who gave His Son, but she came back to the same, again saying (in Zulu), 'The holy Mary gave her Son to die for us on the cross.' Is it not an awful error?

"In the locations above Maritzburg we came across several of our converts who were drawn to the Romans. So we had an argument with one of them about praying in Jesus' name instead of praying in the name of Mary and the saints. She was well 'rooted' in the falsehood of the Romans. She said, 'I cannot stop praying to Mary and the spirits of holy persons.' I remarked that it was the same as the worship of the (heathen) Zulus, who worship the 'departed spirits'. She replied, 'Yes, but we pray to the holy men's spirit.' We showed her that the last time we see Mary (in the Scriptures) she is together with the other disciples, and on the same level with them, praying and waiting for the Holy Spirit. But, poor girl, she had no Bible, and, of course, is not allowed to read the Bible.

"While passing through Maritzburg I learned of a European, a working man, who was working very hard to get together £20, the sum asked by the Roman Catholic priest, for taking his departed wife's soul out of purgatory. Another thing, about a year ago a native young man said he had lent ten shillings to another young native, a Roman Catholic convert. He asked him several times for the money to be returned, but he always said he had no money. But still another day he asked him for the ten shillings. To his surprise the Roman Catholic young man said, 'Now, you will never get the ten shillings, because I have been to the priest and gotten forgiveness for this debt.' The lender of the money was so shocked that he left him, and never asked for the ten shillings again."

Romanism is alive and busy. An effete Protestant can never make headway against its influence. Unless a type of Christianity can be found which hates sin with a perfect hatred, the country is threatened with Roman domination of the kind which has prevailed in South America, Mexico and the Philippines.

It will be seen that the latest of missionary fads, the scheme for an "indigenous native church" in Africa, would play fast into the hands of Romanism. While the Protestant missionaries, under such an arrangement, would leave the natives largely to their own devices, the Romanists would be quick to take advantage of the opening thus afforded to their propaganda. — Protestant Review.

SONS OF WORTHLESSNESS

By Rev. J. H. Jowett, D.D.

"Now the sons of Eli were sons of Belial." I Sam. 2:12.

The sons of Eli were sons of worthlessness. A very startling conjunction. So startling as to be almost unnatural. The sons of Eli, reared in the temple, familiar with the worship from earliest infancy, awakened by the sound of the silver trumpet as it called to morning sacrifice, lulled to sleep by the murmuring worship as it sounded in their ears, and yet sons of worthlessness! These were sons of Eli, born in the temple, never outside the influence of the temple, and still sons of worthlessness, of abysmal wickedness, of hopeless ruin. Is not that a startling conjunction? It's a wonderful thing when the dove can retain the whiteness of its wings in the midst of the coal pits. On the contrary, it's a wonderful thing when in the midst of the snow it can smirch its wings with filth. The sons of Eli were sons of worthlessness. Yes, but what of Eli? I want to know this priest. I want to make a legitimate use of my imagination to study and portray the character of this man. What sort of a man was he? First of all, I see that he was exceedingly kind and mild. He was soft-spoken, almost taciturn, calm in the midst of excitement, sanguine in depression. I can hear the people saying of him, "He is never put out. He is always the same. If the temple were to take fire, he would go about just the same."

Take the incident that was read this afternoon from the third chapter, of the calling of Samuel, the birth of a prophet. The Lord called Samuel and he ran to Eli and said, Here am I, for thou callest me. He replied, I called not, lie down. Again the Lord called, and Samuel came to Eli and said, Here am I, for thou didst call me. Eli replied, I called not, my son, lie down again. And when the third time the lad's ears pulsated at the call of the voice of the Lord, Samuel came again, and Eli perceived that he was called of God, and he said, If He call thee, thou shalt say, Speak, Lord, for Thy servant heareth. How kindly! and how exceedingly ordinary in these most extraordinary circumstances! You would not think the Lord was in the temple. Eli, however, perceived that Jehovah had called him—and turned over and went to sleep.

Eli was kindly, equable and effeminate. In dealing with Eli you never ran against the rock. When you touched him, he yielded. He never issued an ultimatum. You always found him genial. You could always bathe in the sunlight of his presence, but you never felt the lightning. There was blue sky, but no thunder, no storm, no clouds, no darkness of wrath. You could always play with Eli, you had never to stay at a distance. Never from those gentle vineclad slopes issued the burning lava of an outraged spirit. There was nothing austere about him, he was almost incapable of austerity. You laid your hand on him and there you touched the moss, and not the granite underneath. The glove you laid hold of had no iron grip beneath that might draw blood.

This effeminacy of his character might all be traced to his conception of God. In that conception there was no suggestion of holy awe. Although Eli had a god, it was not a great god. It was a good-natured god, who never could get angry, and so Eli was never afraid of God. Even on that night when a prophet came to the birth, and the Lord was moving about His temple, there was no awe in Eli's heart. No suggestion that a momentous occasion was at hand.

Note the difference in that wonderful sixth chapter of Isaiah, how there is recorded the birth of a prophet, and the awe that fills the record.

"In the year that King Uzziah died, I saw the Lord." Now Uzziah was Isaiah's hero. He worshiped him with a devotion that would have satisfied Carlyle. In the year that King Uzziah died, I thought, might Isaiah have said, that the linchpin had fallen out and the chariot of state would fall in ruin.

"In the year that King Uzziah died, I saw the Lord and His train filled the temple." One king died, that Isaiah might see the real King, and when he saw Him he cried, Woe is me! Woe is me! None of that in Eli.

The psalms, too, are full of this awe of the majesty of God. In the 139th we read, "Whither shall I flee from Thy presence? If I ascend to heaven, Thou art there. If I make my bed in the grave, Thou art there. The darkness hideth not from Thee." Oh, the awe that filled the heart of the psalmist, but you find none of it in Eli.

Turn to the New Testament, and see a similar case. When Saul was on the road to Damascus, and perceived that the Lord was there, he fell on his face, for very awe of Him. There was not enough awe about Eli to lift him out of bed and put him on his worshiping knees.

When you say a man has no sense of God's greatness, he can have no sense of man's littleness. When you say a man has no sense of God's holiness, he can have no sense of God's antagonism against sin. If my sense of God's holiness is dulled and dim, then I can have no conception of God's abhorence of evil. If a man is not impressed by the whiteness of the great white throne, he will not be impressed by the vileness of human dirt. If there is no conception of that whiteness, then there will be no conception of the sinfulness of sin. An adequate conception of holiness is sure to give an inadequate conception of sin. And since Eli had no conception of God's holiness, he had no conception of the sin of his sons, for they made themselves vile in his sight and he restrained them not.

These sons of Eli were slaves to the two primal passions—sensuality and greed. It is plain that Eli's standard was sufficiently high to condemn sensuality, but not to condemn greed, bestiality but not avarice. His god was genially kind, but not incorruptibly holy. Eli dwelt in the twilight and not in the searching sunlight of noon. These characteristics of Eli explain the actions of his sons. He had no awe of God, so he could see no antagonism to evil. Seeing no holiness in God, he had no repulsion against sin. Eli's character was unimpressive. There was nothing inevitable, nothing invincible about it. His character did not mould circumstances, it was moulded by them.

In the old Book God has given us a picture of a perfect man, a picture that I dearly love. Isaiah had said to himself, I am a worm, but Got said, Fear not, thou worm, Jacob, I will make thee a new sharp threshing instrument with teeth of iron. The very word character means something that makes an impress. These teeth were to bite. Thou shalt bite thy life into time, says God. Thou shalt bite thy life into New York, and when thou art gone for generations shall the impress of thy life exert itself upon all peoples. But Eli had no teeth. He made no impression.

How different was Paul! He said, We have not received the spirit of fear, but of power, power, POWER. Such as he are men of strength. Men who leave their impress on the house where they live, on the community where they dwell.

Eli was very, very, very mild. He was compressible, he was not irresistible. This is further evident, when he spoke to the lads. How stingless, how flavorless it was. It was like sheet-lightning, nothing forked about it. Mind you, these sons had been sensual and were robbing the altar of God. Listen to his reproof. "Why do ye these things? It is no good thing that I hear of you." There is nothing of the catapult about that. I took down an old Puritan commentator, and he said, He ought to have said, What a shame, what a scandalous thing! I am not concerned about the exact words, but when two boys have gone off into bestiality and greed, it is time for something else than moss and kid gloves, for gentle rebuke and mild reproach. It is a time for heat and coals of white hot indignation. If I am in close communion with God, I ought to share His thought concerning sin. But Eli's salt had no savor, and when he sprinkled it over these sons of worthlessness, it had no saving quality. I think it no wonder that the sons of Eli turned out to be merely sons of Belial.

In every word I am saying, I remember that these were sons of a minister. They got their conception of God from their father, so mild, so savorless, so kindly, and so they thought that with a God so mild and kindly they would serve their fleshly lusts awhile, and then at eventime, while yet the candle flickered in its socket, they would come to Him and make atonement for the evil of their lives. The sons of Eli misinterpreted God through their father.

Has this no lesson for today? Is there not great peril in the lack we see on every hand of noble, wise austerity? There is more of compromising indulgence than there is of clean abstention. Men and women are genial, rather than scrupulous, well-meaning but not holy. I do believe that the modern church lost much when it lost the awe of God, the awe that girt our old Puritans round about. Narrow, do you say? But, men, they were clean. They hated sin. They made no alliance with the devil. They would not delude themselves when he was present. I had rather be narrow and clean, than be smothered in a dirty laxity. I had rather go into life maimed, with one foot, with one hand, with one eye, than to feed the swine with all my members. I

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

The purpose of the Mennonite is to provide a paper for the Mennonite people which represents their interests and brings to them information concerning the various activities of the brotherhood. In its columns those of our people who have the gift of writing find an opportunity not only for the exercising of their talents, but for helping their fellow members of the church as well. The business of getting out a church paper consists in securing appropriate material to fill its pages. Editing it and securing the number of subscribers necessary to keep it alive. The latter task belongs to the manager of the publishing house, but the house must have the active and sympathetic assistance of every loyal member of the church of which the Mennonite is the official organ. If subscriptions are to be what they should be, every subscriber must be a "booster". It is not too much to expect that everyone be interested in building up and supporting so important an institution as the church paper. The Mennonite is not conducted for profit. The recent reduction in price proves that, especially when it was done in the face of increased prices in its material and production. It is to be a real help to our people in their church activity and interest. The editor's part of the work also depends upon what the churches, pastors and people are willing to do in making it suit its purpose. What is always welcome are reports from all of the churches concerning their activities. In order to make sure that these things get to the paper every congregation should have a correspondent whose business it is to send in periodical reports of what is going on. In some churches some one is selected or appointed for this office; in others the matter is neglected. For the betterment of the paper and for the information of all concerned it is the hope that the congregations, not having special correspondents, would arrange for such an appointment. The readers of the Mennonite are always looking for bits of information concerning the work of churches, their Sunday schools and the various bodies connected with the church. Perhaps the pastors might be a little more concerned about getting news of their church work to the Mennonite. Pastors are in a position to note things of interest and they should remember that the brotherhood would enjoy and be helped by what they could send in. Our ministers should write more for the church papers than they are doing. They owe it to their own people as well as to the whole church and no congregation should be satisfied with a pastor's work unless it sees his name on an occasional article. Of course pastors are busy men, but that is the way they should be and when they are called to the responsibility of their office they should realize that anything but a pastor busy in the work of the ministry ought not be tolerated. Contributing to the church papers is part of a busy pastor's work and when he neglects his church and his people to the extent of ignoring what they have a right to expect of him through the organ of their denomination, he should be made to realize that he is shirking a very important part of his responsibility.

Too much cannot be done to bring parents to realize how vital a part they may have in the salvation of their children. We hear much of the Christian who can gratefully declare: "All I am I owe to my Christian mother," or father, or both parents; but we do not always pay much attention to the fact that there are many, perhaps just as many, who are not among those who own the Lord Jesus, their Master, and for the reason that parents stood in the way of them becoming children of God. Some months ago we were called at night to visit a very sick child in a hospital. On our arrival there we recognized the young woman, the mother of the child, in dispair, now abandoned by her husband and left to struggle through the world as best she could with her afflicted litle one as one who had once been under conviction and would have made a stand for Christ had not her parents said: "No, not now, you are too young to take life seriously; when you get to be older, there will be time enough." Now she was old enough to take life seriously, indeed she had its serious things thrust upon her in their most unlovely way. "I am alone and I have had nothing but miseries and miseries to bear," she said, "and I don't know where to turn." Thank God, there was still a Savior to turn to, but we thought of that interview during which we heard the parents say to her, "Not now, you are too young to take life seriously."

Undoubtedly the parents had persuaded themselves that their attitude was one which would make possible a life of pleasure and what they thought happiness for their child who, with her unusual talents, had a future before her which seemed to offer great possibilities. The parents were not there then to see the kind of a future they had been the instruments in making for their child. She had, after all, to travel her own road. But what a terrible responsibility they assumed when they turned her feet from the path that leads to God! If ever there is a sin greater than other sins, it seems to us it must be the crime and folly of being the means of keeping one from finding God whose thoughts were set on Him. Parents should ever bear in mind that children are lent to them by the Lord to make them happy and that they can do Him no better service than by bringing them to Him again so that they may live to His glory.

A Roman Catholic paper in New York asserts that while Italy has a population of 35 millions and more, only three millions can be counted as non-Catholics. This looks like a mighty boast, but one gets the impression that the so-called "holy church" is very much in disrepute when it adds: "It must be stated frankly that nowadays the worst recommendation for success that a young professional man can bring with him into public life in most of the cities of Italy is the fact that he is a fervent, practising Catholic. There is no getting away from this."

We wonder what would be the state in our own country were this same church to be the supreme religious. If Catholicism is such a good thing for America, why is it that the nominally Catholic population of Italy have gotten so thoroughly out of sympathy with it? One of the best things for a nation is a condition where everyone thinks for himself in regard to religious matters, and when one church party, no matter what side it is on, is once supreme that it meets with little or no opposition, intellectual and spiritual decay is sure to occur. We have no objections to Catholics being good Catholics, and we can live with them on the friendliest terms as neighbors, but when they want to insist that Protestantism is the worst thing for the nation and it is their duty to make it Catholic by all means, we ask, "Why is it that in the countries where you have the fullest sway and even have the nominal acceptance of the population, you cannot command its respect?

During all the ages that Romanism has been in control in Italy there has always been a small body of Protestant Waldensians actively at work, sometimes in the face of the severest persecutions, keeping the light of evangelical truth alive. Just now they are prospering and at the same time the missionary activity of other Protestant bodies, epecially the Methodists, proves that another reformation may be on the way for Catholic Italy.

The inconsistant Christian harms himself and others. He harms himself by his hypocricy. God has no use for hypocrites and if he thinks that God can be imposed upon, he is deceiving himself more than others. Above everything else there is no room in the kingdom of God for the hypocrite. He is unconverted, he is an enemy of God—a wolf in sheep's clothing. It would be bad enough were the inconsistant church member to continue his deception only to his own damnation, but he does more. The false standard he sets for himself is apt to become the standard for others. Generally no one stays a rascal alone. In some way his rascality catches and infects others. The ruin of multitudes of souls is to be traced to the evil influence of those who pretend to be what they are not and who, by suggestion and other influences, help make pretenders of others. Moreover, the inconsistant Christian not only has to answer for misleading some whose life might be approved of, were it not for him. He is likewise responsible for those who are looking around for an excuse for not mending their lives and surrendering to God. Where is the Christian worker who has not had to hear the excuse, "I would be a Christian were it not for the very many inconsistant Christians?" or, "How can you expect me to take any stock in religion when this one or that one is not living right?"

Excuses are the easiest thing in the world when one is not serious or truthful and those who make them know better than it can be told how hollow are their pretenses, but the fact remains that people do entertain such excuses and that the persons whose lives are

not "straight" are adding daily to the ammunition Satan uses in his efforts to destroy confidence in our Lord and the faith He established. What are they to be told? In the first place the fact that a man's friends are false to him is no reason for rejecting or despising Him. To have been falsely used is frequently an excellent recommendation of the goodness and unselfishness of the person so imposed upon. Then, because some friends of Christ are untrue is it to be understood that all of His friends are to be untrue and He Himself unworthy of confidence and trust? Because there was a Judas among the disciples it is no reason why Christ should be rejected or the other disciples regarded hypocrites also. And so, in the same way, we reason, if some Christians are unfaithful to their Christ it would be unjust and unreasonable to reject Him as unworthy. At any rate, the one who stays out of the church because there are so many inconsistant Christians in it, has, or claims to have, a high conception of what a Christian should be. He should, by his life, show the kind of a person the Christian should be in deed and word. Unfortunately for these critics their own lives are never up to the standards they would set for others.

MAKING AMERICA CHRISTIAN

Dr. Hubert C. Herring said: "The Layman's Missionary movement stands for three real ideals regarding the Christianizing of America, three ideals that should be really gotten into the minds of the laymen of the churches.

1. The church must make America Christian, if it ever will be made Christian at all, through an adequate program and with adequate power. Our present program of evangelism, education and missions is totally inadequate.

2. We must get this ideal of what a Christian America would mean to itself. We complacently know about the tremendous increase in wealth and population that is coming, but what about the future in other respects?

3. We must also get the ideal of what a Christian America would mean to the world. This is Christianity's last stand. This country must lead the world for its highest things, if the world is to have any leader at all. We must lead in democracy, in diplomacy and in education. But we cannot do it without a pure and potent church, one that is really able to mold the nation's life. This land ought to be Jesus Christ's by every sence of right and justice. This land, at its beginning, had garnered wheat of the nations and its whole history since has evidenced the great thought of our Christ. On the day that crown rights are denied will be sounded the death knell of hope for America. If the Washington congress will get these ideals redeemed, then there can be new life, new hope and a new realization of our fondest dreams.—(Extract of an Address at Laymen's Congress.)

A CONTEST

In order to encourage interest in our church history the editor offers as a prize for the best answers to the following questions a copy of the latest "Life of Menno Simons", by J. Horsch. It is hoped that many will enter this contest, not only for the excellent book offered as a reward, but also because of the interesting subjects suggested.

1. Where did our church get its name? Who was the man after whom it was named? What are the chief events in his life?
2. Who were Dirk Philips and Leendert Bouwens?
3. What was the confession drawn up in Holland in 1632, and what was the occasion calling it forth?
4. How did the Mennonites get into Russia? What induced many of them to come to America?
5. Tell of the first successful Mennonite settlement in America?
6. What book, produced by the Mennonites, was the biggest printing undertaking in America before the Revolutionary war? Describe the work.
7. Who was Christopher Dock? What is to be said of his writings?
8. What is the General Conference and how did it originate?
9. In what countries are Mennonite settlements to be found today?

This contest is not open to ministers but any one else may enter it. The answer to each question is to consist of not more than one hundred words. Answers are to be written on one side of the paper only. The contest will close with the last day of June. Accuracy, neatness and style will be considered in awarding the prize.

HOW THE BLIND SEE

Rev. Alpheus P. Meeker, a blind clergyman, some years ago told of the aids which the blind employ in getting through the world. In speaking to a congregation, he said he was always conscious of their presence, and never felt that he was talking to a blank, empty space. He even felt when he had their attention and when he did not have it, and could easily tell the different quarters from which the stolidity and frivolousness, as he termed them, came. He never used notes, but committed his sermons to memory, the only memoranda which he ever kept after composing them being those made upon small cards by a system of punctures. In this way he made skeleton sketches of his sermons.

While speaking he took up one of these cards, passed his quick fingers across it, and read a passage from St. Luke, with his accompanying synopsis. He distinguished with his fingers much as the eye does in reading, gathering the sense quickly from the word-form, not from individual letters. In reading, one finger kept in advance, serving the same purpose that the eye does in looking ahead in reading. In regard to hymns, he had his place marked by cards before the service and memorized the hymn.

"I suppose," he said, "I have five hundred hymns on my tongue's end." In conducting the services at his own church at New Vernon, N. J., he used the raised-text Bible.

Mr. Meeker spoke of the many daily annoyances which beset the blind man, and which are only overcome by the devices which skill as well as practice create. "Take such a simple thing as telling what time of day it is," he said, drawing out his watch. He passed his fingers over the dial face, which was studded at every hour mark with a small rivet. Twelve o'clock was, of course, just under the stem; then, by feeling the ends of the hands and counting the dial studs the hour was obtained. Currency was another annoyance, especially in distinguishing bills. This he did by asking some one their value, and keeping them in a certain place in his pocketbook. It was a tax on the honesty of mankind, but he had never been imposed upon but once. He judged largely of the people he met by their hands, the manner in which they shook hands with him, and the tones of their voices. By the diction and expressions used in conversation he could form an accurate idea of character.

He spoke of the manner in which a blind man conceives mental pictures of new objects, and complained that very few people with eyes observed form accurately. "I have never seen the Statue of Liberty," he said, in illustrating this, "and as I think of it I imagine a brilliant flame, sheaf-shape, held aloft by a massive woman, the flame being the chief impression." In trying to picture to himself new objects, he did so by the process of relative association with some similar object he had seen when he had eyesight. His desire for knowing the colors of things was undiminished, and he retained an active mental memory of all the prismatic colors.

When asked how he kept the directions and localities when entering a new place, he said that he did so by fixing in his mind, by a peculiar process which was indescribable, the different points of the compass, and, to prove it, he pointed across to the church. "There, I think the church is over there." It was, although he had walked some distance from it, having turned several times. In talking to a person, he thought that the blind man's face possessed a sense which told him in an unconscious way many little things about the person with whom he was conversing—such as character and individuality—and which enabled the blind man to form his idea of the person at once, as others do by a single look.

SONS OF WORTHLESSNESS

(Continued from page 3.)

had rather be half a man and pure than a whole man in the unhallowedness of unrestricted living.

I want to be so narrow that a man can't make an unclean jest with me. I want my silence just to smother him. I'd like to have a stronger God that I might be a stronger man.

You recall that second sentence in the Lord's prayer. Our Father, which art in heaven, **hallowed by Thy name.** And so let us have more reverence. Amen.—Reported by Thomas F. Cummings, in Christian Conservator.

THE C. E. TOPIC

June 11.

The Will and the Way.

Phil. 4:1-13.

The Christian's life involves the performing of certain duties which the non-Christian either won't do at all or thinks unnecessary to perform. The first duty of all, who would live as God expects of them, is faith. Faith is taking God at His word. He promises to forgive you your sins, no matter how great a sinner you may have been, or how long you have continued in your sinful life. To exercise faith one must be prepared to obey him in every particular. When He calls upon you to give up possessions,

friends, affections or even life itself, if you are a person of faith you will do it without question. Some, like Thomas, are inclined not to believe until they see for themselves. But without faith salvation is impossible and the benefits of grace can not be enjoyed.

Again the Christian life is one of obedience. When God commanded Abram to leave his home and set his face to an unknown country, he went. When God sent Elijah on the dangerous errand of rebuking a passionate king, he went; so did Nathan, on a similar errand. When the fishermen were called to follow Jesus, they left all immediately to do so, and when Saul heard the voice calling him, he was instantly ready to say: "What wilt Thou have me to do?" God's service requires an obedience that seems at times to go against everything that human reason says can't be done. The Christian is to fight the devil, he is to love his worst enemies; he is to spare no efforts in bringing a knowledge of God to the sinner; he is to regard death as something that has no power over him; he is to pray in difficulties, out of which there seems no possibility of getting, with the expectation of coming safely out with God's help, and so on. Can he be obedient in all these and many other things like them? Many have done so triumphantly and there is no reason why he should not do so.

It is expected of the Christian that he keep his life from evil. He is to avoid all that savors of sin. Yet, the flesh is evil. He knows that he loves darkness rather than light. The temptations of the world, the flesh and the devil appeal strongly to him. Habits assume to be master over him. Affections will not die in him. He finds himself, like Peter, lapsing into worldly ways in spite of himself. His surroundings are all that tend to draw him away from God. Now what is he to do? Nothing less than keep himself from evil. And he may do so if he wills, for he has all assurance of his Master's help and the certainty of victory, if he will but continue faithful.

The Lord laid it down as a principle that His followers should love their enemies. This is the hardest task, only a miracle will enable him to do so. But that miracle has been wrought. The God man, Christ, came to earth because God loved the world that hated Him. The Christ prayed for His enemies from the cross and died to prove that He meant it. Great saints have always found that they were hated of the world, and they did not seek to avoid that hatred, because Jesus said that those who would be hated would be blessed. How may we, like them, show this saintly and Christly characteristic? By giving ourselves wholly to Him and following the directions of the Spirit He bestows upon all who have faith in Him and follow His directions in all things. With the true Christian hatred of everything but sin is put away as far as the East is from the West. Like Paul we must learn in whatsoever state we are therein to be content. The secret of a happy life is not possession or the satisfaction of appetites and desires, but contentment. This must be so with all of those who in faith place themselves in God's hands. And it can be so if there is real surrender and obedience.

Christians are God's soldiers, resisting sin, fighting to it, testifying against it and winning victories over it. Sin has behind it all the supernatural power of the evil one and rules as master in the world and endeavors to set up its throne in the heart of everyone. Can we fight a winning battle against it? We can under the great Captain of our salvation if we are and remain His good soldiers.

The will to do as we are expected, is with us. We can do all these things and the many other duties required because God assures us of the strength and the final victory. We should do them because it is our plain duty. Not to do them is to set ourselves against God. We must do them or we will not be saved. Salvation comes by faith, but we only prove that we have that faith as we obey God.

THE S. S. LESSON

June 11.

Sowing and Reaping.

Gal. 6:1-10.

(Temperance Lesson)

Golden Text—Gal. 6:7.

Vs. 1-6 Paul, in writing to the Galatians, takes it for granted that a man (any man) may be overtaken in a fault. This is one of the many instances in Scripture which prove that there is no such a thing as getting into such a state where one cannot sin. Calling the sins of a professed Christian by another name does not make it any less a sin any more than calling a crow a dove would make a dove of that creature. He advises how an erring brother is to be dealt with. That type of Christianity which would shut out a brother, because of failure, and make no provision for receiving him again, when he mends his ways, and make no effort to win him back again to the ways of righteousness, is so far from the Spirit of Christ that it no more deserves to be called Christian. The same holds true with our personal friendships and relationships. We should be ready to forgive, not seven times, but seventy times seven, or, without limit, even as the Lord Jesus commands. The verse also suggests an attitude of watchfulness for us all. Any one is likely to be overtaken in a fault if his walk is not always carefully guarded. Those who think themselves strong to meet and overcome anything that may come in their way should be particularly careful and cultivate the spirit of humanity, because many of the strongest have found out, when it was too late, that they were as weak as the weakest and the bad influence of their failure has led many astray and often shaken the faith of the weak ones. One should not recklessly allow himself to be misled, feeling that, at any rate, he would be restored again. We are not sure of life and do not know when that opportunity will come and when one has such an attitude toward wrong, it is pretty sure evidence that one's conversion and regeneration was not true.

The test of brotherhood lies in a willingness to restore. The true spirit of brotherhood is one of patience and helpfulness. All in the church are "brethren" and, as members of the great family of God, it becomes them to do a brother's part to the weak and strong, the big and little.

After pointing out the duty of the brother to restore his fallen brother, Paul sets about describing the kind of an attitude of mind and heart one must show in order to properly do so. (1) It is to be "in the spirit of meekness". Meekness is one of the most powerful weapons. The Master assures us that the meek are to inherit the earth. The greatest and most successful instruments God has used for the redemption of the world were meek men and women. The meek know their place in God's plans and realize His greatness and might. When called upon to deal with an erring brother or sister, we must never forget that, like that one, we are but clay and in danger of falling in the same errors whenever we relax our watchfulness. Whatever our part is in the uplift of someone else, it is well always to remember, "By the grace of God I am what I am." (2) "Considering thyself, lest thou also be tempted." It is not a sin to be tempted. Our Lord was tempted and so were all those who tried to serve and obey Him. The sin consists in not resisting temptation or in yielding to it. We cannot be uncharitable enough to condemn a tempted brother and we should be charitable enough to want to help one who is tempted. That type of hypocricy which would wrap its cloak of self-righteousness about itself and say, "I am holier than thou," or "I am better than he," has no place with thinking persons anywhere, much less in the Christian fellowship where Jesus especially warns against shams and hypocricy. We can pity and help the hungry and thirsty because we know, in a measure, what hunger and thirst, and so, too, we are all in a position to know what it means to be tempted. (3) The duty to "bear one another's burdens' applies to all. As brethren our troubles, as well as our bright things, are to be shared. Helpfulness consists in helping those who most need it. (4) Humility which is akin to meekness becomes the helpful brother best. (5) "Prove his own works," that one is consistant, not expecting of others that which one would not do. (6) Bears his own burden. That is, he does his own duties faithfully. Verses 6 to 10 teach, first, the duty of sharing of one's possessions with those who are to lead and teach. They need the practical support of all. Secondly, the sense of the following verses is that God cannot be duped, that what we do brings its reward in the same kind, and that we are to continue faithfully in our Christian efforts as opportunity affords, especially with regard to those who, with us, belong to the "household of God".

DEATHS

Hirschler.—On May 11, 1916, in the Loma Linda hospital near San Barnardino, Cal., Alvin Benjamin Hirschler, a resident of Pomona, Cal., and son of Rev. J. S. Hirschler, deceased. He was born in Franklin Center, Ia., Jan. 2, 1878. His father was minister of the Mennonite church at that place at the time, but in 1884 moved to Hillsboro, Kans., where Alvin received his education in the local school and in Bethel college. He taught a number of years and then, for 15 years, had the position of cashier in the bank at Lehigh, Kans. In 1905 he married Miss Ottelia Heinze and their wedded life was blessed with the birth of a son, now 9 years old. In 1912, for the sake of his wife's health they moved to California. In his 16th year he was received into the Mennonite church at Hillsboro and continued in that relationship to his end and died triumphant in his faith in Jesus. Besides his deeply bereaved widow and son, he leaves his mother, three sisters and four brothers. The days of his earthly life were 38 years, 3 months and 13 days. The funeral service was held in the Upland Mennonite church on the 15th, the pastor, A. S. Shelly, speaking in German from Ps. 16:6 and in English from Heb. 13:14.

NEWS OF THE WEEK

WILSON PLEADS FOR PEACE

Washington, D. C., May 27. — The ambition of the United States to be of service not only in ending the European war but in achieving a plan of action by the great powers to banish war from the world henceforth was enunciated by President Wilson in an address tonight before the League to Enforce Peace.

The president revealed that he shares the hopefulness with which neutral nations have been discussing the possibility of the great war ending in the near future, but he indicated no intention of offering his services to the belligerents at this time.

The conclusion reached by his auditors is that the president is disinclined to suggest mediation on his own initiation now, but would act if so requested formally by one or more of the belligerents.

The possibility of such mediation the president referred to only indefinitely in concluding his address.

"If it should ever be our privilege to suggest or initiate a movement for peace among the nations now at war," he said, "I am sure that the people of the United States would wish their government to move along these lines: First, such a settlement with regard to their own immediate interests as the belligerents may agree upon. We have nothing material of any kind to ask for ourselves, and are quite aware that we are in no sense or degree parties to the present quarrel. Our interest is only in peace and its future guarantees.

"Second, a universal association of the nations to maintain the inviolate security of the highway of the seas, for common and unhindered use by all the nations of the world, and to prevent any war begun either contrary to treaty covenants or without warning and full submission of the cause to the opinion of the world—a virtual guarantee of territorial integrity and political independence.

"But I did not come here, let me repeat, to discuss a program. I came only to avow a creed and give expression to the confidence I feel that the world is even now upon the eve of a great consummation, when some common force will be brought into existence which shall safeguard right as the first and most fundamental interest of all peoples and all governments; when coercion shall be summoned not to the service of political ambition or selfish hostility but to the service of a common order, a common justice, and a common peace. God grant that the dawn of that day of frank dealing and of settled peace, concord, and co-operation may be near at hand."

There was a hint, however, in the words of the president that the time may come when he will feel justified in taking some step toward ending the war in Europe, even in the absence of a formal request from one of the belligerents.

One of the reasons prompting him to accept the league's invitation, Mr. Wilson said, is that "the desire of the whole world now turns eagerly, more and more eagerly, towards the hope of peace and there is just reason why we should take our part in counsel upon this great theme. It is right that I, as spokesman of our government, should attempt to give expression to what I believe the thought and purpose of the people of the United States in this vital matter."

Still another hint of the possibility of the United States eventually initiating a movement upon its own responsibility to bring about peace in Europe was contained in these words:

"Our own rights as a nation, the liberties, the privileges and the property of our own people have been profoundly affected. We are not mere disconnected lookers-on. The longer the war lasts, the more deeply do we become concerned that it should be brought to an end, and the world permitted to resume its normal life and course again."

JAMES J. HILL, PIONEER RAILROAD BUILDER, DEAD

St. Paul, May 29. — James J. Hill, pioneer railroad builder and financier, died at 9:30 o'clock this morning at his Summit avenue home.

Following an operation, performed Saturday afternoon, he sank rapidly and his extreme age, seventy-eight years, mitigated against recovery.

The funeral will be held at his home at 2 p. m., Wednesday. Announcement of funeral arrangements was contained in a statement issued by the family at 4 p. m. today.

The family statement was as follows:

"St Paul, Minn., May 29, 1916.

"Mr. Hill passed away very peacefully after several hours of unconsciousness. All the members of the immediate family were present except one daughter, Mrs. Anson Beard, who will arrive tonight, and one grandson, James N. B. Hill, son of Mr. and Mrs. Samuel Hill, who will arrive from Cambridge tomorrow.

"Vicar General Gibbons attended Mr. Hill during his last hours and will officiate at the funeral services at the house and also at the grave. The public services will be held at the residence, 240 Summit avenue, 2 p. m., Wednesday. Interment will be in private at North Oaks, where a family mausoleum or memorial chapel will probably be built."

James J. Hill discovered "the breadbasket of the world" in the great Northwest; he led in its development from a wilderness into what now comprises six wealthy states dotted with 400,000 farms; and he blazed a trail for transportation which reached eventually from Buffalo to Asia, with a total mileage of rail and steamship facilities that would girdle the earth.

That but roughly spans the story of his achievement.

Near Guelph, in Ontario, where James Jerome Hill was born in 1838, the son of an Irish-Canadian farmer who died when the boy was fifteen, there stands a tree stump labeled: "The last tree chopped by James J. Hill."

It marked the lad's resolution to go to the United States. He had been prompted by an odd incident. According to the story that is told, a strange traveler had stopped at the Hill farm to take dinner, and left his horse at the gate. Young Hill saw the animal was tired and he carried it a pail of water. The stranger was pleased with the lad's thoughtfulness, and as he drove off he tossed him a newspaper from the United States, and called out: "Go there, young man. That country needs youngsters of your spirit."

SLAYER HUMS ON WAY TO CELL AFTER VERDICT

New York, May 27. — Dr. Arthur Warren Waite was this afternoon found guilty of murder in the first degree for the poisoning of his millionaire father-in-law, John E. Peck of Grand Rapids, Mich. The jury retired at 1:23 p. m. and reported its verdict at 2:45. Figuring the time court was actually in session, the trial took just 31 hours.

Waite will be senteuced to die in the electric chair at Sing Sing. He was remanded to the Tombs for sentence on June 1.

The dapper young dentist, who confessed not only to the murder of Peck but to killing the later's wife and endeavoring to poison his wife's aunt, Katherine Peck, received the verdict calmly.

GERMANS REGAIN DOUAUMONT

London, May 24. — The Germans again hold the ruins of Fort Douaumont, the outermost of the circle of fortifications northeast of Verdun.

Furious attacks by two divisions of Bavarian troops recently sent to the Verdun front today resulted in the recapture of the fort, which was seized by the French on Monday after being held by the Germans since the beginning of the Verdun siege more than three months ago. The French hold the immediate approaches.

Paris estimates that the number of men killed since the opening of the latest phase of the Verdun battle will reach at least 10,000. The number of wounded is unknown.

On the left bank of the river the Germans captured the village of Cumieres, which lies only nine miles to the northwest of Verdun proper. Coming up the left bank of the river the Germans sent more than 80,000 men against the French line in this locality and finally forced their way into the village.

The loss of Cumeries may prove to be a costly one to the French, not so much because of the importance of the village itself as a military stronghold, but because it may be the start of a flanking movement directed against Dead Man hill and the surrounding heights which constitute the main defenses of Verdun on the northwest.

The village lies directly on the river to the southeast of Dead Man hill. The Germans already have penetrated to the southwest of the hill and it is probable that the French will be "squeezed" out of the heights when subjected to attacks from three sides.

The village was captured by Thuringen troops, who, like the men who won the success at Douaumont, recently were brought to the Verdun region to replace the troops which had been worn out by the long struggle and heavy losses.

There has been some fighting at other points on the western front. The official statement issued by the general army headquarters in Berlin today said, that strong British forces attempted to capture newly won German positions to the southwest of Givenchy. The attack is said to have been repulsed. British attacks at Hulluch also failed, Berlin reported.

In the Champagne district the Germans by the use of gas attempted to break the French lines to the west of Navarin farm, but were repulsed.

Paris, May 24. — The official statement issued by the ministry of war tonight said:

"On the left bank of the Meuse the infantry action continued east of Dead Man's hill. Several times our artillery fire stopped the enemy, who had attempted to debouch from the village of Cumbieres. During the afternoon a spirited counter attack enabled us to retake trenches situated on the southern outskirts of the village.

"On the right bank the bombardment was redoubled in the region of Fort Douaumont, on which the enemy had particularly set himself. Furious attacks with two Bavarian divisions, newly arrived on this front, succeeded each other all day. After several fruitless attempts and enormous losses, the enemy succeeded in reoccupying the ruins of the fort. Our troops hold the immediate approach.

"About the same time an attempt to flank our positions in the Caillette wood completely failed under our fire."

BULGARIANS INVADE GREECE

London, May 28. — At the French headquarters in the Balkans it was announced today that Bulgarians had occupied the Greek forts of Rupel, Dragotin and Spatovo, and were advancing from Demir-Hissar toward Kavalla. This information was received here today in a dispatch from Athens to the Exchange Telegraph company.

The Greek forts Rupel and Dragotin are, respectively, six and nine miles north of the town of Demir-Hissar, while Spatovo fort lies four miles east of that town. Kavalla, on which the Bulgarians are said to be marching, is a seaport on the Aegean sea, fifty-five miles in airline southeast of Demir-Hissar.

Amsterdam, May 28. — The following official communication was received here today:

"Today detachments of our troops operating in the Strumma valley occupied the southern exit of Rupel pass together with the heights east and west of the river Strumma."

Athens, May 28. — Greece's protest against the military operations undertaken by the central powers and Bulgaria in Greek Macedonia was forwarded last night to the ministers of Greece at Berlin, Vienna and Sofia.

The Bulgarians entered Greek territory virtually unopposed and this has caused violent comment in the press and considerable agitation among the population.

The Greek military authorities here penetrated the French line and took 100 prisoners.

Petrograd reports an attempt of the Germans in the Lake Drisviaty region to start an offensive. The movement was stopped by the concentrated artillery and rifle fire of the Russians.

The Austrians are still on the offensive against the Italians in the region southeast of Trent, but Rome reports that wherever infantry attacks were started Austrians met with repulse. On the Isonzo front at San Michele the Italians in mining operations destroyed Austrian trenches and took the defenders of them under their rifle fire as they fled.

Turkish contingents which tried to advance against the Russians on the Caucasus front in the region of Rivandouza-Dergala, were repulsed by the Russians, according to Petrograd.

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VOL. XXXI. BERNE, INDIANA, JUNE 8, 1916. No. 23.

IN MENNONITE CIRCLES

The quartet of Bluffton college is on a tour through the East. On June 7 they rendered an excellent program in the First church, Philadelphia.

Rev. J. W. Schantz celebrated the ninth year of his pastorate of the Schwenksville (Pa.) church on June 1. May 1 marked the 17th year of Rev. S. M. Grubb's pastorate of the Second church in Philadelphia.

The Pacific District conference meets this year in the Zion's church, Dallas, Oregon, on June 11. It will begin its work with a special mission and children's service. On Sunday, June 10, the Zion congregation will celebrate the Lord's Supper.

The Young People's convention of the Eastern District conference was held as usual in the Saucon Mennonite church and was well attended. Weather conditions and an interesting program made the day a pleasant one for all who attended.

On June 16 the pupils and friends of Rev. John K. Penner will assemble in the Beatrice (Nebraska) church to celebrate the close of his 50th year as teacher. All the friends of Bro. Penner are invited to participate in this joyful event. The Mennonite congratulates.

The Bethel College glee club is also touring. The following program is announced: Arlington, Kans., June 8; Pretty Prairie, Kans., June 9; Kingman, Kans., June 10; Deer Creek, Okla., June 12; Meno, Okla., June 14; Geary, Okla., June 15. The club is composed of nineteen of Bethel's young men.

A class of seven were admitted into the membership of the Bethel college congregation, Newton, Kans. On June 4 this congregation celebrated the Lord's Supper to which students, absent from their home churches, were invited. Because some were unable to understand German, a portion of the service was conducted in English. This is the first time in the history of this congregation that the English language was used for such a service.

Bowmansville (Pa.) congregation reports the close of a successful week's service. In spite of unfavorable weather conditions and other discouragements the attendance was good and the interest in the meetings well sustained. Bowmansville is one of our isolated congregations which has for many years set the rest of the churches an excellent example of loyalty and devotion to the cause of our denomination.

In a retrospective view of the work in India, given by Mary Burkhard at the annual board meeting (Old Mennonites), held May 22-24 near Middlebury, Ind., she said: "When we are in any work we are encouraged when we see that it pays. During the famine of 1896-97 the Mennonite people of North America sent about $20,000 to India for the relief of the suffering and an equal amount was pledged for the support of orphans within a year afterwards. The interest awakened by the famine was the immediate occasion of an awakening of the missionary spirit among our people in fallen India. The first missionaries sailed in February, 1899. They were instructed to locate in some part of the famine district of 1897 and to some place not within 30 miles of any other mission. Dhamtari was finally selected as such a place. Famine relief was among the first tasks for the new missionaries. Next came building operations and orphanage work. The first compound buildings were erected by famine relief work. In the second year a series of meetings were held for the purpose of receiving those who wanted to become Christians. About 75 applicants were instructed and on Dec. 23, 1900, the first baptismal service was held: 43 of the 75 applicants were baptized. Others of these were baptized later. In 1906 our third station was opened at Balodgahan; in 1912, Sankra; and the fifth this year at Ghatauala. From 1907 to 1913 or 1914 was a special period of development in the matter of training workers. The industrial or work shop has been established. It is hard to tell the value of this work in India. We have been trying to teach them by precept and example. Medical work has also been established which has proven to be a great help to the work."

NOTES AND COMMENTS

A special commission of twenty-five, five of whom are to be bishops, ten ministers and ten laymen, was ordered to carry the will of the general conference concerning union with the Methodist Episcopal church, North and South, into effect. The Methodist church will thus become by far the largest Protestant denomination in the world, having an enrolled membership of almost 9,000,000.

A Reformed church in Eastern Pennsylvania offers $100 to any of its young men who will enter school to study for the ministry. The motive that prompts the church to offer encouragement to young men desiring to enter the ministry may be all right, but the offer of a hundred dollars should tempt no one into a calling that should be above money consideration.

Rev. B. Fay Mills, at one time an evangelist of international reputation, but later identified with Unitarianism, from which he recently withdrew and again united with the Presbyterian church, passed to his reward several weeks ago at his home in Grand Rapids, Mich. Mr. Mills' lapse created a great impression at the time, but he lived to realize that he had left the Father's house to feed on husks and was glad to return.

A glance at the annual report of the treasurer of the (Old) Mennonite board of missions and charities reveals a number of interesting figures. It is gratifying to know that (though at times it seemed as if the work was not well supported) the contributions for the year exceed those of any previous year in the history of the institution. In fact, the work is growing. Following is the sum total of the business done during the year ending April 30, 1916, together with the increase over previous years:

Business done during the year, $138,762.33.

Increase over last year, $6,399.13.

Increase over year before, $14,043.82.

Increase in total assets of the board, $14,948.

The total business done by the board during the year ending April 30, 1907 (the first year after the consolidation of our two mission boards into one) was 42,574.69.—(Gospel Herald.)

†HENRY A. HUNSICKER†

Henry A. Hunsicker, one of the oldest residents of Germantown, Pa., and the oldest member of the large Hunsicker family, died on June 2 at his home, 604 Wister street, aged 91 years. Shortly after Christmas Mr. Hunsicker suffered an attack of the grip, from which he never fully recovered.

Mr. Hunsicker was born in Collegeville, Montgomery Co., Nov. 10, 1825. He lived through the life-time of every United States president except George Washington. His mother died in her 100th year and the ages of his father, mother, grandfather and grandmother, added to his own, aggregated 440 years, or an average of 88 years for the five persons. The paternal ancestor of Mr. Hunsicker, Valentine Hunsicker, came to America in 1717 with William Penn and settled in Germantown, later moving to Montgomery county.

When a boy, Mr. Hunsicker was instructed in the duties of farm life and at the age of ten years was sent to Henry Prizer's boarding school at Trappe, Pa. Later he became a pupil of Rev. Samuel Aaron, at Norristown, Pa. In the fall of 1843 he took charge of the country subscription school in Lower Salford, Montgomery county, where he remained five years. In 1848 he was placed in charge of Freeland seminary, a bording school for young men and boys, which his father founded that year, now Ursinus college.

He was principal of the school 17 years and had among his pupils Wayne MacVeagh, afterward attorney-general of the United States under President Garfield; his brother, Franklin MacVeagh, secretary of the treasury under President Taft; Major General John R. Brooke of the United States army, and A. H. Fetterolf, afterward president of Girard college, to whom Mr. Hunsicker leased the seminary in 1868. In the meantime, however, he had been called to the ministry in 1850 by the liberal wing of the Mennonite church.

Later, when difficulties arose between the Skippack and Collegeville congregations and the Eastern District conference, Mr. Hunsicker and his father left the Mennonite church and joined in the enterprise of founding the Trinity Christian church at Collegeville, intended to be an independent and non-denominational church. This church and the Skippack church are now Reformed congregations, Hunsicker withdrawing when the change was made. Later he became ruling elder in the Presbyterian Church of the Redeemer in Germantown. For many years he had lived in Germantown.

MENNO SIMONS

By A. M. Cramer.

The excellent work on Menno Simons, written and published by John Horsch, is one of the several evidences that interest in Menno Simons, after whom our church takes its name, is reviving. We here present a translation of a Dutch Mennonite work on Menno Simons, written by A. M. Cramer and published in Amsterdam in 1837. The work has been largely drawn upon by students of the life of Menno and is particularly valuable for its analysis of Menno's writings. This is the first time this work is given to the English reader. The editor trusts that its perusal will lead the reader to continue the study of the life of this wonderful man by reading also the later works on the subject. The translator has used the Dutch name "Doopsgezinden" throughout the work because "Mennonite' is a name that belongs to a later period. Selections appearing from Menno's Works have been taken from the Elkhart edition, published in Elkhart, Ind. —Editor.

Menno Simons was born in Witmarsum, a village in Friesland, not far from Bolsward, apparently in the year 1496, although others say eight years earlier. Of his parents and relations nothing is known except that he had a brother who lost his life in connection with the disorder at the old cloister. Of his youth and bringing up nothing is known. In 1524, when he was 28 years of age, he became a Roman priest or chaplain in Pingjum. We may here note that he was possessed of ordinary culture and had a moderate command of the Latin tongue. We have the following account of his circumstances at that time: "Two other persons of about my own age officiated with me, one was my pastor who was well learned in parts; the other succeded me; both had read the Scriptures partially, but I had not touched them during my life for fear I would be mislead by them and they would mislead me. Behold! such a stupid preacher I was for nearly two years." I shall further relate another matter of importance which shall not be fully quoted here since it is generally known. We will, however, hear what he has to say concerning his first doubts in relation to the Roman church: "In the first year thereafter a thought occurred to me as often as I handled the bread and wine in the mass that they were not the flesh and blood of the Lord. I thought it was a suggestion of the devil that he might lead me from my faith. I confessed often, sighed and prayed. At length I resolved that I would examine the New Testament attentively. I had not gone far therein before I discovered that we were deceived; my conscience, which was troubled on account of the sacramental bread afore mentioned, was soon greatly relieved without any human aid or advice, though I was encouraged by Luther in the belief that human authority cannot bind to eternal damnation."

We here discover that while he was still living in doubt Menno was an earnest seeker after the truth and the salvation of his soul. How many in earlier times had the same doubts, perhaps, but were either too slow or too indifferent to seek the light! He did this with intelligence and zeal. This is to his praise, but, it may be observed also, to do him justice, that, like other reformers, he came to his position independently. While he was now busied with the study of the Scriptures, and by them was coming to knowledge and faith, the beheading of a Doopsgezinden, Sikke Snijder, gave him a new shock. "It seemed strange to me," he writes, "to hear of a second baptism spoken of. I examined the Scriptures assiduously and meditated on them earnestly but could not find anything in them concerning infant baptism." He then debated the matter with his pastor who was finally brought to admit that there was no ground for it to be found in Scripture. Not yet trusting his own understanding, he consulted certain church fathers and after that the writings of the new reformers, but found their explanations unsatisfactory and great differences among them. So, then, he was confirmed in the conviction that the usual mode of baptism was unscriptural.

Menno Simons thus came to this opinion concerning baptism through his own investigations, although at first certain events brought him to think about them. Though it does not lessen his fame as a reformer, it appears that he was not the first to again introduce infant baptism in later times. That he was the founder of the Doopsgezinden society in the Netherlands, cannot be said without qualification, as we shall see later—but we will return to our story.

Did Menno, after having a knowledge of the great distinctive errors of the Roman church, now also preach against them and teach the truth to his fellow Christians for which he as a priest had the opportunity and calling? No, we feel that such a thing at that time was dangerous, for severe edicts against new sects, still generally spoken of as Lutheran, were decreed over and over again. He was not yet awakened by God's Word, nor was the zeal inflamed in him by the love of Jesus of the truth and of the salvation of men to forsake the world and position and endure hardship. He, becoming better known, was advanced to an advantagous and distinguished position in the neighboring town of Witmarsum. There, however, he secretly spread his better views and to some revealed the Roman error, however, that, as he afterwards complained, did not add to the improvement of their lives.

When he had lived in this place about a year—this appears to have been in 1533—the first activities of the Anabaptists were noticed. We see, however, on account of persecution, that they kept themselves closely hidden, and so Menno learned to know little about them. But soon a disorderly and fanatical spirit appeared among them which persecution increased. Menno Simons calls them the "Sect of Munster". It also appears that the overmastering of Munster turned their heads and that the resort to armed resistance led the Netherland Anabaptists into anarchy. They became more and more bold in teaching the establishing of a new spiritual kingdom and the overthrow of the magistrates and the Roman clergy. He saw that the movement was deceiving many pious hearts who erred in judgment. He opposed them both openly and secretly. However, he could not win them, but this is not surprising, since he was not at peace with himself. In the meanwhile he gained the reputation of being an able opponent and all looked to him. Among them there were those who were not in sympathy with the fanatical zealots, but he made no spiritual progress. By this time Menno felt himself severely tried and prayed God for forgiveness and assistance.

A tragedy speedily developed. On the last day of February, 1535, three hundred men with their wives and children captured the old cloister and held it until the 7th of April, when the cloister was retaken and all who resisted were put to death, although 69 men and 70 women with their children were taken prisoners. Of the men 39 were executed, many of the women were drowned, while the rest were set free because they had been deceived. After this we know, from what he tells us, Menno was very much affected. His own brother was with them and seems to have been among those who suffered punishment as well as some others to whom he had revealed the Roman error. He writes: "After this had transpired, the blood of the slain, although it was shed in error, grieved me so sorely that I could find no rest in my soul.—My poor heart trembled in my body. I prayed both with sighs and tears, that He would give to me, a troubled sinner, the gift of His grace and create a clean heart within me; that through the merits of the crimson blood of Christ He would graciously forgive my unclean walk and unprofitable life, and bestow upon me wisdom, spirit, candor and fortitude that I might preach His exalted and adorable name and holy Word unperverted and make manifest His truth and praise."

"I also faithfully warned every one in relation to the abominations of Munster concerning kings, polygamy, dominion, the sword, etc., until after the expiration of about nine months, when the gracious Lord granted me His Fatherly Spirit, aid and power; then I voluntarily renounced all my worldly honor and reputation, my un-Christian conduct, masses, infant baptism and my unprofitable life, and at once willingly submitted to distress and poverty and the cross of Christ. In my weakness I feared God, I sought out the pious and, though they were few in number, I found some who were zealous and maintained the truth. I conversed with the erring, and through the aid and power of God with His Word reclaimed some from the snares of damnation and gained them to Christ, while the hardened and rebellious I commended to the Lord." So, then, he left the Roman church and joined himself to the Doopsgezinden and apparently submitted himself to their baptism, since for some time he had already repudiated infant baptism.

This account is of such importance that I must not alone present it verbally but must also command the attention of my reader to it for a moment. It proves that the motives, or rather convictions, that led Menno to take this step were pure and praiseworthy in every respect. No side issues influenced him. Deeply grieved by the shock of the old cloister, he complained with righteous sorrow of his former fickleness and halting between God and the world, and now gave himself to the service of Christ, because he could no more remain in the church with a clear conscience, he joined the fellowship in which, according to his understanding, the doctrines and institutions of the Lord were to be found in purity. By all this he surely became exceptionally well fitted as a reformer. He had first searched for the truth with earnestness and industry; he had thought over it long and he strengthened himself concerning the certainty of it until his heart became free from the fear of men and was won to the fear of God and a sincere love of the Savior, and so felt himself persuaded to acknowledge the truth and openly declare it. This was what made him so faithful in his future service. We shall see that he had to struggle with many amazing troubles and to his end found no rest and had to endure more than any other reformer, but his courage never failed him. No, he never gave up but stood mightily for the good cause and worked for the spread of the kingdom of Christ.

Then, his conversion had another effect upon his future life, his whole thought and teaching. It sometimes happens with persons, who were wicked, leading godless lives, giving themselves up to the satisfying of their vile lusts and resisting the reproaches of conscience and good advice, when a shocking occurrance brings them to a better insight and to repentance, easily turn to extremes and become self-torturers, critics of others and exessive censors; this was the case with Menno Simons. We know, having a so much later and impartial view, that we cannot judge him without criticism. Did he do right in keeping the truth and keeping it hidden? No, certainly not. It is to be wished that he had come to the light calmly and fearlessly. Then he might have preached joyfully. The persons who always know how to be good and dutiful are always possessed of the most good humor. When he had to bear persecution he then would have been strengthened by the power of a pure conscience and the approbation of God. It is likely that it would not have gone so far with the Anabaptists, at least in the district of Friesland, that they would have distened to fanaticism if better leaders had appeared among them. But, because he wavered so long, the ruin of many innocent persons is to be attributed to his worldliness. Because he was only led to a final resolution after a long while these things gave to his character and manner of thought a distinctive melancholy tone that amounted to pessimism and always remained with him and showed itself in everything. Not only did he comfort himself with the name of Christian, but he thought that the mark and calling of a Christian consisted in enduring sorrow, trouble and persecution. In the ordinary way of living, to which people generally are given, he seldom saw anything but excess display and worldliness and he complained vigorously that Gellius Faber was no true preacher because he lived in rest and plenty.

(To be continued.)

"SUCH AN ONE AS PAUL"

It is impossible for a real man to come in close touch with a great character and not feel the thrill of his power. This is doubtless the reason why so much of the Bible is biographical. A truth or principle, though heavenborn, needs to be incarnated in a strong personality before it can accomplish well its mission among men. Let us, therefore, draw near to our great apostle, and note some of the things that made him great.

He was a man of vision. Some men have weak eyes, some are nearsighted, some are color-blind, and some are unable to focus their vision. Not so with Paul. His vision was healthy, far-reaching, discriminative and well focused. On one of his missionary journeys he came down from Antioch to Cyprus and preached the Gospel throughout that beautiful island. And when he reached the northern border he looked across the narrow channel into Asia Minor, and determined to go there also. But it was a dangerous thing to do. The government was weak, and the mountain passes were filled with desperate robbers. Three men were with him: John Mark, Sergius Paulus and Barnabas. Mark's vision was bad, and he saw only the furious robbers, and his courage failed him, and he turned back. Sergius Paulus saw only the chaos resulting from a weak government, and he decided to remain in his peaceful island home. Paul saw these also, but above them and beyond them he saw the banner of Prince Jesus waving over that dark land; as castles in the air, he saw great churches, like lighthouses, towering over Derbe and Iconium, and Lystra, and, with Barnabas, he hastened forward that he might materialize his dream, and anchor these visions to the earth.

Another evidence of his marvelous vision was his longing to go to Spain. Writing to the church at Rome, he said: "Now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come unto you." Spain at this time was the outer rim of the world. It was so far away, and so difficult to reach, that the man who would think of going there would be regarded, as was Columbus at a later day, a reckless adventurer.

He was a man of courage. We do not mean brute or physical courage, as seen in the bulldog, the lion, and in some men, but moral courage. Such courage is an absolute essential of a strong character. From the beginning to the close of Paul's ministry his courage was in constant evidence. To know his duty was to do it. He seemed never to think of himself, but only of his Savior. At Lycaonia he was brutally assaulted; at Philippi he was scourged and imprisoned; at Ephesus he was mobbed, but never for a moment did he falter or fail. And, whether standing before the Jewish Sanhedrin or the Roman ruler or weak Agrippa, or brutal Nero, he was as true to his Lord as the needle to the pole. In fact, he never appeared so well as when facing danger. The eagle never soars so grandly as in a storm, and the wilder the wind, the loftier the flight. While the bird of feeble wings seeks cover and waits for the calm, he bravely battles with the tempest until he rests in the peaceful blue above. The Lord, when sending Ananias to him at the time of his conversion, said, "I will show him how great things he must suffer for My sake," and never was a promise more abundantly fulfilled.

He was a self-sacrificing man When General Booth, founder of the Salvation Army, would inspire his soldiers, he cabled around the world a message of a single word—"Others". When the children of Israel had fallen back into idolatry and worshipped the golden calf, and God was ready to reject them and raise up a worthier people for their noble leader, Moses prayed for them, saying: "Forgive their sin; and if not, blot me out of Thy book which Thou hast written."

When Paul saw these same people rejecting their Messiah, this wailing cry was forced from his sad heart: "I have great heaviness and continual sorrow in my heart, for I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh." And when nearing the close of his life, he said: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ."

The secret of being loved is in being lovely, and the secret of being lovely is in being unselfish. There is one virtue which towers above all the rest, like the sun above the taper—the eternal sacrifice of self. This is the virtue brightest in the Savior's life, and the one which places mothers in a class all to themselves. When self is sacrificed, our lives are beautiful and sweet like the rose, but when self is enthroned, the flower is despoiled, and all loveliness and fragrance are gone.

He was a man with a message. When the palsied man was brought by his four friends down through the roof and placed in the presence of the Lord, and an eager multitude waited to see what he would do, "he preached the word unto them." He might have preached other things—things important and thrilling; he might have told them all about God and heaven and the angels, he might have told them all about the earth and the firmament and the seas—but he only preached the "Word" unto them. That was the one thing above all others that they needed, and he gave it to them. And Paul, faithful to the example of his Master, and, like Him, able to entertain and edify on a thousand interesting themes, would touch none of them, but preached the Gospel. When writing to the church in beautiful Corinth, one of the most important cities of the world, he

(Continued on page 5.)

THE MENNONITE

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EDITORIAL

The "Life of Menno Simons", the first installment of which we present to our readers this week, is the work of a well known Dutch Mennonite author of the early part of the last century. It has been translated and offered to our readers with the hope that it will stimulate a greater interest in the life of the man who gave his name to a church that now exists in Holland, Germany, Switzerland, France, Austria, Canada and the United States. There are several other excellent works on the same subject in existence. The one in German, written by Roosen about the same time Cramer wrote his, has many points of excellence and, like Cramer's, is largely quoted by scholars. Recently two other Lives of Menno appeared, one in Holland and one in the United States. Vos being the author of the former and Horsch of the latter. The Dutch work has been said by critics, to have individuality, but from what we observed while studying it, the individuality is gained by the very unfriendly view of Menno it labors to force on the reader. Of Horsch's work we have already had occasion to speak. It is sympathetic in its bearing toward Menno and is the result of a long and patient study of sources and authorities. We do not intend that this work of Cramer's shall crowd out or take the place of the more recent work, but we believe that the English reader should enjoy the advantage of having access to as much as possible of the literature bearing on the life and times of Menno. We hope the reader will enjoy the work as much as the translator did the work of getting it ready for the Mennonite.

Above all things the church should be the place where there is the least display of bad manners and the best display of good manners. There are some churches into which you come where everything is contributory to worship. The worshippers bow in silent prayer as they enter their pews, there is no whispering, no restless moving about, as though the cushions were stuffed with needles, no silly giggling among the young people and no boorish sleeping and nodding among the older ones. And the children are either kept quiet and orderly by their parents or taken out into the anti-room when they become restless or attention is necessary. It is not wrong or sinful for a child to be inclined to show a lively disposition even in church, but it is a piece of thoughtlessness on the part of the parents when they allow the little ones the freedom that disturbs the other worshippers, and when they do not teach them that the house of God should be a place where they reserve a respectful silence. Catholic parents, as a rule, are no easier or no harsher than Protestant parents. They give their children as much liberty as other people do theirs. But in a Catholic church a Catholic child is always orderly and follows the service. Why? Because it has been taught that way, does not know anything different and does not see others acting disorderly or disrespectful. Ninety percent of the disorder caused by children in church is the fault of the carelessness of their parents.

Any minister can put up with restless children in church sometimes, but it requires more grace than the average minister possesses when he has to be annoyed by the bad manners and the childishness of the grown-ups or the half-grown-ups. Flirting, whispering, chewing gum, are bad manners in anybody's house and in God's house they do not become less so. A boy or girl or adult gnawing on a piece of candy is bound to annoy both preacher and hearer. The place to lunch is at home.

Coming in late may be excused at times, but it always distracts and disturbs. Were it not that the person who came late last Sunday is sure to be just as late next Sunday, one could be patient with the one who was detained or overslept himself, but our observation concerning lateness is that is is a habit, and a bad one at that. If a train were to start for town at 10:30 every morning and some persons found it necessary to go to town every day on that train and that one should miss the train, it would be something very unusual for which there would need be a very unusual reason. Why does the same thing not hold true with church-going? To be too late for the train only annoys the one who misses it, but to be late in church shows disrespect for all that God's house stands and is the means of annoying the preacher and his congregation both of whom have a right to demand good manners from everyone who comes to take part in the service. It seems to us, one who cannot take the church seriously enough to be there on time is not very much in earnest with his religion and deserves to be called to account for his display of bad manners.

Children's Day has come to have a recognized place in the church calendar. Usually it is observed the second Sunday in June and made an occasion when the Sunday school and the congregation have a service in common. It occurs on the day when in our climate roses are in their full bloom and the church may so be made rich and beautiful with flowers, the choicest of the bright things which God has scattered all over the earth for those to enjoy who will.

The day is one of rejoicing and good cheer. It helps to lend emphasis to the fact that religion and its joys are for the children as well as the grown-ups. Generally pastors celebrate the day with appropriate addresses, or, at least, the church service is so arranged as to appeal best to the young minds and hearts.

Too often the church forgets the emphasis that Jesus laid upon the child, and the child-like spirit. He sanctified childhood by Himself assuming the form of a child and living the life of a child. He made the child the example of the kind of a person we must become if we would expect to inherit the kingdom of heaven, and He assured us that little ones are under the jealous care of the Father. This we know of childhood, that it is the time when the foundation of character is laid, that it is the time when affections, likes and dislikes, are developed and that it is the one impressionable time when the soul may be won and the life so influenced that there is the least likelihood of that one falling away into evil ways. True, some children, well brought up, do sometimes turn out bad, but such cases are the exception. Let a child find his or her Savior while still young and in the old age that one is still likely to be faithful to Him.

We know very little of the Apostle Andrew except that he "found the Messiah" and then found his own brother, Peter, and brought him to Him. Little else needs to be said of him. When he found the Messiah and then found and brought another to Him, he did two of the greatest things an earthly man is capable of doing. Many go through the world finding wealth, honor, pleasure, comfort, friends, and a multitude of other things which, compared to Christ, are worth nothing. When Andrew went out and searched for his own brother that with him he might enjoy the blessing of knowing the Lord and Redeemer, he set the example of being occupied in the very highest calling possible, namely, being a Savior of souls. Plenty of things which the world regards as important command the efforts and talents of men and women. But what are they? Merely things which in themselves amount to nothing compared to turning souls away from sin toward God. Very often men and women long for the opportunity to preach the Gospel but imagine they have no opportunity or ability for doing so. They ought to realize that God will permit them to find some one who needs His Christ if they but first of all allow themselves to realize that the Messiah is theirs and that they best honor Him by bringing those whom Providence has thrown in their way to Him.

German Catholics celebrated last Sunday the 1200th anniversary of the arrival of St. Boniface on German soil. Christianity was very early in becoming established among the Teutonic nations and from that country rather than from Rome has it given its inspiration to modern progress. The reformation under Luther and the Bible in the language of the people made Germany a powerful factor in the spiritual development of the world. Were it not for the Christianity of Germany, much of the world would today either be in heathendom or in the grip of that superstitious type of Christianity for which Rome is responsible and which stands in the way of enlightenment and liberty. It is a question whether Boniface would recognize Catholicism if he were to meet it today. The Evangelical missionary spirit of the early centuries disappeared from the world with the middle ages and only a Protestant reformation could again bring it to living activity. One regrets that today, in spite of its Christianity, two influences are abroad in Germany which tend to nullify the spirit of the Christ. One is its rationalism which amounts to practical unbelief and the other is its militarism which has turned Europe into a butcher shop.

ROLE OF THE GREAT CHURCHES IN THE WORLD WAR

By Rev. Edwin Heyl Delk, D. D.

The following indictment of the churches of Europe and America was not written by some embittered adversary of Christianity, but appears in the New Republic from the pen of a prominent churchman of New York city:

> The great national churches have played an insignificant and unworthy part in the vast drama now unfolding. These churches have either perverted what Jesus taught or they have placed false emphasis on His teaching. They have insisted on things He cared little for or knew nothing about, such as creeds, sacraments and dogmas, and they have eagerly striven for things He distinctly refused to have anything to do with, political position and social power. They have not insisted as He did that to love God, and when we fail to do that, then to do the next thing to it, viz., love men, is the one real, possible, saving, immediate duty of all who would be His disciples.

This is the overstatement of a weakness and a neglect on the part of the church as now organized. The church has been splendidly devoted in her work of rescuing individual souls. This is her primal missionary duty. A: go the individuals, so goes the state. The church has awakened to her social obligation and has commenced to address herself to the redemption of society. Her attack upon the saloon, the vicious cinditions of housing and of the industrial organization indicate that she now appreciates that environment is a tremendous factor in the rehabilitation of the individual soul. Physical, social and industrial evils must be corrected, if a healthy and Christian society is to become an actuality. The church feels the throb of the overseas missionary enterprise as never before. She has a vision of the duty to evangelize distant peoples and she is organizing her various denominational forces into a great co-operative effort to touch the individual lives of the peoples of Japan, China and India.

But the church has not yet caught the vision of her function in the establishment of international friendship among the peoples and between the governments of the nations. The church in Germany, in Russia, in Austria, in England and in America has too often confused nationalism with Christianity. It has preached a racial and parochial patriotism rather than that ideal of the kingdom of God which Jesus Christ enthroned above all nationalism. Nationalism up to a point is true and good propaganda. But beyond the border of justice and honor and international friendship it has all the marks of provincial selfishness, ignorance, hate and race conceit. To rebuke rulers and people in the face of a false patriotism requires a poise and courage to which the leaders of our national churches have not yet attained. Do any persons suppose that if the bishops, superintendents and other officers of the European churches had preached and planned for the last fifty years for international justice, respect and brotherhood the present terrible war would have taken place?

This state of affairs is largely due to the fact that the state has too often dominated the church and insisted in using the church as an arm of defense and offense in developing a nationalism in contradiction of the Christian goal of history. The hour has struck when, if the churches of Christendom do not awake and speak out they will be discredited as an international power which makes for righteousness. International socialism must fail because it has not the spiritual dynamic necessary to realize the international brotherhood which is absolutely needed to check the devastations of war. It is because the church has both the ideal and the treasure of grace sufficient for the task that every religious organization in Christendom should be aroused to its duty and opportunity. To this end the World Alliance of the Churches for the Promotion of International Friendship — the first international organization of the Christian forces of the world for the study and securing of a better understanding among the nations — was established after the meeting on August 1, 1914, in Constance, Germany. The movement was fully organized in London, August 3. It has branches in all the leading centers of Europe. The American work has commenced its work in the United States. It is working in connection with the Federal Council of the Churches of Christ in America and the Church Peace Union.

In this moment for our national agitation for "preparedness" it comes with its profounder message. A navy second only to England's, an army of half a million men, the mobilization of our industrial establishments, the organization of our railroad systems dare not be made our main reliance for the preservation of peace or the protection of our country from attacks by a foreign foe. At least fifteen important international disputes have been settled by the Permanent Court of Arbitration of The Hague in the last dozen years. Some of these disputes have involved grave issues of national honor and vital interests. This method of settlement must gain in frequency and power. Not until a true knowledge of differing peoples, a desire for national justice toward all nations, a deepened sense of national honor and a genuine sympathy and love for our brothers of every race and clime become a part of our stock-in-trade dare we hope for immunity against retaliation or attack. We must make a fight for peace. The way is hard and long. Prejudice, pride and plunder have filled the mind of most national leaders in civil and military life. Only as a study of the futility of land-grabbing, the attempted conquest and rule of other nations, the vaule of other national cultures, the common aspirations for democracy, the mutual dependence in commerce, art, literature and science, the solidarity of the race in suffering, hope and moral worth — only as these things are considered in the spirit of Christ dare we hope to secure peace and goodwill among the nations.

To this end the World Alliance of the Churches for the Promotion of International Peace is now striving to secure individuals or groups in every religious congregation in the United States, which shall inaugurate the study of the problem of international friendship. No new congregational society needs to be formed in order to accomplish this end. Sidney L. Gulick's little book, "The Fight for Peace", is the material offered for study. All the Protestant pastors have been requested to secure individuals, or groups, to read this book. A copy can be secured gratis by any minister, by letter, from the Pennsylvania Arbitration and Peace Society, Lincoln Building, Philadelphia. In the face of the devastations of war, and the compelling glory of Christ, let us not miss this great opportunity. Let the church of Christ awake and respond to this challenge for international righteousness, peace and joy.

HOW PURGATORY WAS MADE

Dr. Dollinger, at the Bonn conference in 1875, said: "Purgatory, as a burning-away of sins, was an idea unknown in the East as well as the West till Gregory the Great introduced it. He added the idea of a tormenting fire. This the schoolmen gradually converted into doctrine, which they associated with papal indulgence till it came to apply to the dead generally, which, of course, made all seek indulgence. It went on to have degrees; some could receive indulgence for a few of their sins, others for all, and so on; so that eventually the pope, having already the keeping of heaven and the dominion on earth, obtained also the sovereignty under the earth." Such is the history of the beginning of purgatory as a papal doctrine, from a responsible authority. It was instituted to exact pay for granting indulgences, and thus become a producer of revenue.—Christian Herald.

"SUCH AN ONE AS PAUL"

(Continued from page 3.)

says: "Brethren, when I came to you, I came not with excellency of speech, or of wisdom, declaring unto you the testimony of God, for I determined not to know anything among you, save Jesus Christ, and Him crucified." And when sending his very last word to Timothy, his son in the Gospel, and just before his death: "I charge thee before God, and the Lord Jesus Christ, who shall judge the living and the dead at His appearing and His kingdom, preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine' — Christian Standard.

THE C. E. TOPIC

June 18.

The Usefulness of Good Cheer.
John 16:24-33.

This is a topic that appeals to all. It touches a real need in our lives and suggests something that may really add to the sum of good things in this world without calling upon us to do or undertake something too difficult or too trying. We may all be apostles of good cheer. An appostle is some one sent. We can bring ourselves to feel that we have been sent into the world to make it better and brighter and we have the right to believe that heaven has commissioned us for just this thing.

Good cheer is the earmark of a Christian. We will be convinced of this when we go through the Bible and find how many times we are commanded to be of good cheer. Jesus was pre-eminently a

minister of good cheer. He came to the troubled and miserable to help them in word and deed. He wore Himself out making others happier and He died that the very greatest happiness of all, the joy of knowing our sins are forgiven and we are children of God, might be ours. We can not serve Him better than by walking in His footsteps, especially in our efforts to bring brightness and cheer into the lives of those who do not now enjoy it. Good cheer is the earmark of a Christian. You never knew a Christian who did not have it. Sometimes it was something quite different from what the world called cheer but it always has been that which can bring the sweetest joy and the dearest assurance into the heart of the believer. Given a man who hates himself to the extent of making others as miserable as himself and you are sure to have one who has missed the spirit of Christ and one of the great blessings He came to bestow.

One should cultivate the spirit of good cheer because it is commanded of Christ. Not to be of good cheer means the lack of faith that takes Him at His word and goes on trusting and believing in Him. It is possible to do this. The most troubled and tried of men have always found that as they drew near to Christ and trusted and obeyed Him their troubles rolled away. Then, we should be cheerful because it helps. It helps us by giving a light heart with which to undertake our great and trying responsibilities. To go into any undertaking with a heavy heart and a troubled soul makes our burdens and trials doubly severe. Again, we should be cheerful because it is contageous. A melancholy mope may cast a spell like a wet blanket over all with whom he comes in contact and make life a misery and a burden for them. A person of cheerful disposition, whose outlook upon life is optimistic, on the other hand, will be, like the sun shining through the breaking clouds, giving joy and gladness to the lives of all he touches.

The world is often spoken of as a "vale of tears" and "a land of trouble", and so it is. We don't get rid of troubles and sorrows by saying that they don't exist, but we dispose of them when we meet them bravely and overcome them. We can do this only when we determine to make cheer out of gloom and joy out of sorrow. Can we do this? Yes. The earth has the gloom of death in it, but out of it Christ rose in triumph and from it we, too, shall rise if we hold fast to that faith which our Lord came to inspire. The battle with troubles is going to be a severe one, but beyond it is victory and we, who love and trust the Savior, always have available that "faith, the victory that overcomes the world."

Evil thoughts are always near at hand to take advantage of every opportunity to injure and corrupt us. We cannot help it when they come, but we have no right to roll them over and over in our minds like a child with a sugarplum in his mouth. Neither have we the right to become blue and discouraged when they do come. A cheerful heart that trusts God and is thankful for all that He does for him and makes Christ his chosen and close companion, will have the best means at hand for dispelling evil thoughts.

Good cheer is not a vain, foolish illusion. It is based on the great realities of this life and the next. There is no reason for dispair here in this life because God is almighty and He will take care of His children. He is able to "save to the uttermost" and eternal life with all its beauties and possibilities is as sure as anything we may know.

THE S. S. LESSON

June 18.

The Philippian Jailer.

Acts 16:16—40.

Golden Text—Acts 16:31.

The poor slave girl whose masters used her misfortune for gain is a type of the sinner who is subjected to the command and controll of every evil influence and impulse. As Paul brought her freedom through the power of Christ, so every sinner finds freedom from his evil habits, emotions and sins that keep him in control. Christ is able to bring relief for every type of affliction, be it bodily, mental or spiritual. The slave girl of Philippi had one chance, it came with Paul and Silas, but the sinner slave today has many opportunities. All he needs to do is make use of them.

In the masters who owned this girl we see the baseness of those who would profit by her misfortune. The day for such baseness is not past. There are plenty of vile creatures who grow rich from the misfortunes of others. The rum seller gets rich because of the moral weakness of his customers and because there are women and children being robbed of what is rightfully theirs. The makers of munitions of war have neither heart nor soul that can be moved or they would not under any circumstances enrich themselves at the cost of so much bloodshed and misery involved by this terrible war among the nations in Europe.

The masters of this unfortunate girl were angry because a good deed done by the apostles robbed them of their gain. The same thing is to be seen today. Men do not want decent government. They prefer to enrich themselves on graft and all kinds of corruption. The liquor interests are making a terrible noise because they say there would be a money loss to the makers and sellers of liquor. The fact that a state, when it goes dry, gives the wives and children what belongs to them and prevents crime and poverty, doesn't interest them. They prefer to see all these miseries go on so that they can keep on getting the blood money their godless business brings in.

When the masters took their case to law it was not to get justice, but to defeat it. Law and order are ordained of God for the protection of society. A state of affairs which allows men without conscience to use law to oppress the innocent is by no means unusual in our day, but it need only last so long as right-living and right-thinking people care to permit it. It is the business of the "better element" in every community to insist that law serves its legitimate purposes.

Paul and Silas were charged with injuring the Roman commonwealth. Their oppressors made it appear that they were moved from patriotic motives. Patriotism is a noble virtue, but it may be counterfeited, and it frequently is, by those who are the greatest menace to the laws and institutions of the nation. The masters seemed to be zealous for customs. They were only so because the customs were bad ones.

The magistrates who condemned the apostles were willing tools, ready to violate law to serve their evil-minded patrons. When justice goes astray people often despair, but injustice cannot long survive. The time must come when injust judges will meet their just rebuke. These judges committed a wrong in order to "stand in" with a vicious element. They broke the law by flogging Romans. They are not unlike some modern judges who have been known to become the worst law breakers in order either to gain or hold their popularity.

Paul and Silas in prison sang songs in the night. No night of sorrow or trouble is so dark and dreary but that the saints may have reason for rejoicing.

The earthquake may have been the most natural thing in the world, but when God so timed it as to loosen the stocks of the prisoners it became a wonderful miracle. The prison keeper, ready to kill himself, is one of those types of men too cowardly to meet the emergencies that Providence throws in the way. Paul's willingness to save even his prison keeper, proves him to have been a man of love and forgiveness. The jailer's question is the most important one that any one can ask. The answer reveals not only the jailer's, but the salvation of all men as well. The power of conversion is seen in the jailer changing from a harsh cruel man to one who was all kindness. He sets the example for all heads of families in that he set about immediately securing the conversion of his whole house.

BIBLE CONFERENCE

To Be Held at Altoona Mission, 2110 11th Ave., Altoona, Pa., Saturday, June 17, 1916, at 7:30 P. M.

Song Service.—Robert Martin, Duncansville, Pa.
Devotional Exercises.—Aden Kephart, Hollidaysburg, Pa.
Christ's Pre-Existence.—Rev. S. D. Yoder, Roaring Spring, Pa.
Christ's Attonement.—Rev. Elmer Graybill, Richfield, Pa.
Christ's Second Coming.—Rev. H. G. Snyder, Roaring Spring, Pa.

MISSION CONFERENCE

Sunday, June 18, at 9:30 A. M.

Song Services.—R. F. Orr, Altoona, Pa.
Devotional Exercises.—L. L. Shaw, Altoona, Pa.
Mission Work and Its Influence—
Home—L. A. Walter, Brooks Mill, Pa.; Rev. E. C. Miller, Lake Mont, Pa.
Foreign—Rev. H. G. Snyder, Roaring Spring, Pa.
Conference Sermon.—Rev. Elmer Graybill, Richfield, Pa.

SUNDAY SCHOOL CONVENTION

Sunday, June 18, at 2:00 P. M.

Devotional Exercises.—Rev. Abram Snyder, Roaring Spring, Pa.
Children's Hour.—Mrs. F. H. Holderman, Hollidaysburg, Pa.
Influence of a Sunday School in a Community.—Mr. Pearle, Altoona, Pa.; Rev. Jacob Snyder, Roaring Spring, Pa.
The Opportunity of a Sunday School. L. L. Shaw, Altoona, Pa.; S. A. Attic, Altoona, Pa.
How Can We Increase Our Attendance —I. G. Snyder, Altoona, Pa.

Sunday Evening Service at 7:30.

Song and Praise Service, followed by communion.

A. A. Snyder,
C. A. Dively,
R. F. Orr,
Program Committee.

CONTRIBUTIONS

Received for the Treasury of the Pacific Distr. Conference.

From the congregation at Menno, Wash., $55; cong., Dallas, Ore., $10.60; cong., Ruff and Warden, per P. R. Aeschliman, $6; cong., Menno, Wash. per P. R. Aeschliman, $9.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

NEWS OF THE WEEK

THE REPUBLICAN NATIONAL CONVENTION

Chicago, June 5. — Representatives of the several candidates for the Republican presidential nomination are in a perplexing predicament tonight. Having fostered sentiment in favor of Justice Hughes until they felt sure the colonel was definitely eliminated, they now fear they cannot control the Hughes movement.

During the day it grew to the proportions of a boom. Effort is being made to concentrate all elements against it and the indications are that the veto of the Progressive party which, of course, means Colonel Roosevelt's disapproval of Hughes, may be sought as a check.

Extolling Colonel Roosevelt as a type of American needed for president, Chairman Murdock stirred the Progressive national committee to frequent bursts of applause today.

"Personally, I will stand for no negative character as a candidate," he said. "I want Roosevelt."

Referring to his advocacy of Col. Roosevelt's nomination he said: "It would signal to the world that America means business. And more than that, it would put an instant stop to the fatal and humiliating policy of wait, watch, wabble and withdraw in Mexico."

Although the disposition among Republican leaders is to leave decision on the platform to the convention itself, consideration was given today to outstanding features. A strong fight will be made for an indorsement of woman suffrage.

WILSON WILL MARCH IN PREPAREDNESS PARADE

Washington, June 1. — President Wilson, marching on foot, will lead the preparedness parade here flag day, June 14. Afterward he will review the procession and deliver a flag day address to the marchers.

When a local committee asked the president today to review the parade, he replied enthusiastically that he not only would review it, but would march in it. The president also promised that, if possible, he would give permission to all government employes in Washington to march. He said that he would start with the procession at the beginning, march to the reviewing stand and then drop out for the review.

SENATE VOTES FOR ANOTHER GRAB OF PORK

Washington, D. C., May 29. — The $43,000,000 river and harbor pork barrel bill was passed by the senate this afternoon by a vote of 35 to 32.

The passage of the measure was brought about by the failure of several senators to keep their promises to vote against it and in favor of recommitting it with instructions to cut it down to $30,000,000.

Immetiately following its passage Senator Kenyon of Iowa, who led the fight against it, announced that he would introduce a motion to abolish the present repairing system.

"But for that system," Senator Kenyon said, "this measure would have been reduced or beaten entirely. Because of it another gigantic grab bill has been put through congress."

MEXICO WANTS U. S. TO LEAVE

Mexico City, May 31. — Claiming that the words and protests of the United States have been entirely in contradiction of their acts, and that in spite of protests not to intervene in the affairs of Mexico, soldiers of the United States are in Mexico without the consent of the Mexican government and inviolation of Mexico's sovereignty, the Mexican government now asks for the immediate withdrawal of those troops. The request is made in a 12,000-word note made public at the foreign office today about noon.

The note recites that the American troops crossed the border after the Columbus incident without the permission of the Mexican government. The act was not considered one of invasion then, solely because the United States said they had misinterpreted the attitude of the Mexican government. When the second expedition crossed the line after the Glenn Springs incident, the note maintains, the plea that this was done with the consent of the Mexican consul at Del Rio, Texas, is untenable, and that act can only be considered as one of invasion.

"The Mexican government therefore invites the United States to bring to an end this unsupportable situation", the note concludes, "and to support its protestations and declarations of friendship by an immediate withdrawal of American troops."

NAVAL APPROPRIATION BILL PASSES WITH BIG VOTE

Washington, June 2. — The second of the big preparedness measures, a naval appropriation bill, larger by many millions than any ever before considered in congress, passed the house late today almost unanimously. It carries a building program for next year of five battle cruisers, four scout cruisers, ten destroyers, fifty submarines and 130 aeroplanes, provides for a government armor plate plant, authorizes an increase of nearly 17,000 enlisted men and appropriates a total of $269,900,000.

FOREIGNER THROWS BRICKS INTO VANDERBILT MANSION

New York, May 31. — After he had thrown three bricks through the window of William K. Vanderbilt's sr. 50th Ave. mansion today in the belief that he was endangering the life of John D. Rockefeller, Saerdes Rsowrdes, 40, a foreigner, was overpowered and arrested by a policeman. He confessed, according to the police, that with three other men he plotted the assassination of the oil magnate. By mistake he threw the bricks through the Vanderbilt mansion two blocks from the Rockefeller home.

BRANDEIS WILL BE APPOINTED

Washington, June 1. — The nomination of Louis D. Brandeis of Boston to the supreme court to succeed the late Joseph Rucker Lamar, was confirmed by the senate today by a vote of 47 to 22. The vote, taken without debate, ended one of the bitterest contests ever waged against a presidential nominee. Mr. Brandeis will be the first Jew to occupy a seat on the supreme bench.

Only one Democrat, Senator Newlands, voted against confirmation. Three Republicans, Senators Lafollette, Norris and Poindexter, voted with the Democratic majority and Senators Gronna and Clapp would have done so but were paired with Senators Borah and Kenyon. The negative vote of Senator Newlands was a complete surprise to the senate, and the Nevada senator, recognizing that his action had aroused comment, later made public a formal explanation.

GERMANS WIN GREAT SEA BATTLE

London, June 3. — The British admiralty officially announced last night that the total number of British destroyers lost in the naval engagement was eight.

The announcement adds that of three German battle cruisers, either the Derfflinger or Lutzow, was blown up, another was seen to have been disabled and a third to be seriously damaged.

One German light cruiser and six German torpedo boat destroyers were sunk and at least two more light cruisers were disabled.

London, June 2. — After rumors had been flying about all day that a naval battle had occurred in the North sea, the British public was given news by the admiralty this evening that will send a painful shock throughout the country.

According to the admiralty announcement, in an engagement off Jutland on Wednesday afternoon the British battle cruiser fleet met a German fleet, with the result that three British battle cruisers were sunk, together with three cruisers and several destroyers, while six destroyers were still unaccounted for.

The battle seems to have lasted through the afternoon and the following night. The German fleet's losses are said to have been serious, but no very definite information of these losses is afforded by the admiralty announcement. One battle cruiser is declared to have been destroyed and another severely damaged, while the belief is expressed that a larg number of German destroyers were disposed of.

The news was flashed out in special editions of the evening newspapers and caused greater consternation in the west end of London than had been witnessed on any previous occasion since the declaration of war. The frankness of the admiralty announcement concerning the serious nature of the British losses and the apparently small losses of the Germans in comparison, led to the assumption in most minds that the British vessels must have been led into a mine field.

Following quickly upon the admiralty announcement, came the German official version of the fight, which in general confirms the British account, but carries the claim that the battleship Warspite also was sunk and other British battleships damaged.

The German losses, according to the German version of the battle, were the small cruisers Wiesbaden, sunk by gun-fire, and the warship Pommern by a torpedo, while the cruiser Frauenlob and a number of torpedo boats are missing.

The German battle cruisers Derfflinger and Lutzow, one of which the British officially announced tonight as blown up, are vessels of the same class. Each ship displaces 26,000 tons, is 689 feet long, ninety-five feet beam, with a draught of twenty-seven and one-half feet. The Derfflinger was completed in July, 1914, and the Lutzow a year later. The ships carried eight twelve-inch guns, twelve six-inch guns and twelve twenty-four-pounders. They were also equipped with four torpedo tubes each.

The Derfflinger once before was reported by the British to have been sunk, when she participated in an engagement in the North sea on January 24, 1915. A later report said that she had been badly damaged in the fight and was dry-docked at Hamburg for repairs.

Account of the Battle.

Picking its way from its base in the Kiel canal, the German high sea fleet on Wednesday afternoon emerged into the North sea and off the coast of Jutland engaged a British fleet throughout the afternoon and night in what probably was the greatest naval battle in the world's history, so far as tonnage engaged and tonnage destroyed was concerned.

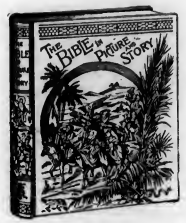
When the battle ended Great Britain had lost the battle cruisers Queen Mary, Indefatigable and Invincible, the cruisers Defence, Black Prince and Warrior and eight torpedo boat destroyers, while the German battleship Pommern had been sent to the bottom by a torpedo and the cruiser Wiesbaden sunk by British gunfire. In addition, several German torpedo craft were missing and the small cruiser Frauenloeb had last been seen badly listed and was believed to have gone to the bottom. These losses have all been admitted by Great Britain and Germany.

Aside from Great Britain's conceded losses, Germany claims that the British battleship Warspite, sister of the Queen Elizabeth, and one of the largest and most powerful ships afloat, had been sunk, that the battleship Marlborough, a vessel of 25,000 tons, had been hit by a torpedo and a submarine had been destroyed.

Great Britain also added to German's acknowledged losses with the claim that one dreadnaught of the German Kaiser class—vessels of 24,700 tons and carrying a complement of 1,088 men—had been attacked and destroyed by British torpedo craft, that another battleship of the same class was believed to have been sunk by gunfire, that one battle cruiser had been blown up and two others damaged and that a submarine also had been sent to the bottom.

Great Britain's admitted loss in tonnage was 114,810 for the six battle cruisers and cruisers. That of Germany, exculding the tonnage of the Wiesbaden, of which vessel there is no record, was 15,712. The tonnage of the capital ships sunk by the Japanese in their fight with the Russians in their battle of Tschushima in May, 1905, aggregated 93,000. Twenty-one Russian craft were destroyed in this fight, including six battleships and four cruisers. The remainder of the sunken craft comprised coast defense and shell service vessels and torpedo boats.

That the casualties in the fighting off Jutland were heavy is indicated by the fact that of the crew of some 900 on board the Indefatigable only two men are known to have been saved. Full details of the fight in which Zeppelins are declared to have taken part, are being gathered by the British admiralty and pending their receipt the censor is withholding permission to correspondents to send out stories from London.



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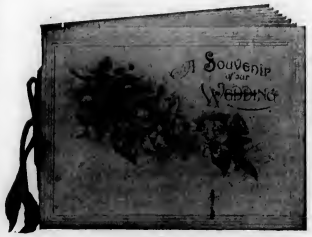

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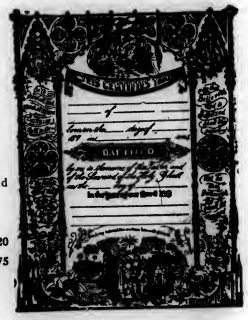

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VOL. XXXI. BERNE, INDIANA, JUNE 15, 1916. No. 24.

ANNUAL MEETING OF OUR FOREIGN MISSION BOARD

will be held in Newton, Kans., D. V., beginning June 19. We would herewith call upon our churches and mission friends to pray for the board and the mission work on all our five fields. Every field has its special needs and difficulties.

The labor question is just now the uppermost. We need two sisters for India and one more for China. One sister has almost decided to accept our call to India. Pray for the Lord's guidance for her. Then, there is still no physician in India, as Dr. J. E. Langenwalter cannot go there on account of her impaired health. Brother Braun wishes to have a doctor sent to China also. Pray for spiritual and physical strength for the hard work of our missionaries. Pray for Pentecostal power from on high, which was promised specifically for witnessing to the whole world of Christ and His Gospel. **P. H. Richert,** Secr.

NOTICE OF APPOINTMENT

By the death of our beloved Bro. J. S. Krehbiel a vacancy has been caused in two committees of the General Conference. To fill these two vacancies the officers have appointed Bro. J. J. Balzer of Mountain Lake, Minn., to serve on the business and program committee, and Bro. G. A. Haury of Newton, Kans., to serve as delegate to the sessions of the Federal Council. The next session of the latter will be held in St. Louis, beginning on the first Wednesday in December.

H. D. Penner, Pres.
H. A. Bachmann, Secr.

LAKE GENEVA SUMMER CONFERENCE

During the vacation months Lake Geneva is a veritable Mecca for the city-weary, pleasure seekers of Chicago. Once under the spell of its quiet beauty and annual pilgrimage to its shores becomes a habit.

Its waters are as beautiful and clear as when the Indians named it Daylight Water. It has a varied shore line; in some places rising gently from the water's edge. elsewhere in precipitous wooded terraces. Is it more beautiful under the first golden shafts of dawn, or when the moon, just lately risen, has cast its silver stream from shore to shore? Does it mean more to the lover of nature who revels in its beauties, or to the recreation seeker, whose muscles cry out for the exercise there afforded by the boating, the swimming, the hiking, and the numerous social sports?

It means much to both of these, the lover of out-door recreation and the lover of nature herself. But there are pilgrims of another sort who do not miss these things, but who receive still other treasures. To them it is a spiritual Mecca, preeminently.

On July 28 they will assemble at the Y. M. C. A. camp for a ten-day retreat under the care of the Missionary Education movement. In their ranks will be found a goodly number of young people from 16 to 20 years of age—these are always known as The Servants of the Kind group—young people from the Christian Endeavor societies, the Epworth league, the Baptist Young People's union and kindred organizations, Sunday school teachers from all departments, pastors, field workers, missionaries and laymen.

The motive, bringing them there, will be two-fold: the desire for the training to be had under a group of nationally known leaders, and the charm of the out-door life of the conference. For Sunday school workers there will be a fully graded system of instruction under such expert leadership at that of R. E. Diffendorfer of New York, Rev. J. W. F. Davies of Winnetka, and others. Unusual facilities will be provided for the study of missions, ever increasing in popularity, under such well known leaders as Dr. F. H. Schwartz, President W. P. Bohan of the Baptist Missionary Training school, Mr. B. Carter Milliken of New York, Professor Oscar Buck of the Ohio Wesleyan, and Charles W. Flint, the new president of Cornell college.

The period for Bible study and prayer will be under the care of Prof. Cleland B. McAfee, a sufficient guarantee that this will be one of the most popular parts of the conference.

The Sunday preachers for the conference will be Bishop Dan Tuttle and Rev. John M. Moore of New York. All told, there will be a host of inspiring missionary leaders from the home base, the home field and the foreign field.

But all work and no play makes Jack a dull boy; likewise all study and no recreation makes a very poor vacation. With this in mind every afternoon is set aside for recreation, and opportunity for it abounds at the camp. Boating, swimming, lawn tennis, golf and hill climbing, trips around the lake, or by foot to the Yerkes observatory, stunts and aquatic sports are some of the means of enjoying God's out-of-doors.

The various denominations are now organizing Lake Geneva Publicity committees, each of which is adopting as its aim: At least two delegates from each church. For fuller information write Mr. A. R. Mather, 19 So. LaSalle St., Chicago.

REPORT OF THE YOUNG PEOPLE'S CONVENTION

Of the Eastern Distr. Conference.

The 21st annual convention of the Young People's Union was held as usual on Decoration Day at the old historic Mennonite church at Saucon, Pa.

Over three hundred young people gathered from all sections of our Eastern District conference to spend the day under the great oaks surrounding the church.

The committee had prepared a splendid program and a most profitable season was spent in listening to the splendid discussions of the topics on the program for the day.

The first topic, "How Can We Arouse Greater Interest in Our Societies and Thus Secure Better Attendance?" was ably presented, as we all expected it would be, by Bro. F. K. Moyer of Souderton church.

This paper will appear in the Mennonite separate from this report.

A favorable and interesting report of the educational committee was given by Rev. A. G. Allebach. The interest in our students and their education is growing among us as well as the students' fund for the education of our ministers.

The corresponding secretary, Eli Fretz, presented an interesting report in which he stated the amount of new members added to each society during the year, making a total of 90 members added to the union. He also stated that all of the societies in the union reported but one, making a membership of 615 in the 14 reporting societies.

The soloists, as usual, rendered several beautiful and appropriate selections as well as a duet by two men from the First church, Philadelphia.

The second topic, "Amusements that Are Worth While", was favorably discussed by Wm. Stauffer of Quakertown.

The address of the day was delivered by Rev. Clyde Holston of the M. E. church, Quakertown, Pa. His topic, "Some Things Worth While", was handled in a very spiritual and impressive manner and was highly appreciated by all.

After a short business session the day was brought to a close by the prayer hour, all feeling that the day was well spent in Christian communion one with the other. **Grace E. Casteline,**
Allentown, Pa. Rec. Secr.

The following is a copy of the resolutions passed at the convention:

1. Resolved, that we commend the work done by the Education committee in behalf of the young men preparing for the ministry, and so urge our societies to continue encouraging and supporting the work of the committee even more generously and freely.

2. Resolved, that the thought, expressed of having our various societies frequently meet together, be urged by this union and that the president be expected to visit each society and encourage the union meetings and be allowed $5 for traveling expenses.

3. Resolved, that we hereby express our appreciation of the kind hospitality extended to us at this convention by the Saucon brethren.

4. Resolved, that the recording secretary be instructed to extend the sympathy of the convention to Rev. J. W. Schantz and Wm. Stauffer in this their illness and to assure them of our united prayers in their behalf.

Rev. A. G. Allebach,
Wm. Geissinger,
Clayton Fretz,
F. K. Moyer,
Resolution Committee.

MENNO SIMONS

By A. M. Cramer.

(Continued.)

As we continue we see much of this one-sidedness, but with it he was much given to prayer. Moreover, in his circumstances this condition of mind was to be pardoned. May we, like Menno, be possessed of so much purity of understanding and purpose! We may also here observe that the manner of thought shown by him illustrates the trust of the Doopsgezinden. These poor people, hated on all sides, living in oppression, never sure of their lives, and always terrified by reports of torture, would not give up their convictions, but corageously holding fast to them could only join themselves to Menno. They had lately been misled by fanatics, but he, and like-minded teachers with him, had set them right again and so they became more and more instructed and were generally prepared for the time of rest and peace which follows upon those who endure oppression. So the mighty Savior has always cared for His church.

I must here submit certain facts because of the light they throw upon the later life of Menno Simons. During the first year after uniting with the Doopsgezinden, in 1536, he lived quietly. It may be that he kept himself in hiding because of the severe edicts which were especially directed against him after his renunciation of the Roman church, which might have brought him disaster. During this time he was busy "exercising himself in the Word of God by reading and writing." We see here confirmed, concerning the rational Waldensians, that they were more given to living their faith and endeavoring to grow in knowledge and perfection than to increase their numbers.

By the assertion that he busied himself with reading and writing we are led to suppose that he composed one or the other of his works and it seems to me that the pleasing little work, "A Plain Instruction in the Word of God and The New Heavenly Birth", bears every mark of having been a product of this time. It was written in a simple, clear and forceful Bible style. We see that the writer had searched the Scriptures with a heart full of the love of the truth and a desire for holiness; that he was conscious of having undergone a great and wholesome change, and had thought over it seriously and could now intelligently instruct others and willingly urge that they also respond to the clearness of the Gospel. I would recommend that everyone give the piece a careful reading. Perhaps it was during this time that he produced "The New Birth." (A new and revised edition appeared in 1556 under the title: "A Fundamental Doctrine from the Word of God, Exhorting All Who Are Called After the Name of Christ to the Heavenly Birth and New Creature.") With this also was included "A Consoling Admonition." About the same time the readworthy book, "The True Christian Faith" appeared. This last edition does not seem to have appeared in its latest edition when Menno had his debate with G. Faber concerning the Lord's incarnation. Without doubt the earliest of all his works is "A Plain and Convincing Proof that Jesus Is the True Promised Spiritual David Against the Blasphemy of (the Munster king) Jan van Leyden." Schijn supposes that it was already written in 1534 or 1535. In it he writes, first, that he cannot endure the blasphemy that a person should place himself in the stead of Jesus; secondly, that the fanatics attempt to prove their doctrine from Scripture. He first admonishes the readers not to be deceived by false teachers, and then endeavors to show, particularly from the Old Testament (to which the Anabaptists gave more regard) that the promised Messiah must be more than an ordinary person, and, finally, that Jesus is the promised Messiah and John van Leyden a fanatical deceiver. The book concludes with the admonition that it is fitting for a Christian to be occupied with the Word of God. The remainder of the work, written for wholly different times and people over long forgotten matters, only excites a passing interest.

Where Menno kept himself during the year 1536 is unknown; perhaps it was in the neighborhood of his old home. However, he remained in touch and communication with his new-found fellow believers. It so happened that in the following year six or seven men whom he knew to be blameless Christians, honest in faith and life, came to him and begged that since there was need of able teachers among them, he should become their leader. He was in great distress. He thought of his own infirmities in regard to that responsible office and the hardships incident to it and the needs of the church. Finally he came to the decision: "At last, after much prayer, I placed myself and these circumstances before the Lord and His church in order that we might pray earnestly to the Lord for a season: should it accord with His acceptable and holy will that I could or might labor to His praise, that He would give me such a mind and heart that would enable me to say with Paul, "Woe is me if I preach not the Gospel," and, if not, that He might prohibit the same, for Christ says, "If two or three shall agree on earth as touching anything they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." Matt. 18:19, 20. As they now continued beseeching him, and his own conscience commanded, he finally accepted the leadership.

No one at this time, I trust, will doubt the validity of Menno's call, no matter how much he was assailed on this account by those who opposed him. Since the time of the death of the apostles to whom could the right to ordain ministers be given than to the whole brotherhood? Moreover, we are well satisfied that Menno came to this office with pure motives and the fear of God in which he could always serve in good conscience and trust and give himself freely and perform with such discretion. We further observe that the whole matter was conducted according to the spirit of the old Doopsgezinden who were in the habit of selecting their leaders from out of the brotherhood.

It is generally accepted that Menno was ordained to the sacred office by the laying on of hands by Obbe Philips at Groningen. In later times the Doopsgezinden made a difference between ministers (Dienaars or Vermaners) and those ordained to the full office (in den vollen dienst bevistigden). The latter alone were permitted to officiate at baptism and the celebration of the Lord's Supper. We may ask, Did Menno immediately assume the superior dignity? I think that this difference only appeared afterwards, although it was during Menno's lifetime. However, we do not hear that he immediately began to baptize. Later he certainly had attained to the dignity of overseer, or bishop, or elder, but that seems to indicate that he had gradually won the leading regard and confidence of the Doopsgezinden rather than that he had a definite authority by special ordination over a certain number of churches. Some hold the ordination of Menno by Obbe Philips in doubt, evidently to shield him from the suspicion of having had fellowship with the Munsterites sent from Haarlem to Friesland four or five years before by Jan Matthijsz to make converts. We have already observed that he, as much as any one, had the strongest aversion for this sect and expressly affirms that he was called by men who lived in hearty fear, not only of the Munsterites but also all the other worldly sects. So we may believe that even if Obbe Philips had been infected with errors at an earlier period at that time, he had taken a position against them. That Obbe was, above everything else, a wavering man, may be seen in the fact that he afterwards fell away and returned to the Roman church.

From this time on scarcely anything is known of Menno's domestic life. In the year 1553 he complained that he knew of no place where he might find a home for his wife and little ones and pass away a year in freedom. One of his daughters, at least, outlived him. Often we do not know where he kept himself; at other times the history of his life is wrapped up with his writings and the Doopsgezinden brotherhood, and it is there that we shall follow him.

In the year 1538 a great gathering of the Doopsgezinden brotherhood was held at Boekholt, a village in Westfalen, for the purpose of settling the differences among them. Jan van Battenburg, a former mayor of Steenwijk, had made himself leader of the remaining followers of Jan van Leyden and wanted to establish that kingdom there. Menno and his friends opposed him, especially along the line of the teachings of the ingiving of the Holy Ghost, the overthrow of the magistracy and poligamy advocated by him. The zealots were so far removed from the original doctrines of the. Doopsgezinden that they no more baptized their new converts. Neither van Battenburg nor Menno were present at this assembly, but David Joris was there and peace was made by his mediation. The peace-maker was, however, suspected by both parties of only having sought to gain a following for himself and the divisions then continued. From this time on he secured greater attention and held a following of his own who agreed with the Doopsgezinden view of baptism and continued to exist for a long time.

Menno always set himself against the opposing sects. In opposing them he brought out his "Foundation Book" in 1539. His purpose was to clear the Doopsgezinden of the blame, their enemies placed upon them and particularly to influence the government to a more moderate treatment and to fortify his followers against fanaticism and fraud. It finally bore the title, "A Foundation and Plain Instruction of the Saving Doctrine of Our Lord Jesus Christ." As might be expected, the book is nothing more than a scheme of Christian truth. Menno, as with the rest of the Doopsgezinden in general, did not take it upon himself to produce a complete system of Christian dogma, but the subjects are handled with regard to his peculiar views and circumstances. A method in which he always followed the apostle's letters, is followed. Since this work is by far his principle production, I shall herewith include a short sketch of it.

After a preface addressed to all in authority and to all opponents, wherein he implores them to examine the doctrines of the Doopsgezinden, to the end, that they may quit their unjust oppression, he gives the first division the title, "The Day of Grace." He shows in this part that the Old Testament is fulfilled in Jesus Christ and that He has now completed His work and reigns as King; that on this account God's grace is declared to all and they are urged through faith and sincere conversion to secure this blessing for themselves. The second section deals with "Sincere and True Repentence". This is necessary for everyone. It is, however, not the so-called penance taught by the Roman church, but consists in the bettering of the heart. This is supported by numerous examples from Scripture and further exhortation to flee from certain punishment. The third diversion bears the title, "Faith". Here, in a style free from sternness, he sets forth the kind and wholesome admonition that the Gospel is divine; that men, who, by their own righteousness, cannot stand before God, must accept it, and that faith is the gift of God; and that, through Christ, men receive forgiveness of sins, the ruling of the Spirit and enter into life, and that the Gospel can bring no other fruit than after its kind. Herewith, then, the teaching is systematically presented. The following fourth section is entitled: "A Supplication to the Magistracy." It serves as a preparation for that which is to follow where he proposes to speak on the great stumbling-block, baptism. "We are persecuted by everyone," he says, "show pity, we are also human, we declare our innocence, we ask no favors but that you tolerate us, but your own unrighteousness I must earnestly bring to your notice."

(To be continued.)

HOW CAN WE AROUSE GREATER INTEREST

In Our Societies and Thus Secure a Better Attendance?

This question in one form or another is naturally uppermost in the minds of most workers in Young People's societies. In any organization where frequent meetings are held, the question of keeping the membership sufficiently on edge to display real activity, is difficult, and it seems in things religious it is even more difficult than in other lines. This is due largely to the circumscribed lines in which it is necessary to work. Of course, these limits are not near as narrow in our society work as they are in regular forms of service in church worship. In Young People's society work the latitude is sufficiently wide to admit of variedness, and under able direction our meetings will not become monotonous or uninteresting.

The question is, however, so wide in its scope that to answer it fully would require a review of the whole field of a Young People's society's work. We do not wish to do this, but will rather aim to name a few essential points and then trust that many of you will be sufficiently aroused to take part in the discussion and help all of us to get some good out of this topic.

As the first essential we will name **Preparedness.** This word is considerably overworked at present, but it is necessary in the work of our societies.

Thorough preparation must be the watchword all along the line in officers, leaders and members. This includes preparation through Bible study so that we come to our meetings filled with thoughts on the topic and its applications. If we wish to arouse others we must first be aroused ourselves; if we desire greater interest taken in our meetings and our society, we must increase our interest; if we expect others to regularly attend our meetings we must be there ourselves, and if we are anxious for more interesting and more helpful meetings, we must be willing to help to make them so. In other words, we must be loyal ourselves if we would expect loyalty in others. We need to remember at all times that we are members of our various societies to become more efficient in the service of our Lord and Savior Jesus Christ. The very name of preparedness signifies absolute devotion to the cause. It also means that if we would be prepared, we must be officered by those who are able; we must have leaders what lead, and equally as well we must be willing to do our work as one of the rank and file.

The president of a society, if capable, with the support of a united and loyal membership, is able to so lead the society that the meetings will not only be interesting, but helpful and inspiring.

Preparation includes entire submission to the plans of the leader, it demands more strict discipline than we can **or would** enforce, but it certainly requires willingness to follow and serve where the leader desires our presence and service.

Preparation also means wholehearted service; it permits no lukewarmness, but insists on continuous service until the cause will triumph. The real work is always to point those outside of Christ to their Savior and encourage and strengthen those who are Christians and are earnestly endeavoring to follow their Christ. To perform this work well, we certainly need thorough preparation.

Secondly—To arouse greater interest we need variedness in our programs. We are told that "variety is the spice of life", and it is not less true that variety may be the spice of society meetings. We can readily obtain variety in the proceedings of our meetings as we need not follow a set form of service. Of course, we must stay within the bounds of Christian orderliness. I have personally seen a very successful season of meetings varied throughout by meetings frequently addressed by strangers, men who had real messages, as well as musical programs every now and then. This to me seems an excellent way to arouse greater interest, and it reminds me of suggestions and efforts made in past conventions, held at this place, to get the various societies of this union to visit each other or to have union meetings. We have never had near all the good that could be had from such a custom. We may be somewhat scattered to do this frequently, but could surely do more in this line than we have done in the past.

In connection with this idea of variedness of program we also wish to emphasize the social side of every one of us. Our desire to mingle with each other socially should amply be provided for. We need to really know each other if we would have the best results. We need to do this so that we may together be interested and aroused to earnest work in and for the welfare of our society.

The third essential is Definiteness. In business it is the aim to systematize so that each in the organization has his or her definite part to perform, in life one is only successful if a definite aim is sought and in our Young People's work we need this definiteness just as much.

You may say that we have a definite work if we live up to the ideals of Young People's work as usually understood. I know that some are led to definite service through Christian Endeavor ideals only, but as a whole we need a clearer chart as an incentive to real effort. It is not only to sing and pray and testify and teach and preach, but it is to labor and serve in order to do our Master's will.

We may attend a meeting of unusual spiritual blessings and feel as if we were lifted above the clouds. Oh, yes, we love those mountain-top experiences, but if we take the time to look into our Bibles we will find that when Christ came from the Mount of Transfiguration He immediately began to heal, and this is what you and I always need to learn. This definiteness may take form in various ways, depending largely upon community and church or society needs. It may frequently be used in our meetings to advantage, as a little incident that lingers in my mind may illustrate.

A few months ago when we had a temperance topic in our meeting, the leader read the pledge of the National Total Abstinence Union and asked those who were willing to take that pledge to rise and repeat it with him. They did this unanimously. In that audience was an eight-year-old boy sitting with his mother. On the way home that boy said, "Mother, that is the first time I did something for God, I got right up." I wonder how many of us get right up for God as the little boy did. I believe that that definite pledge that night did more good than all the temperance talks that were given.

A few suggestions in this line might include pledges in meetings where temperance topics are discussed, offerings for missions when we have mission topics, and also organizations, of mission study classes and letters from some of our missionaries to be read, helping of some poor families in our communities, assisting in some kind of community work that will be helpful to the coming generations, and so on.

(Continued on Page 5.)

THE MENNONITE

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3004 N. 11th St. Philadelphia, Pa.

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EDITORIAL

To most churches the summer season brings its serious problems. Disorganization is sure to attack every branch of the work. People get careless. The nice weather, the automobile, the resorts and the relaxation that vacation inspires, tell. The hot weather discourages and churchgoing falls off. Frequently there can be no prayer meetings. The Sunday morning service has only about half its number; in the evening service the proportion is less. Sunday school classes shrink and Christian Endeavor meetings lose their interest.

We are none of those who would insist that there can be no occasional good reason for some one in good health being away from service. Sometimes it is wise to take a good vacation, often it is good to visit friends and relatives, and so on, but godlessness and the summer season are two things which the Christian should never mix up. If he goes away he should take his religion with him. If he is in a strange place he should follow the usual custom and go to church. If he can't go to his church personally he can at least send his contribution. If he needs a change for his health, or for his peace of mind, that is by no means a reason why he should enlist as a short-term soldier of the devil's army.

In spite of discouragements no church has the right to limit its efforts because of hot weather. If it becomes too hot to go to church in our climate then there is no reason at all why the people, say of Africa, where it is always hot, should have service. If only a few faithful ones remain at home, their souls are just as precious as are the souls of the many and they deserve all the attention the ministry can give.

After all this shutting down work in churches for the summer is but a fad fostered in the interest of people whose spiritual foundation needs close attention and who seem to be loving darkness more than light, at least for two months in the year.

Pastors have discouragements enough throughout the year. They should not have added to their burden the thought that more than half of their people "don't care", and the rest only care a little whether "church keeps" or not.

THE CONTEST

We would remind our readers once more of the contest announced in the issue of two weeks ago. It is the hope of the editor that the responses will be numerous enough to encourage the continuation of such contests. The Mennonite church is rich in history and our people have in times past found satisfaction and encouragement in its study. Our young people should not grow up without the opportunity of knowing and learning the story of our church. We would suggest that parents, pastors and Sunday school teachers bring this contest to the notice of their young people. Following are the questions to be answered:

1. Where did our church get its name? Who was the man after whom it was named? What are the chief events in his life?
2. Who were Dirk Philips and Leendert Bouwens?
3. What was the confession drawn up in Holland in 1632, and what was the occasion calling it forth?
4. How did the Mennonites get into Russia? What induced many of them to come to America?
5. Tell of the first successful Mennonite settlement in America?
6. What book, produced by the Mennonites, was the biggest printing undertaking in America before the Revolutionary war? Describe the work.
7. Who was Christopher Dock? What is to be said of his writings?
8. What is the General Conference and how did it originate?
9. In what countries are Mennonite settlements to be found today?

This contest is not open to ministers but any one else may enter it. The answer to each question is to consist of not more than one hundred words. Answers are to be written on one side of the paper only. The contest will close with the last day of June. Accuracy, neatness and style will be considered in awarding the prize.

If humanity is in need, to supply that need is missionary work.

CORRESPONDENCE

Roaring Spring, Pa., June 5, 1916. Dear Readers:—Greetings. We think that a letter from this place at this time might be of some interest. Since the annual conference, which met in our church the early part of May of this year, the same being preceded by a series of continued meetings of three weeks' length, lead by Rev. L. J. Lehman of Ohio, our little flock at this place has been very much encouraged.

Sunday, June 4, five new members were received into the church, two by water baptism and three by letters, also there are yet three applicants to be received.

The Sunday school has again been organized and started under very favorable circumstances at Smith's Corner. Mr. Walter Kephart has been elected superintendent. He is a brother of the deacon at Smith's Corner. Bro. S. D. Yoder is the pastor in charge.

Services are also held regularly every two weeks at Ore Hill, Pa., in charge of Bro. Yoder.

Our church suffered a great loss in the death of our young brother, Meno Snyder, who was a member of the Yoder organized Bible class and secretary of the Christian Endeavor.

A Bible mission and Sunday school conference will be held at the Altoona Bethany mission on June 17 and 18, which will be followed by communion and washing of feet.

The anniversary service of the Napier Mennonite church will be held this year July 4, when it is earnestly desired that the remaining debt will be paid or materially reduced.

Wishing you all God's richest blessing, we remain yours in brotherly love,

Samuel P. Snyder.

Wayland, Iowa.—The Sunday school was not very largely attended on Sunday, May 28, because of the epidemic of measles in town. There is scarcely a home in town where there are children that does not have one or more cases, in proportion to the number of children in the home. Several of the smaller classes dropped out entirely on this day, but it was not the children's fault.

There was no C. E. on Sunday evening, May 14, because the members were a little afraid that if they would first go to Christian Endeavor they might not be able to get a seat in the M. E. church for the baccalaureate sermon. It would probably have been just as they feared, for the church was crowded to the doors and seats were at a premium even before the time services were to begin. The evening for the baccalaureate services is one time when attendance does not depend on who is the speaker.

Miss Mayme Inglebright, secretary of the Henry County Sunday School association, met the teachers and officers of the Wayland school on Tuesday evening, May 9, to talk over with them some of the things that the association hopes to accomplish in the county. She took up the standard set of each school to reach and measured up the local school with that standard. There are a number of things in which our school does not measure up to the standard, but Miss Inglebright told us quietly that our school came nearer measuring up to the standard than any school she had yet visited in the county. This should be a matter of encouragement to the workers in our school. Miss Inglebright has done a splendid work in the county since she has been secretary and we believe that her usefulness has just begun. She has the faculty of building up on her experience and using all her experience and observation for the good of the Sunday school work of the county.

The County Sunday School convention will be held in Wayland and if we mistake not, in our church some time next fall about the middle of October. There will be a good program and able Sunday school workers will be in our midst. Our county will be one of a series that will hold conventions the same week, managed on the plan of our chautauquas. The speakers from this convention will proceed as soon as their part of the program is over to the next county and begin their work there.

Noble, Iowa.—The new cemetery fence is being put in. It will make a splendid appearance and will be in the nature of a permanent improvement. We show our love and loyalty to these who have been laid to rest by the way we keep up these burial places and this fence will make the cemetery look better. On Decoration Day we strew flowers on the graves of our soldiers dead who died in the service of the country at war. It is quite fitting to decorate the graves of father or mother, sister or brother, son or daughter, or sweetheart with flowers. These, too, belong to our noble dead for they have borne the burdens of peace and of home if not of war and their memory is precious.

The pastor has received an interesting book printed by a publishing house in California and edited by former Missionary J. B. Epp. He has not read a word of it but he treasures it among his best books. It is a copy of Bible History of the Old and New Testament printed in the Hopi Indian language. This is a mighty factor in giving the Indians the Gospel of Jesus Christ and there is more inquiry among the Hopi Indians today than there ever has been. Our denomination has made more progress in giving the Indians the Gospel in their own language than other denominations have. It is a very interesting book from this standpoint.

Arrangements were made last fall in connection with the conference and Sunday School conventions at Pulaski, Iowa, to have an Iowa union for Sunday school and Young People's work in our denomination. This union is right now beginning to plan for their first convention to be held in the not far distant future if a time and place can be selected that will be convenient. There will undoubtedly be an interesting program prepared for this meeting. The time and place will soon be announced and everybody who possibly can arrange for this meeting should begin to prepare for it. We believe that such a meeting may be made very helpful and mutually profitable and we wish to encourage it all we can.

WORLD-WIDE SUNDAY SCHOOL NEWS
June, 1916.

Where the Bible is Needed Most.

In a recent address before the executive committee of the World's Sunday School association, Dr. John R. Mott made the following statement regarding the present unprecedented opportunity to bring the Gospel to the millions of men engaged in the European war:

"In nearly thirty years of passing in and out among the nations, of standing before great citadels and great opportunities, I have never known anything to compare with the opportunity presented to us just now by the millions of men under arms and in the military prisons. We never had the opportunity before the war—the unlimited opportunity for the distribution of the New Testament and preaching the Gospel. We are getting the cooperation of all the Bible societies, and this is the place where the Sunday School association and the Bible society have been working together in ways that have been most highly appreciated."

"The place where the Gospel is needed most," said Dr. Mott, "is the place where the men pause before going into battle, or where they come back to recuperate. If ever a man needs help, it is under those conditions."

During the course of his address Dr. Mott read a number of letters from soldiers in the trenches, of which the following are examples:

"I received the book in the trenches. I sacrificed my last candle. When the morning dawned, I was alone with the book. I had read nine hours."

"The trenches have become real closets of prayer, which are a blessing to all of us. We are resting in God's hands when the bullets are hissing about us. God is a marvel to turn these trenches into places of prayer."

"I know there is a false, self-assuring hope that holds us until the hour comes when we must look death straight in the face. Then there is the giving away of false props and the Bible becomes the most precious thing on earth."

One nickel will provide a soldier in the hospital, trench or prison camp with a copy of the New Testament. Through contributions received from Sunday school scholars and adults in the United States, the World's Sunday School association, in co-operation with the American Bible society, has provided nearly 500,000 Testaments and gospels for the European soldiers. There is no limit to the number that are needed. Will you not share in this opportunity by sending your contribution to the headquarters of the World's Sunday School Asso., 216 Metropolitan Tower, New York City?

Sunday School Work in Formosa.

The Island of Formosa, which lies nearly seven hundred miles southwest of the main islands of the Japanese empire, has an area of 13,944 square miles, being somewhat larger than the state of Maryland.

A tour of Formosa, in the interest of Sunday school work, was recently made by Rev. H. Kawasumi, general secretary of the National Sunday School Asso. of Japan, and Rev. K Mito, representing the Methodist Sunday school interests in Japan. Mr. Kawasumi, in a letter to the World's Sunday School association, states that he was treated with special courtesy on this tour, being allowed to ride free on both ship and train. At the various points touched, the people were invited by the government officials to listen to himself and Mr. Mito.

In a sixteen days' tour Mr. Mito and Mr. Kawasumi covered 3,354 miles, visited ten cities, held fifty-seven meetings, attended by 2,539 people. Some of these meetings were for teachers, some for the general public and some especially for children. After the evening meetings the people came to the hotel and talked until midnight and early the next morning they were again waiting to listen to these Sunday school specialists. This tour is a part of the Sunday school campaign in one hundred cities of Japan, which is being financed by the World's Sunday School association.

Buddhist Sunday School Movement Grows.

The movement on the part of the Buddhists in Japan to keep the children away from the Christian Sunday schools is growing rapidly. Mr. H. E. Coleman, who was sent to Japan last fall by the World's S. S. Asso. as educational secretary for the empire, writes that, according to investigation, there are about 680 Buddhist Sunday schools throughout the country with an enrollment of 110,000 children. The Buddhists plan to bring their Sunday school membership to 228,000.

In commemoration of the recent coronation, a Buddhists' Sunday school has been opened in the Temple of Nishi Honganji, Tsukiji, Tokyo, which is attended by about three hundred children. For the program of service at the Honganji, the children at first sing songs in praise of the Buddha in front of the statue. The teacher then gives a simple lecture on some part of the Buddhist books and tells some Buddhist story or interesting fable in which educational instruction is involved.

To let them know the meaning of "God", the teacher asks, "What is the most fearful thing in the world?" After the teacher is given such answers as tiger, elephant, etc., he explains that man's power is superior to that of any living creature, and the men who believe in Buddha can do greater things than those who do not believe in him; thus he concludes that the Buddha is the greatest thing in the world. The teacher sometimes explains with examples or tableau-vivant which are very effective.

Andrew Murray well says in that wonderful book, With Christ in the School of Prayer, "It is one of the terrible marks of the diseased state of Christian life in these days that there are so many that rest content without the distinct experience of answer to prayer. They pray daily, they ask many things, and trust that some of them may be heard, but know but little of direct, definite answer to prayer as the rule of daily life." There are enough people in America who profess to be wholly given up to God to pray down the greatest revival since Pentecost if they would pray through, and, if it did not come at once to dig down into their own lives and see what or where was the hidden wedge of gold that prevented the answer. Pray, and pray through! —Sel.

HOW CAN WE AROUSE GREATER INTEREST

(Continued on page 3.)

In conclusion, we need something definite for the practical application of our inspired thoughts and feelings. If our inner thoughts and impulses are permitted to die without fruit, they will become weaker and weaker till they will finally perish from lack of exercise.

This thought, of course, applies with equal emphasis to our union. We also need to be committed to some definite work, that will increase our zeal and devotion, and tighten our band of Christian fellowship.

Let me urge these three essentials to greater interest in societies — Preparedness, Variedness, Definiteness—so that our vision may be enlarged, our usefulness increased and loyalty and faith to and in Jesus Christ strengthened.

THE C. E. TOPIC
June 25.

What Is the Purpose of Our Life on Earth. Eph. 2:1-10.

We are God's workmanship, saved by grace from our former evil life and condition by a God rich in mercy to a position with His Son that He might show His goodness through Christ in the ages to come. So runs the sense of the Scripture lesson appointed for our study in connection with the topic. Let us see then what is the purpose of our life on earth.

God created man in His image and placed him in the Garden of Eden to be a glory to Himself. When man fell into sin and was shut out of the garden, because he was unfit for intimate association with his Creator, God did not change His purpose, but set about to provide a way for his redemption through Christ. All that followed, as the revealed Word declares it, was designed to again fit man so that he could be fit to show forth the glory of God. The chief purpose of our existence, then, is to glorify God and fit ourselves for intimate and external association with Him.

As those who know God and believe in Him and obey Him, it

is our business to reveal Him and lead others to know and obey Him. We are only fit to do this as our lives are in keeping with His demands and as we know and love Him and are in constant communion with Him in prayer. When we look abroad throughout the world and see men still given to sin and unholiness, and, when we realize that there still remain millions who never have heard of Him, much less learned to know Him, then the vastness of our task dawns upon us.

In fitting ourselves for our task we must know God's will. This means that we are to learn the messages and master the lessons which His inspired Word presents. We must know of the nothingness of man and of the grace of God that makes us what we are. We must understand the plan of salvation as it is revealed in Christ and worked out in His atonement on the cross. We must have placed ourselves under the Spirit's direction and we must be filled with the assurances that His ressurrection brings. We must have confidence in Him as our advocate, now pleading for us at the right hand of the throne of God. And we must look forward with joy to His coming again, when He will judge the wicked and bring the righteous to their eternal reward.

In serving God we are to build up His church. It is the body of our Lord of which Christ is the head. This calls upon us for our active participation in its services and our liberal contribution to its support. From its pulpits come the messages of God. We are to heed them and do our part to lead others to heed them also. Jesus told us to let our lights shine. To do so the words of our mouth must always be pure and good. The heart must be sweet and loving and the works of love we perform must be frequent and with the thought of glorifying God. We are to do good unto all men. This imposes upon us the task of caring for the miserable in body, soul and mind. It makes the care and help of the sick, the aged, the crippled, the poor, the ignorant, the prisoners, the orphan, the widow and the distressed our care. We are to feed the hungry, comfort the weeping and heal the sick.

THE S. S. LESSON

June 25.

(Review)

Golden Text—Phil. 4:8.

Lesson I.—Introduces the bitterest enemy of Christ and the church and shows how even such a chief of sinners may not only be saved but become a leader among the apostles. We see how that a nature full of impulses and energies which led that one to run away from God and toward sin, when converted, may use the same impulses and energies to the glory of God and his own salvation. "What wilt Thou have me to do?" was Paul's question as soon as he realized that God wanted and needed him.

Lesson II.—The story of Aeneas suggests the condition of the sinner. Helpless, impossible to be helped by others, helpless so far as prospects for life are concerned. Jesus is the sinner's hope and the assurance of his eternal life. Dorcas was not a person unusually endowed; she gave no great gifts, she did no wonderful things, but she used her humble ability in the spirit of Christ and made the world better for her being here. Her resurrection came early, but every child of God who has His approval has an assurance of an eternal resurrection.

Lesson III.—Cornelius, though not a Jew, saw and believed in the God of the Jews as the only true God. God sent him a vision in answer to prayer. This vision led him right. We are only safe when we do as God directs. Peter's vision was to prepare him for the realization of Cornelius' vision. God works from two directions as well as one. The lesson he had to learn was that all things God makes are holy, even Gentiles.

Leson IV.—Peter and Cornelius compare notes and find that God has been working through both of them. The Spirit of God gave testimony to the worthiness of Cornelius and his friends.

Lesson V.—Peter was to realize that persecution for righteousness' sake was to be his lot as well as others, but he slept contented, knowing that he was in God's hands. Prisons are not stronger than God. He knows how to deliver His saints. The prayer of the church was a factor in Peter's release.

Lesson VI.—Persecution scattered the seed that the harvest might be greater. The seed sown at Antioch, one of the world's great centers, was to bring greater results. Barnabas was the right man to send to Antioch and he again brought Saul to share the work with him. Barnabas had the rare ability of being able to pick out the right man for the right place. The name "Christian", given as a nick-name, has come to stand for everything Christ-like.

Lesson VII.—The Jewish synagog offered a rare opportunity for preaching Christ. The Gospel was first for the Jews, but it was not for the Jews alone. When they rejected it the Gentiles came to receive it. Jewish persecution, here as elsewhere, continued to be the worst thing the missionaries had to deal with.

Lesson VIII.—The Gospel message is designed to help the miserable. Faith saves physically as well as spiritually. The mistake of the people led them into sin. Paul and Barnabas resisted honors that self-seekers would have sought. The same crowd that was ready to make gods of them was as ready to kill them. Their fickleness showed how much they were in need of the Gospel. At this the scene of his great suffering Paul found Timothy, one of his best friends.

Lesson IX.—The church at Jerusalem dealt with the question at Antioch in a brotherly way. They sent safe men to investigate. They laid down the principle that one need not first become a Jew in order to become a Christian.

Lesson X.—God closed some fields to Paul in order to open greater ones. Later Paul found that others had done the work in these places as well as he might have done. The vision showed opportunity. It was for Paul and his companions to embrace it. They did not neglect the habit of church-going, even in Europe. Europe's first convert to Christianity was a woman.

Lesson XI.—Spirituality, meekness, consideration, assistance, humility and a willingness to do one's part, are Christian duties. The law of "reap what you sow" holds good everywhere. The faithful are sure of their reward. It is a duty to help all, particularly our own.

Lesson XII.—Again the apostles had to suffer for doing good. Again we see that prisons cannot oppose God's will. Once more we find converts in what appears to be an impossible place.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

From March 31 to June 3, 1916.

From a friend, Altona, Man., for where needed, per D. Friesen, $2.80; a friend, Reinland, Man., ditto, $10; Joseph Kaufmann, Moundridge, Kan., for war sufferers in Europe, $1; Corn. Siebert, Lushton, Neb., for Mennonites suffering from war in Europe, $6; Mission society of Trenton, O., for gospel work among the war prisoners, per Bessie Kennel, $2; John Ratzlaff, Avon, S. D., for the German Red Cross, $10; Bethany Mennonite church, Kingman, Kans., for Mennonites suffering from the war in Germany, per C. J. Voran, $22.97; P. S. Voth, Goessel, Kans., for Mennonites suffering from the war in Germany and Galicia, $5; A. Zurflueh, Berne, Ind., for Mennonites suffering from the war in Germany and Austria, $1; Christian Wirkler, Newton, Kans., ditto, $10; a sister, for Mennonites suffering from the war in Galicia, per Franz Toews, Mt. Lake, Minn., $2; S. S., First Mennonite church, Bluffton, O., for Rev. Henry Ummel's orphanage, Valanvron, Switzerland, per Dr. J. R. Thierstein, $32.69; G. G. and M. Rempel, Dallas, Ore., for suffering Mennonites in Sibiria, $25; D. B. Duerksen, Hillsboro, Kans., for the German Red Cross, $50; John Ritz, Swormville, N. Y., for the German Red Cross, $2; Anna E. Rhodes, ditto, $1; San Marcos church, Paso Robles, Cal., for Germans interned in Siberia, per J. J. Dueck, $8.85; Zoar church, Goltry, Okla., for the Syrian orphanage in Jerusalem, per H. R. Voth, $29.72; G. D. Peters, Windom, Minn., for where needed, $3; several brethren of Prettie Prairie, Kans., for the Syrian orphanage at Jerusalem, per J. J. Flickinger, $52; Bruderthal church, Hillsboro, Kans., for Mennonites suffering from the war in Europe, per Henry Riesen, $50; a brother of the San Marcos church, Paso Robles, Cal., for the Germans interned in Siberia, per J. J. Dueck, $5; D. B. Duerksen, for the Germans interned in Siberia, per B. H. Friesen, Gossel, Kans., $50; D. B. Duerksen, for suffering Mennonites in Russia, per B. H. Friesen, Goessel, Kans., $50; Mrs. John Weiler, Altona, Man., for where needed, per D. W. Friesen, $3; a friend in Christ, for Jews where needed, ditto $5.10; S. S., Friedensfeld church, Lorena, Okla., for Mennonites suffering from the war in Europe, per Henry Plett, $16.39; John and Justina Regier, White Water, Kans., for Mennonites suffering from the war in Germany and Austria, $10; Hoffnungsfeld-Eden church, Moundridge, Kans., for feeding the hungry at Dr. Schneller's Syrian orphanage, per Rev. Chr. I. Goering, $343.01.

May God reward the cheerful givers.

P. P. Hilty,
Treasurer of the Commission.

HOME MISSIONS

Received in May.

Kidron congr., Taloga, Okla., by B. W. Koehn, $14.50; Sewing society, Brudertal cong., Hillsboro, Kans., for Los Angeles and Chicago, each $15, by Maria F. Penner; Alexanderwohl cong., Goessel, Kans., city missions, by B. H. Friesen, $64.15; Hillsboro (Kans.) cong., by Aug. J. Kohfeld, $8.65; Christian cong., Moundridge, Kans., by A. H. Kaufman, $8.30; Zoar cong., Goltry, Okla., city mission, by H. R. Voth, $17.25; Bethel cong., Great Deer, Sask., by John M. Franz, $7.85; West Swamp cong., Pa., by Allen E. Bleam, $17.89; Neu Hoffnungstal cong., Meno, Okla., by B. B. Becker, $28.13; Brudertal congr., Hillsboro, Kans., by H. T. Unruh, $9; Swiss cong., Bluffton and Pandora, O., by W. S. Gottshall, $200; Neu-Hoffnungsfeld cong., Ringwood, Oklahoma, by J. B. Becker, $18.42; anonymous, Whitewater, Kans., $50; C. E. S., Christian, Kans., city mission, by M. M. Vogt, $17.

For the chapel in Chicago: Mr. and Mrs. D. C. Welty, Los Angeles, Cal., $25; Donnellson, Iowa, by P. P. Hilty, sister, $1; John Schnebele, $25; C. A. Hirschler, $20; by W. W. Miller, E. W. Cowles, Pulaski, Ia., $5; Noble, Iowa, Wm. Boshart, $5; Val. Schaad, $20; Mrs. Bena Eicher, $2; S. S. class, $25; Hereford cong., Bally, Pa., by J. B. Funk, $8.53.

G. A. Haury, Treas.

NEWS OF THE WEEK

NOMINATE HUGHES AND FAIRBANKS

Chicago, June 10. — Charles Evans Hughes of New York, United States supreme court justice, was nominated for president, and Charles W. Fairbanks of Indiana for vice-president by the Republican national convention today. Hughes resigned as justice when he was nominated, and then accepted the nomination.

Hughes' nomination came on the third ballot and only one ballot was needed to select Fairbanks for vice-president. There was an enthusiastic demonstration after the candidates were named. Both nominations were made unanimous.

Hughes received 949½, Theodore Roosevelt received 18½; DuPont, 5; Weeks, 3; LaFollette, 3, and Jodge, 7. One was absent. Before the roll call had covered half the states Hughes had the necessary 494. New Jersey's vote touched the mark.

The vote for vice-president was: Fairbanks, 863; Burkett, 108; Johnson, 1; Borah, 8; Webster, 2; Burton, 1; not voting 3; absent 1. Total 987. Though the nomination was not desired by Mr. Fairbanks he accepted the honor tonight.

S. A. Perkins, of Washington, moved that Chairman Harding be appointed chairman of a committee to notify Justice Hughes, and that Senator Borah be chairman of the committee to notify Mr. Fairbanks. It was carried.

A resolution of thanks to the officers of the convention, the city of Chicago and other routin motions were quickly adopted. Then the convention adjourned sine die.

PROGRESSIVES NOMINATE ROOSEVELT; HE DECLINES

Auditorium, Chicago, June 10. — The Progressive national convention this afternoon nominated Theodore Roosevelt of New York for president, and John M. Parker of Louisiana for vice-president, and adjourned sine die.

Eighty thousand dollars were pledged by the delegates for campaign expenses.

Parker, who was a delegate at the convention, accepted the nomination, but Roosevelt, after conferring by long distance telephone with the Progressive leaders here, said he would not accept "at this time".

Roosevelt declined to accept the Progressive nomination for the presidency, if immediate acceptance was demanded, but said he was willing to consider the nomination conditionally, with the understanding that the Progressive national committee should be empowered to decide whether Hughes should be indorsed or whether Roosevelt should remain the nominee.

Roosevelt said he did not know at the time he spoke, the attitude of Hughes on the vital issues of the day. The convention voted to turn the whole matter over to the Progressive national committee, and the convention adjourned at 5 p. m.

Oyster Bay, N. Y., June 11.—Theodore Roosevelt reiterated tonight that he is "out of politics."

"I want to tell you newspaper men," he said, "that it's of no use for you to come up here to see me. I will have nothing to say. I will answer no questions, so please don't ask me to. I am out of politics."

If the former president has any plans for the immediate future, other than to continue his literary work he has not made them public.

MEXICANS FLOCK BY HORDES INTO UNITED STATES

San Antonio, Tex., June 10. — An invasion of this state by at least a hundred thousand of the copper colored natives of the war-torn republic on the other side of the Rio Grande has been going on quietly for several months. The United States immigration officers upon the border are powerless to prevent it.

The ghastly spectator of famine hovers over Mexico, and thousands of shabbily dressed, sandal footed men, women and children have placed their worldly belongings in packs upon their backs and fled to this land of peace and plenty.

When the curtain of night is drawn over the chaparral wilderness that borders close upon the banks of the international boundary stream, families and groups of Mexicans stealthily come out of their hovels and hiding places and cross the river, either in boats or by swimming.

Let it be said, in praiseworthy justice to the immigration guards along the river, that the spirit of humanity holds a higher place in their minds than man-made laws. They permit many half starved Mexicans to slip by them. To enforce rigidly the immigration law against these refugees would mean to consign them to a further period of suffering and perhaps death.

In Texas, in Louisana, in Oklahoma, and even in the states of Kansas and Colorado, the Mexican laborer finds work awaiting him wherever he goes. Many of the refugees have treked into the interior several hundred miles, and the Mexican is now no longer a novelty all through the middle west.

107 DEAD FROM TORNADOS' SWEEP IN FOUR STATES

Kansas City, June 6. — Death lists in the storm-swept sections of Arkansas, Missouri, Mississippi and Illinois grew hourly tonight, as belated reports were received from communities which suffered in a series of tornadoes Monday night, and early today. Late tonight the deaths of 107 persons had been reported, a number of other persons were unaccounted for and believed dead and several hundred had been injured.

SWEDEN, NORWAY AND DENMARK IN DEFENSE UNION

Stockholm, June 1. — Pan-Scandinavia, a threefold militant state with a single foreign policy, a customs union, and an army of 800,000 men is today nearly a realized ideal. It has been a Danish ideal since the Dano-German war of 1848, and today the pressure of war has practically made it a fact.

Henceforth Sweden, Norway and Denmark will resolutely and with one sword defend their neutrality, take common measures for protection in the trade war which is proclaimed to follow the military war, and perhaps intervene in the world war with crushing effect for the side chosen as pan-Scandinavia's enemy.

April's conference at Copenhagen of the premiers and foreign ministers of the three states came to a series of drastic military and diplomatic conclusions which have not yet been published and probably will not be. They practically compel any two of the states to assist by force a third state which is in difficulty.

Prominent Scandinavians rejoice at the union. Strongest is the rejoicing in Sweden, as Sweden is far the strongest and richest power, and she will lead in diplomacy and arms.

Sweden's pacifist Liberals and Socialists proclaim that pan-Scandinavia will prevent war; pro-Entente Denmark, they believe, will check the pro-German activist war party of Sweden; and Sweden's pro-Germanism will act as a brake on the Danish Conservatives who under the armaments agitator, Count Piper, want Denmark to try her luck in an attempt to recover lost Schleswig-Holstein.

Against this Sweden's war men rejoice, as Sweden will now play a role worthy of her tradition as Europe's greatest military power in the seventeenth century.

ADMIT LOSS OF ELEVEN VESSELS

Berlin, June 8. — An official statement, issued today, gives the total loss of the German high sea forces during the battle off Jutland and up to the present time as one battle cruiser, one ship of the line of older construction, four small cruisers and five torpedo boats. The statement says: "Of these losses the battleship Pommern was launched in 1905. The loss of the cruisers Wiesbaden, Elbing, Frauenloeb and five torpedo boats has already been reported in official statements. For military reasons we refrained until now from making public the loss of the battle cruiser Lutzow and the cruiser Rostock."

RUSSIANS PRESS THEIR ADVANTAGE IN LUTSK REGION

London, June 8. — Having recaptured Lutsk, one of the triangle of Russian forts in Volhynia, from the Austro-Hungarians, the Russians are pressing their adversaries westward. In numerous places not only have the Russians gained the banks of the Ikwa and Styr rivers, but have crossed the streams and continued their offensive against their foes.

CONCEDES LOSS OF FT. VAUX

Paris, June 8.—Heavy fighting continues in the vicinity of Fort Vaux, northeast of Verdun. The war office report of today says French troops still occupy the outskirts of the fort as well as trenches to the right and left of the works.

The loss of the fort itself, of which an intimation was given in last night's report, is conceded.

LORD KITCHENER AND STAFF ARE LOST AT SEA

London, June 6. — The news that Earl Kitchener, secretary of state for war and his staff, who were proceeding to Russia aboard the cruiser Hampshire, were lost off the Orkney islands last night, was the most stunning blow Great Britain has received since the war began.

This is the second shock the country has sustained within a week. The other was when the newspapers appeared Friday evening with the first intelligence of the naval battle in the North sea in the form of a list of ships lost with virtually no intimation that there was any compensation in the way of enemy losses. The bulletin telling of the death of Kitchener, gave the country even a greater shock.

Kitchener was the one outstanding personality whom the people talked of and believed in as a great man, notwithstanding newspaper attacks, which at a former period of the war threatened to undermine his popularity and the public confidence in him.

A telegram from Admiral Sir John Jellico, commander of the fleet, giving the bare facts, was received at the admiralty about 1 o'clock in the morning. The first official announcement was issued at about 1:30 in the afternoon. Such news, however, cannot be kept entirely secret even for an hour. Before noon rumors were spreading and the telephones and the newspaper offices were busy with inquiries anxious to know whether this —one of the many reports circulating in these days of tension—had any foundation. They were told there was nothing to it.

When the official announcement finally was issued the fact spread about London some time before the newspapers could get into the streets. There was a crowd about the stock exchange which required police reserves to deal with. The police told everyone to move on, that there was no truth in the reports.

There is no evidence to show either that the Hampshire was torpedoed by a submarine or struck a mine. Many ships have been passing between Russia and Great Britain over the same route since the port of Archangel was opened.

SURVIVORS COME ASHORE

London, June 8. — One warrant officer and eleven men, survivors of the cruiser Hampshire, which went down off the Orkney islands with Earl Kitchener, and members of his staff aboard, have been washed ashore on a raft, according to an announcement made by the admiralty tonight.

YUAN SHIH-K'AI, PRESIDENT OF CHINESE REPUBLIC, DIED

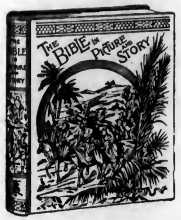
Paking, June 6. — Yuan Shih-k'ai, president of the Chinese republic, died today. Premier Tuan Chi-Jui immediately advised Li Yuan Hung, the vice-president, of his succession to the presidency.

Yuan Shih-k'ai had been ill for several days with stomach trouble which was followed by a nervous breakdown.

He died at 1 o'clock this morning in the palace, surrounded by his wives and older children. Rumors that he committed suicide are denied stoutly by high officials.

The commandants of the legation guards, including the German and Austrian, met today and discussed the situation here, coming to the decision that rioting was improbable. The American and British commandants advised the nationals living outside the legation quarter, that it was safe to remain there for the present.

Li Yuan Hung will take the presidential oath tomorrow.



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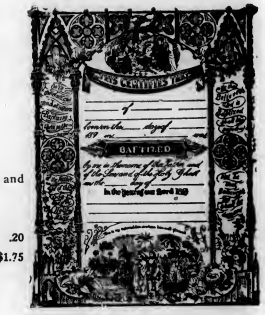

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VOL. XXXI. BERNE, INDIANA, JUNE 22, 1916. No. 25.

WANTED

I want a Gospel, not a creed!
I want to know where I can find
A refuge in the hour of need,
A sure repose for heart and mind,
I want a message from on high,
Glad tidings that will comfort give,
And teach a man the way to die,
And, harder still, the way to live.

I want a pastor, not a priest—
A man of God, who knows my state;
Who is not loftier than the least,
Nor yet inferior to the great.
A man with music in his voice,
Whose sympathies are broad and deep;
Who will rejoice when I rejoice.
And weep with me if I should weep.

Mean is the plea that raises doubts,
Unsettling minds that have not skill
To fathom all the ins and outs
Of sovereign grace and man's free will!
Tell me if God will pardon sin,
And by His power its fetters break,
Transfigure trial and discipline,
And bless me for His mercy's sake.
—F. W. Fitt.

NOTES AND COMMENTS

In a recent Baby Welfare exhibition in Altoona, Pa., Jacob Snyder, the six-months-old grandson of Rev. Jacob Snyder, was awarded the first prize as the only baby to make a perfect score in mental and physical development.

When the province of Ontario goes dry on September 10 by act of the provincial legislature, Toronto, with 400,000 population, will be the largest dry city in the world. People are saying that large cities will be the last to go dry. Here is a beginning. Which will be the next to follow?

In spite of the war in Italy which has called more than 3,000 Waldensians to the colors, their missions and schools have been kept open and at work. The withdrawal of German and other assistance has caused a considerable deficiency, however. The American Waldensian society is hard at work in an endeavor to raise $50,000 to cover the deficiencies.

Owing to his inability to secure a pass from the authorities, Missionary Thiessen, who had proposed to visit America in the interest of the Mennonite mission in Java and Sumatra, has been compelled to postpone his trip for some later period. In the meanwhile an effort is being made to interest American Mennonites in the work.

HER GIFT SAVED LIVINGSTONE

When Livingstone went to Africa, there was a Scotch woman named Mrs. MacRoberts, quite advanced in life, who had saved up thirty pounds, which she gave to the great missionary, saying: "When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body servant, who will go with you wherever you go, and share your sacrifices and exposures."

With that money he hired his faithful servant, known as Sebalwe. When the lion had thrown Livingstone down and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical condition, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down and Livingstone's life was prolonged for thirty years. Surely, that noble Scotch woman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary.—F. B. Meyer.

The Hindu world. 350 million of that land appealed to me—an appeal of need. It is a land of civilization, it has enjoyed 3,000 years of civilization. The philosophy of India controls over 250 million, yet that civilization never did anything for those people. Its social system is most accursed, it means social corruption. They are a wonderful people. India is the mother of religion, but the people are helpless. It is an appeal to a colossal task. India has nearly one-fifth of the population of the world. They talk 152 languages. They are great as thinkers. They are a philosophical people. It is an appeal of the greatest opportunity. On non-Christian lines they are mystically religious in their way. India is the ward of the West. It is the melting pot of the East. It is no less an appeal of achievement. There are thirty definite reform movements in India.

There are four million Christians there; there are more than 200 conversions every day in India. The leavening influence of Christianity is the mighty dynamic in the redemption of India. Christ Jesus is being recognized by the people of India, men of culture are hailing the light of the Gospel as the only hope of redemption of India. The appeal of India comes to America. The people of India have great admiration for Americans—for American thought. There are 1,900 missionaries in India.—Extract from a missionary address, reported in the Evangelical Messenger.

FROM ARAPAHOE MISSION STATION AT CANTON

Canton, Okla., May 2, 1916.

The questions: Who are the Indians? Where did the Indians come from? and, What will become of the Indians?

The first two questions, belonging to the past, can be, at least partly, intelligently answered without a great difficulty. The third question belonging to the future and being dependent on the future actions of the government cannot be answered intelligently at all at the present time, but be left for the future.

An intelligent answer upon the first question might, perhaps, be answered thus: The Indians are undoubtedly the descendants of Shem as the Negroes are the descendants of Ham or the Whites the descendants of Japheth. The fact that Noah had only three sons drives us to the conclusion that all nations are the offsprings of the three sons of Noah. The Indians, then, if being Shemites, need not be supposed to be Jews, as some people think them to be. Shem was no Jew, nor was Abraham, although Abraham was a Hebrew. The Indian might just as well be an Ishmaelite or of any other branch originating from Shem. The Indian language seemingly is a great proof that the Indians are Shemites.

If the first question proves to be correctly answered then the second question must have the following answer: The Indian must come from Asia. Perhaps their costume is a good indication of that.

The third question is what concerns the missionary most of all, because it lies in the future and it requires an answer to satisfy the longing heart that looks out for the wellfare of the Indian. But looking upon the third question: "What will become of the Indians?" and trying to answer the same, we at once find ourselves in the midst of difficulties which lie in our path and cause us to stumble in our endeavor to answer it intelligently. And yet, if any one is able to answer this question, the missionaries, who have stood among the Indians like immoveable pillars in the times of ebbs and tides, are the ones who could, perhaps, best of all, at least in part, answer the question, but they refrain from doing so, knowing very well that the true answer lies hidden in the folds of time and will appear upon the scene in due time. Perhaps the government, after having made a treaty with our Indians, thought itself in the possession of the conclusive answer, but lo, it is proving to be an illusion strong enough to dishearten the strongest and the most sincere advocates that have stood and are still standing up for the wellfare of our Indians.

Soon the treaty that protects our Indians will expire and the Indians will be left on the ship without a compass and captain at sea, unable to find the shore of safety. Yea, our Indians are at the verge of a great crisis which might, unless the government extends their treaty with them (at least with the old Indians) or makes some other arrangements, plunge them into the business ocean where the grafters and sharks are lying awaite, ready to jump at their so easy a prey. Even while yet being under the wings of the government the Indians, of course, mostly through their own folly, ignorance and desire for

money, fall as a prey into the hands of some one who knows how to get the land from the Indians cheap, etc. Although the Whites sometimes go too far in business with the Indians, still they fear yet the laws that stand out against such acts and undoubtedly refrain from many an act that they would gladly do were it not for the laws that prohibit such like actions. But now, let the government turn our Indians lose and place them in the ranks of the Whites and tell them that they are all equal citizens and have equal rights, it needs no prophet to tell what will or must become of our Indians.

Both the government and mission have been standing for many years among these Indians trying to lift them up to a moral and spiritual standard, but the work as a whole has been a see-sawing-work more or less to both. The Indians as a whole are not capable to care for themselves under the existing conditions. Let the government give back to the Indians the prairies and forests with their hills and rivers and the grazing buffaloes and the Indians will very well take care of themselves as in the days of old when their fathers roamed the prairies, etc. But lo, that time is passed by never to return. The Indians are now fenced in and fenced out. They cannot go where it pleases them because of the wire fences; they are told and taught to work, but they don't like it; their children are coaxed and sometimes forced to go to school, but they prefer the camp-fire. The Indian is to be lifted to a level above his nature, hence the see-sawing work of the government among the Indians. Of course, there are exceptions.

In case the government should not extend the treaty or make an arrangement to protect and care for the old Indians, what would become of them? Would the government justify itself in doing so and happily stand to see the sons of the old noble Redman who once owned this country with its mountains, forests, rivers and prairies, etc., and now their sons should be bereaved of all their land and property they possess? Should their children surely become vagabonds in the land of their fathers, having not a foot of land of their own to rest their feet or pitch their tents?

If it should come to that, then well might the children of the old noble Redmen lift up their eyes to the mountains where their fathers fasted, prayed and vowed to tell them their troubles. And then look down once more upon the lakes, rivers and springs where their fathers worshipped and from which they drank and were refreshed, to tell them their sorrows, and then lay down before the juggernaut and be crushed.

True indeed, it is that the noble Redman is dead, but all the same he has left back a generation largely demoralized, greatly weakened, but not yet sick enough to die. Let the three main curses over which the government has power to remove or to leave be done away among our Indians and we might yet see the Indian to be a workman, a citizen and a Christian. But if these curses are not removed, then the Indian must succumb under them. The main curses are: drinking, gambling and the "Peyote", the greatest of all. If the government will not do away with the said curses then they will nullify some day all the work it has done among them. **J. A. Funk.**

THE CHICAGO MISSION

The work of soliciting for the chapel is going on encouragingly. The same hearty response with which I was greeted in the beginning continues to be manifested wherever I go. A very pleasant and agreeable visit was recently made to the Dalton and Wadsworth congregations in Ohio, where the usual plan of a personal canvass was carried out. Had the pleasure of spending a very pleasant Sunday with the Berne people on the 11th of June. No canvass was made because of a little misunderstanding as to plan, but hope to make such canvass later on. A very liberal offering, however, was given at both the morning and evening services. I wish to state in this connection that the various contributions appearing in the columns of the church paper for the Chicago chapel by Bro. Haury, as a result of this canvass, are simply the cash offerings; none of the pledges, to be paid a few months later, are included. Nearly $4000 have thus far been raised in the form of cash and promise; about twice that amount at least will be needed to put up the kind of building necessary to carry on efficient work in this part of Chicago. I do hope that we may be able to build in the early autumn at least; earlier if at all possible. The work can then be prosecuted and organized as it cannot otherwise be for reasons known only to those on the field. Perhaps I ought to make more clear the kind of work we are trying to inaugurate here. There are three kinds or phases of mission work that I might make mention of. First, there is the purely rescue mission type, where the so-called "down and out" are brought in touch with the gospel, and many are gloriously redeemed from an awful life of sin and shame and are active in the Master's service, prominent among which are such men as Melvin Trotter, Harry Monroe, Lucky Baldwin, James Hicks, etc. The second kind of mission work that appeals, and should to all who love souls, is that of work in the slums. The most congested and poverty-stricken districts, where they are below the poverty line materially, mentally and morally, needing clothing, food, shelter and salvation—last, but not least by any means. What a privilege to be permitted to engage in a mission enterprise that transforms the lives of many who are living the brute life into lives that have the power to become the sons of God. Then there is the kind that may be considered as purely church extension. This is the kind of mission we are trying, by the help of God and the General conference, to build up. We believe it far better to endeavor to reach and save souls for service before they sink into those awful and unspeakable depths of sin and vice, from which state few ever return. There is much truth in the saying that "an ounce of prevention is worth a pound of cure."

This, in a word, is our little part in the Christian's program for the uplift of mankind.. Will you give us a lift in these last moments of the age? The harvest is ripe, the need is great, the laborers are few, the time is short, the summer will soon be ended. "Will there be any stars in my crown?"

Yours for better service,

W. W. Miller.

1467 W. 71st Place.

THE WEIGHT OF SUFFERING

Paul talks about the "weight of glory"; we often speak of the weight of suffering. Disease and physical deformity are millstones about the sufferer's neck. Dan Crawford gets at the heart of the matter better when he describes the suffering of Faulknor, the missionary, as "only a weight necessary to keep down the diver while he was collecting pearls." That is a noble interpretation—and a true one also. Out of the deeps where men drink the cup of pain they bring their pearls of great price. The diver must have a weight to help hold him down where the pearls are found. Then up he comes finally with his precious gift. The weight has done its work.—The Advance.

MENNO SIMONS

By A. M. Cramer.

(Continued.)

In the fifth section he presents the true kind of baptism and answers arguments for infant baptism. That only adults should be baptized he shows by the commandments of Christ and the practices of the apostles as likewise by the demands of the Gospel upon the regenerate and points out that those rightly baptized have the promise of eternal life. He also speaks considerably concerning regeneration. The merits of Christ, he declares, assure the salvation of the unbaptized infants. The whole work, I think, is clear, vigorous and fully presented. Finally he refers to some who agree with him but do not hold baptism in high regard.

The sixth division has for its subject the Lord's Supper and also deals with the errors relating to it, taught by the Roman church. This I regard the most important section of the whole book. Menno teaches first, The Lord's Supper is a symbol; second, of God's love in Christ; third, of the unity among confessors and, fourth, of the fellowship in the body and blood.

The seventh, eighth, ninth and tenth sections also cover points of difference, shunning Babylon, that is, the true Christian must keep himself separated from the world and that it especially becomes him to avoid false teachers, "The Sending of Preachers", "The Doctrine of Preachers", "The Conduct of Preachers", and "Babylon and Its Builders", i. e. counter arguments against the opponents of his position. In these arguments the Waldensian origin is very apparent, especially concerning the living of God-fearing, blameless lives and the selection of teachers from out of the brotherhood. Menno's position was: The Christian church must be pure throughout, so far as men are able to judge, and cannot permit unworthy members. True as this is, we wonder how it may be applied. He strictly held to it. Where unworthy members are permitted, there, according to his judgment, the true church cannot exist. He writes: "It is the custom of the sects who are without Christ and His Word, to defend their foundation, faith and action with the sword. The Romans, Arians, the Lutherans, the Zwinglians and the Munsterites are our witnesses."

"This have I said particularly in relation to the Popish priests,

what the calling of the Lutherans and Zwinglians is, by what spirit they are moved, what fruit of repentance they show by their doctrines and sacraments we willingly leave to God and all godly judges."

This sounds extremely hard, but when we think that Menno and his followers were subjected to bloody persecutions, which were also not consistant with the Gospel, and when, as I have already noticed, we consider that Menno was inclined to an extreme view of Christianity whereby his judgment was likely to be biased, this is somewhat explained and excused. Finally, it must be said in his honor, that it was the deceiving preachers that he so unmercifully exposed, on the other hand he admonished the authorities and the people to a greater compassion and a better understanding. He concludes with several appeals. In "To All in Authority" he denies relations on his part or that of his followers with fanatical sects. Appeal to Corrupt Sects is especially directed against David Joris, his followers' visions, etc. The Bride of Christ was written in the most sincere sympathetic, but well considered language of a Christian oppressed by persecution, but strengthened by faith.

Of Menno's activities as a preacher at the time, 1539, we find merely a trace Quirinius Petersz of Groningen, imprisoned at Antwerp in 1545, confessed that he had been baptized by Menno ten years before and would not recant. He was thereupon condemned to be burned alive. This incident proves that Menno was one of the leading teachers among the Friesian Doopsgezinden. The persecution to which he was exposed is shown in the same year when Tjaart Reindes, a highly respected man, was put to death because he had secretly harbored Menno for a time. Besides this, the fact that David Joris gained so many followers from the Doopsgezinden, brought him much more trouble. This man made great pretensions to visions and inspirations, but was more liberal in the form of his discipline. The disastrous end of these things was clearly seen and opposed by Menno. In 1540 he produced "A Treatise and Scriptural Explanation of Excommunication" against certain brethren who regarded the ban a Pharisaic leaven. In beginning he insists that when Scripture presents a plain rule, it is to be observed without modification. He then shows from Matth. 18:17 and I Cor. 5 that whenever a brother is guilty of open sin, after being admonished three times, and shows no repentance, he is to be regarded as a publican and a heathen so that he may be brought to repent. Afterwards, when engaged in bitter strife, concerning the ban, he rejects the book, which, on account of its temperate tone, excells among his other works, because he had not spoken with sufficient severity and determination. Nothing more is heard of him until the year 1543, when an edict with a description of him was published throughout the whole of East Friesland, offering a reward of a hundred guilders for his capture and pardon to the criminal who would betray him into the hands of the authorities. An injust and cruel punishment indeed when they not only made an innocent man equal with thieves and murderers, but zealously hounded him. In the persecution, however, he enjoyed God's visible protection.

In the collection of Menno's work we have P. J. Twisk's account, received from Menno's own daughter, that once a false brother had bound himself for a sum of money to deliver him to the authorities and pledged his head to do it, but when they watched for him in the meeting place, Menno providentially escaped, Afterwards it happened that the same traitor with the officers met Menno as he was passing along the canal in a small boat, he was speechless, however, so that the preacher, passing some distance beyond, sprang ashore and escaped. Then the traitor exclaimed: "See, the bird has flown!" But it cost him his head. The same author gives an example of Menno's fearlessness. Once he went into a church in Eningenburg in North Holland and after service engaged the priest in a disputation in the Latin tongue concerning the various Roman errors. Truly a daring thing for him to do in those days! This he did with such impressiveness that the priest afterwards gave up the office. In the same way, on another occasion, he went unknown into a cloister and addressed the superior, urging him to repent and pointed out his errors to him.

In Embden, East Friesland, he came into touch, and, alas, into controversy with John A'Lasco, a famous preacher of the Reformed church. In East Friesland the reformation was first introduced in 1519 and fostered under Count Edzard, since this land had not yet come under the rule of Charles V. So it came to be seen of itself in general and in regard to the different parties as Yepeij and Dermont write concerning Embden: "The Embden Reformed church, as it was named, mother of the Netherland Reformed church. It was to the Netherland reformation what Geneva was to the French. It was rightly called "the harbor of God's oppressed and persecuted church". From all sides, especially from out the Netherlands, Reformed, Lutheran, Doopsgezinden, David-Joristans and others flocked here. Menno kept himself here for a time. Obbe Philips made Embden his residence during the last years. In Norden one may still see the house in which David Joris lived. A'Lasco, at that time the superintendent of the clergy of East Friesland, wished to win Menno and his followers to the Reformed and Lutheran church (for there the two were not yet separated). He was noted as a learned and, for the time, a moderate theologian. He was a zealous defender of the reformation possessing extensive wisdom and steadfastness so that he kept the smouldering quarrels between the Lutherans and Reformed in check in East Friesland. It is, therefore, a matter of regret that these two prominent men could not better understand one another, although in the light of A'Lasco's designs and the well known opinions of Menno nothing more was to be expected. We do not know just what special occasion brought the two together. Meiners, in his work, well observes that Menno fled from Friesland in 1544. A'Lasco made use of the opportunity to secure a conference with him, then Menno himself says that this occurred in 1543 and that he was invited in writing to this end. So it came about that with the permission of the Count of East Friesland and the assent of A'Lasco's fellow ministers they held a debate lasting three or four days in the presence of many people. The points over which they debated were: The Incarnation of Christ; Infant Baptism; Original Sin, and Our Sanctification. They certainly also discussed the proper calling of ministers. The outcome was that both parties believed that their side had won. A'Lasco afterwards wrote that there were three points upon which they could not agree, namely, The Incarnation; Infant Baptism and The Calling of Ministers. However, their parting was friendly, Menno promising to prepare a written presentation of his side and send it to the Embden ministers. To this end A'Lasco prepared two propositions. He fulfilled his promise and sent "A Brief and Clear Confession and Demonstration. First, of the Incarnation of Our Beloved Lord Jesus Christ. Secondly, How Both the Teachers and the Church of Christ Should Be Minded According to the Scriptures.—Written to John A'Lasco and His Fellow Laborers at Embden."

Menno asserts that in former times he had not considered the matter of the incarnation until the brethren called his attention to this particular view of it and that he accepted it only after earnest investigation; since, though, he had never handled it before he would then devote his attention to it. It is just not clear to me in what the point of difference consisted, both parties emphasized (by a wrong understanding of the Bible expression "flesh") that nothing but a sinful nature could come from the flesh. Now, Menno greatly feared that to Christ might be ascribed sinfulness and a lack of complete purity, and A'Lasco seemed to have been imprudently excessive in this regard. He (Menno) would not have it, therefore, said that the flesh of Christ was from Mary, but that it was created in her. At the same time he would not have Christ divided nor have a different human and divine nature, concerning which the Scriptures apparently have nothing to say. Over this matter he led himself into all kinds of fine discussions. He, however repeatedly asserted that he did not speak therein in the customary meaning. Moreover, I should observe that I would not have made much of this subject were it not that it will appear again and again in the discussion.

In the second part Menno grows warm concerning the fixed and often great incomes of the preachers because he held such things to be at variance with the Spirit of Christ on account of the abuses resulting therefrom. He believed that the minister should serve for love without pay and he absolutely insisted that all unworthy persons should be put out of the church. Since this had no place in the Embden church he insisted that they were no true Christians and needed to be born again.

Not long afterwards, under the same conditions, Menno wrote two other books: "An Explanation of Christian Baptism", and "The Reason Why Menno Does Not Cease Teaching and Writing." The first contained three sections: (1) "Of Christ's Command Concerning Baptism"; (2) "Of the Teaching of the Apostles Concerning It"; (3) "Of Their Practice Of It." The subject is more fully handled than in the "Foundation Book" and Menno seems to have given himself to greater thoroughness, frequently quoting church history.

(To be continued.)

THE MENNONITE

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EDITORIAL

One of the problems in our denomination is how to keep in touch and care for the isolated churches, some of which are hundreds of miles from their nearest conference neighbors. In most instances such churches are small and have difficulty in keeping up their work and are frequently at their wits' end to know where to find pastors to care for them. They are, however, the pioneers of our church. In this fierce struggle for existence which is going on among all the smaller denominations they not only plant our flag, but keep it up. Their sacrifices and their loyalty to the church are an inspiration to the whole brotherhood, and, while at times the lonesomeness of their position is trying, they are all the while holding fast to that which they see in their church which they could not find elsewhere. It would be well if our brethren in the ministry and out of it would show them their sympathy and appreciation by a lively interest in their affairs and by giving them all the moral and material sympathy they can command. An isolated church has a distinction and a character which means much to the whole denomination and from its ranks there frequently come the strongest teachers and the most active workers we have.

C. G. Roe of Chicago, president of the American Bureau of Moral Education, in an address at Denver recently called attention to the need of education along moral lines. He said: "A man may be sentenced in Illinois from one to ten years for stealing a pig worth $15.01, whereas a white slave procurer, on the first offense, cannot be sentenced for more than one year." That our laws are very much out of balance there can be no doubt. The man who steals a loaf of bread may rot in prison while the one who gets away with a railroad or millions of the public's money often goes "scott free". Fortunately for society there are plenty who would rather starve than steal even a loaf of bread; and there are others to whom a railroad or a million dollars would be no temptation. It is not the fear of the law which keeps men honest, it is the fear of God in their hearts. If we are to save our young people from the dangers of destruction through immorality and crime we must not hope to do it so much through enacting and enforcing new and stricter laws, although that has its value, as we must do it by implanting the true morality which goes with a converted and regenerated heart. So long as we are in the world we will be shocked by seeing the wicked either succeeding in their wickedness or getting away without retribution while the virtue of the righteous will seldom be noticed or appreciated. To us one of the strongest arguments for a future life of rewards and punishment lies in the feeling that comes to us that if the wicked are not punished in this life for their wickedness, there must be a future life in which they will get what they deserve and if the righteous go without a reward in this state, there must be a state where they will be rewarded.

A contribution to an exchange very seriously discusses the question whether a minister should own an automobile or not, going on into details concerning the wearing qualities, the traveling ability and the cost of operating as against the use of the old-fashioned horse with an enthusiasm that would almost lead one to suppose that a share of the profits were waiting for him for every machine sold. The question is one of circumstances. There are conditions under which it is highly desirable that a minister's people should make it possible for him to own and operate a machine. There may be conditions when even the keeping of a horse may be more of a nuisance than a help. We are living in an age of changes and progress, when many of the things that begin as a luxury rapidly become an absolute necessity. Telephones, electric lights, steam heat and dozens of other things were once the luxuries of the very rich, but have now become the necessities of the common people. A church has the right to expect an effective and active ministry from its pastor, but the pastor has the right to expect of the church that it make it possible for him to use the things that are a means to effectiveness.

SHERWOOD EDDY IN VELLORE, INDIA

The South India United church has been holding a campaign for months, and Mr. Eddy came to bring it to its climax. When I sat in that great audience in the huge theatre hall, listening as he began the first of his three addresses, I was reminded of the scene that once took place on Mars Hill in Athens. He, like Paul, had an audience "in all things too superstitious", "ready to tell or to hear some new thing," keen, courteous, interested in a detached way, but cynical, hard and proud. My heart sank when I looked around at those 1,500 men filling the great hall. It seemed as if no amount of driving pressure could make the slightest dent in the armor of well fed, socially secure self-satisfaction with which everyone was clothed. They were steeled against the first mention of Christianity.

Over at one side were some two hundred women — like a flower bed in their gay clothes, with faces either restless or self-satisfied. There were the proud-looking mothers-in-law, rulers of large households—more hopelessly entrenched in their own position than the men. There were younger women, some vacant-faced, some conscious of their clothes, some following the speaker with intense attention.

So you see what a problem Mr. Eddy had to meet. We prayed with all our might for him. And we gloried in his simplicity, tact and power. The first night there was no mention of Christianity. In Acts Paul must needs make his point of contact with his audience in two or three sentences. Mr. Eddy took a lecture and a half to do it. He produced one vivid chart after another, to show India's position in the world. At first he showed what she was forward in—trade, rice, cattle, jute, railroads, growth of joint stock companies. He pointed these out with pride, the audience clapping enthusiastically. Then he turned to the singers on the platform with him and called for a song.

"I've only shown you half the charts!" he said to the audience. "Anyone who wants to go out, go out now. I've shown you the bright side, and I'm going to show you the dark side after this song. We must face the truth about our country."

A few did go, but the majority stayed, and the charts were shown one by one. India stood terribly low in one after another —wealth per capita, lost trades, and, finally, education, supply of hospitals and social injustice. With this last point he made solemn indictment of child marriage and the treatment of widows. At the first mention of this how those women did listen! The men laughed — actually laughed — at first, but it was an uneasy laugh, as they heard the census figures. One or two dramatic stories of actual cases nailed that point. Another very telling feature of this first lecture was his running comparison of India's progress with Japan's. Japan is of the Orient, and they are vastly inspired by her example. Mr. Eddy emphasized the fact that Japan went forward because she raised her lower classes, educated all, and was not hostile to new truth.

The next night, at the theatre, Mr. Eddi went to work on the consciences of those Hindus. Those who were present say it was a tremendous address on sin and a very concrete one — very near home. A survey committee of our church had a set of statistics waiting for Mr. Eddy, so that he could tell them how much money they spent last year on drink, how many houses of illfame they supported, how much adulteration of foods, tampering with weights and measures, etc., there was in Vellore. He talked strongly on the sins of impurity, drink and dishonesty, showing not only how they affect the individual, but — what was far more telling with that audience—showing how they hold back the progress of the country. Again he had a song, and invited any to go out who did not want to find how to save the country and the individual from sin. Two hundred remained, and he preached Christ as the Savior of sin. Two hundred stayed to a further after-meeting to hear more.

The third night, even though many tickets of admission had been refused, the hall was crowded again. There were more charts, this time showing the growth of Christianity in the nineteen centuries of its existence and its growing universality. There was a murmor of disapproval, but there were the figures! Then, very simply and dramatically Mr. Eddy told them of Christ's life on earth, of His teaching about God, and of His power in the lives of hundreds succeeding. He told of the heroism of the martyrs in the Boxer uprising, and when he told how Horace Tracy Pitkin wrote, as he was dying, that he wanted his son to come to China to finish his work, the whole audience clapped. Finally Mr. Eddy held up the New Testament and told of the great men of Europe and India who read it every day. "I have read your sacred books," he said. "Is it too much to ask that you will read with open mind a book which has had such influence in the world?" — Charlotte Wyckoff, in "The Mission Gleaner".

COMPULSORY MILITARY SERVICE

It is a conspicuous fact, and in the light of history a disquieting fact, that we in the United States of America find ourselves obliged to listen to the frequent and seriously intended arguments of distinguished American citizens for the adoption in our country of some European military system. Some favor the German system, some the Swiss. Our press, especially of the eastern States, generally approves of some form of conscription, which means compulsory service. New York State is indeed passing a compulsory military training bill which drafts into military training each year all unemployed boys, which means all school boys of sixteen, seventeen, eighteen and nineteen years of age. Many, though not all, of our army officers and military experts seem to favor for this country some form of compulsory military service.

It seems to be true that the people of our country do not sense the seriousness of this new attack upon the foundations of our nation. Representative Towner of Iowa, speaking in the house of representatives March 20, said:

"None of the advocates of universal compulsory military service seem disposed to discuss the effects of the adoption of such a system by the United States. Before the present war, Germany with such a system maintained a standing army on a peace footing of 688,000 men. France maintained an army of 616,000 men. If the compulsory system in France, with a population of 40,000,000, keeps 616,000 men in arms, such a system in the United States would keep 1,500,000 men in arms."

The conclusions of the congressman were correct, because, under a universal system of conscription, the number in the army must be based upon the population, for the reason that a selected compulsory military service is, in a democracy, ethically unwarrantable. It is true that a prominent publicist seriously suggested to us the other day the advisability of requiring military service of our colored population only, but the suggestion does not seem particularly magnanimous or promising.

In spite of this fad or cult of conscription, we do not believe that, save possibly in a case of actual war, this country can be led to adopt compulsory military service. Even during our Civil war exemptions and substitutions were so common that the draft in the North had little effect save to quicken the volume of bounties.

The proposition carries with it a form of militarism of the most pronounced and threatening type. The hope of our world is to be found in the institutions of law and order, which institutions depend, in turn, for their growth, upon a finer and saner democracy. This finer democracy can evolve only out of that finer mental and moral development which compulsory military service is especially devised to thwart. Freedom of conscience, liberty in discussion, individual initiative, suspended judgment, willingness to abide by the decision of an arbiter, sympathetic attention to the argument of one's opponents, the teachable mind, these are in a military nation intolerable, in some cases punishable by death. Furthermore, a compulsory military service means a censored press, the choking of opinion and the strangling of liberty, for we cannot conscript bodies without conscripting minds. European compulsory military service has meant a conscripted press, a conscripted education, a conscripted religion, conscripted wealth, and a world war. Social and moral principles in a conscription state are necessarily subordinate to that state, at least so far as the conscription wing of the government can make them. What the rivalries of religious groups were prior to 1648, our political rivalries are today. The inquisition and religious wars have for their counterparts today military conscription and political butcheries.

In an ungoverned world such as ours, we are unable to say what ought and ought not to be done with our military machine, save that it ought to be efficient; but with our thinking, our views and our freedom of expression, there can be no question. The killing of religious heretics got the world of religion nowhere. The killing of political heretics, as in the present war, can of itself get the world nowhere. Conscription is an attempt to curtail the freedom of men's actions and expressions. That means the closing of the safety valve of the nation, and must lead directly to an explosion. Militarism may be a necessary medicine, but, as Mr. Angell has recently pointed out, it is a medicine which will kill the patient unless sooner or later he can get along without it. America has been showing the world how to get along without this poisonous drug, at least its most poisonous ingredient known as conscription. Most of our best institutions have been largely built up by persons who left a conscripted Europe for an unconscripted America. Conscription is so unwise, contrary to the principles of our government, aristocratic, feudal, and dangerous, so altogether out of harmony with our institutions and ideals that we had believed even the idea of it simply intolerable to the American mind.—Advocate of Peace.

PRAY FOR YOUR PREACHER

Dr. John Watson, better known to many as Ian Maclaren, in the early years of his ministry determined to preach without manuscript. He took into the pulpit a single sheet of paper containing a few notes. Sometimes his memory failed, and he would say: "Friends, this is not very clear. It was clear in my study on Saturday, but now I will begin again." The people never showed any impatience. After a sermon one Sunday morning a gaunt Highland elder went to him and said: "When you are not remembering your sermon, just give out a psalm, and we will be singing while you are taking a rest, for we all are loving you and praying for you." In after-years Doctor Watson said: "I am in the ministry today because of the tenderness and charity of those country folk, those perfect gentlemen and Christians." With such loyal friends and helpers it is not strange that John Watson remained in the ministry, and that he became one of the most eloquent and forceful preachers of his age. The generous behavior of the people to whom he ministered acted upon his nature as spring sunshine and showers act upon all vegetable life; it called out all that was best in him. The opposite course would have frozen the genial currents of the soul and would have driven him out of the ministry.

Jonathan Edwards said: "If some Christians that have been complaining of their ministers had said and acted less before men and had applied themselves with all their might to cry to God for their ministers — had, as it were, risen and stormed heaven with their humble, fervent and incessant prayers for them — they would have been much more in the way of success." The greatest preacher that ever lived besought his brethren to "pray for" him and his associates; "the word of the Lord might run and be glorified;" "that utterance might be given him in opening his mouth, to make known with boldness the mystery of the Gospel," and that God would "open unto him a door for the Word." The preacher who knows that his people are praying for him will be a new man and preach with new power. In praying for the man of God in the pulpit the people in the pews will promote the interests of the kingdom, and will at the same time bring down blessings upon their own souls.—Sel.

THE LITTLE GIRLS OF INDIA

All of our readers have heard of the unfortunate condition of the girls of India—commonly known as the "child widows". One fruitful cause of the sufferings of India is its custom of infant marriage. A leading Hindu says, "Early marriage is the greatest evil of our country. It has stood at the very springs of the life of the nation and prevented the normal expansion of which it is capable." At a recent census there were over 27,000,000 wives under the age of ten; 244,000 under five years, and about 11,000 baby wives under one year of age. These little baby wives live with their parents until about the age of twelve; but if the little boy dies, the girl is left a widow for life, with all the curse of widowhood upon her, for she must never be betrothed again.

And so all her life the woman of India is under a curse. In her degradation every noble feeling; every lofty principle, is crushed. Self-respect, tenderness, pity, generosity, and all the virtues and graces that distinguish women in Christian lands are unknown in this land where women are believed to be an inferior animal, lower than the brutes.

Millions of child wives groan and weep under oppressions and cruelties, which are a result of their social and religious beliefs and practices.

The position of these child widows in India has long been a horror to the Christian world. Their suffering and degradation cannot be exaggerated.

As stated above, girls are often betrothed when mere infants. One missionary tells of a baby in the village where she lived that was betrothed at the age of five months. Betrothed is equivalent to marriage in that it is indissoluble, and should the man or boy to whom the girl is betrothed or married die at any time after the betrothal, the girl is punished for his death. From deliberate, continual, life-long punishment there is no respite, nor relief. Her parents-in-law **have full** control of her and may do with her, or to her, as they please. Sometimes she is sold for temple "service". That is, her father or mother, in consideration of a sum of money,

deliver her to the heathen priests and she is taken away to live in or near a heathen temple where she is kept for the use of those idolators who go to worship at that temple. In some temples there are as many as a thousand "temple girls". And so we might continue—but the story would be the same, one of their sorrow and misery.—Abv. Christian Worker.

THE C. E. TOPIC

July 2.

How to Make Ours an Ideal Nation.

I Pet. 2:1-10.

We Americans are prone to regard ours to be the best and grandest nation on the face of the earth. Its limitless possibilities, its political and religious freedom, its free schools and its high ideals of manhood and womanhood are some of the reasons why we think so. We must not, however, forget that people of other lands have also the many things that make them proud of the land of their birth from which we may learn many very valuable lessons. The best way to fully appreciate what we have is to gain some knowledge of what others have and what they are doing with it. What we, as well as others, have is not all good and not all bad, but we feel that there is much more of the good than the bad and that which is bad may be eliminated.

An ideal nation must be one which learns to get rid of the things which keep a nation down. What are they? Without doubt the greatest curse of America is the liquor evil. It destroys bodies and souls; it wastes property; it blights prospects and it makes poverty, disease and crime general. It enriches a few, but at the price of flesh and blood and souls. Some are inclined to take a bright view of the prospects for banishing liquor and we are none of those who believe that the victory cannot be won, but one of the ways by which Satan wins is by making us satisfied with too litte. True, a great part of the territory of the United States is dry, but the greatest proportion of our population live in wet territory. The big cities are still the strongholds of the liquor element and they must be cleaned up together with the smaller centers of population. This is no child play. It is a man's job and calls for the assertion of all the manhood and womanhood that the Christian element can command.

In estimating the wonders of our country people sometimes place too much emphasis upon the material side of things. It is right that we should appreciate all the good things God gives us, but the best things are not measured by dollars and cents. Character that involves faith, charity, honor, honesty and liberality, are worth more than great possessions. The control of riches by a few is one of the positively bad things which our nation must find a way of regulating if it is to become truly ideal. A condition where the rich become richer and the poor become poorer is unhealthy and indicates a drift toward destruction. Great wealth may be used for great good, and it sometimes is so used, or it may be an instrument of great evil and it frequently is such an instrument. On the other hand, those who have smaller means must be guided in their use as the rich are to be guided in the use of theirs. The person with a few dollars may use them to his happiness or his damnation. We must, as a whole people, learn to invest our money, be it much or little, wisely so that the Lord can bless its use, then it will help to make of us an ideal people.

Our country will be far on the way of becoming an ideal one when the question of graft in its political activities is better handled. The vicious element in politics can and will destroy good, prevent the enactment of good laws, corrupt officials and defeat justice. Wicked men in control of public affairs are the surest guarantee of the downfall of any nation. This may be prevented. God-fearing men and women are in a position to do it. The Christian country cannot exist if Christians do not run the affairs of that country in the light of their Christianity. Ours will speedily become the ideal Christian nation when its citizens regard the duties of citizenship among their most sacred obligations.

A nation, to be ideal, must be just. It cannot be just and deprive half of its citizenship of the right to say how the country is to be run. Therefore, so long as women are unjustly deprived of expressing their wills at the polls the nation will be just that far from attaining a truly ideal state. Our wives, our mothers and our teachers are women of intelligence and sense, always to be found as a class arrayed on the side of justice, honor and virtue; why, then, deprive them of their right to express their wills? How can an ideal state be reached when so numerous a class is prevented from taking an effective stand on the side of right?

The ideal nation builds its institutions on God. The Bible is the foundation of its laws and life. The Sabbath becomes all that God would have it mean. It keeps its doors open to the oppressed. It makes much of education. It goes beyond its borders to do good and it strives for the glories of peace and avoids those false glories that come from war and its hellishness.

THE S. S. LESSON.

July 2.

Paul at Thessalonica and Berea. Acts 17:1-15.

Golden Text—Acts 5:31.

Thessalonica contained a synagog of the Jews. This was the most distinguishing feature of the city from the sacred writer's point of view before the Gospel was brought to it by Paul and his companions. After their visit it was forever distinguished for having a Christian church to whom the Apostle Paul wrote letters. All over the world there were here and there synagogs of the Jews. These were so scattered and placed as to familiarize the world with Jewish hopes and prophecies. They kept the Jew loyal to his faith and offered him a social center where he might meet with his brethren apart from the repulsive heathenism with which he was everywhere surrounded. It was in the synagog of the Jews that Christian churches generally began. There the Scriptures were read and explained and there the disciples had opportunity to take up the Word where it was read and explained how it referred to the Christ.

It was the "manner" of Paul to attend the synagog service. No doubt he knew that there would be many present who would not like him. He had been working and earning his living all week and was doubtlessly very tired. He was a stranger in the city and hardly knew any one. He could not make the display of himself that richer persons did. Yet, none of these things kept him away from service. In our day people often stay away from church for a great deal less. Paul went to the house of God to do God's will. If we go in that spirit external things will not have the slightest influence over us. A great deal is said in our day about how to get people into church service. This is a problem in some quarters; it is a difficult task in a godless community, but when professing Christians neglect the house of God there is something seriously the matter with their Christianity.

The ground of Paul's teaching was the Word of God. They "reasoned with them out of the Scriptures". Many topics are discussed now-a-days in our churches. Every fad and ism seems to find that God would have it mean. It keeps its doors open to the oppressed. It makes much of education. It goes beyond its borders to do good and it strives for the glories of peace and avoids those false glories that come from war and its hellishness.

Paul's theme was Jesus Christ, the fulfilment of God's promise, crucified for the sins of the world and resurrected from the dead to assure to men the reality of eternal life, faith in Him as the only thing that saves and overcomes the world. This always is and always will be the true minister's message. Anything that does not direct to the Christ as the Savior is unnecessary and out of place.

To this message there were some responses. Wherever the Gospel is sincerely preached, there is bound to be fruit. God's Word is too precious to Him to allow it to be wasted. Nothing could keep Paul from testifying. He knew his Lord, he knew his Lord's will and he believed that all men should hear of Him.

There were here, as in other places, those upon whom the Word made no impression except to stirr up in them a spirit of envy and hatred. They did not believe because they loved darkness rather than light. They hated Paul because their sins were rebuked. Note the progress of their opposition. They were moved with envy. It provoked them to see so many respond to the things they rejected and opposed. They conspired with low character. Nothing could better prove their wickedness than the fact that they, called in wicked men to help them injure a good cause. They raised an uproar. Violence is the resort of men who will not reason or be rebuked by an array of truth. They mobbed the house of Jason. Mob rule and mob methods are never resorted to in a good and just cause. They brought charges of treason against the apostles forgetting that they themselves were law-breakers. They pretended to be patriotic because it suited their wicked purpose. This was not the only nor the last crime committed in the name of patriotism.

In Berea we find another synagog. The people were more noble because, (1) they received the Word; (2) searched the Scriptures; (3) were open-minded; (4) made sure for themselves. Many responded, among them many women. Woman always has taken a leading part in religious matters. Paul's enemies did not rest at Thessalonica, they followed him. So long as there is a devil, evil will be persistent and must be fought by the believer.

NEWS OF THE WEEK

ORDER STATE TROOPS TO MOBILIZE FOR PATROL DUTY

Washington, June 18. — Virtually the entire mobile strength of the national guard of all states and the District of Columbia was ordered mustered into the federal service tonight by President Wilson. About 100,000 men are expected to respond to the call. They will be mobilized immediately for such service on the Mexican border as may later be assigned to them.

General Frederick Funston, commanding the border forces, will designate the time and place for movements of guardsmen to the international line as the occasion shall require.

In announcing the orders, Secretary Baker said the state forces would be employed only to guard the border and that no additional troop movements into Mexico were contemplated except in pursuit of raiders.

At the war, navy and state departments it was stated that no new advices as to the Mexican situation had come to precitpate the new orders. In the last two weeks, however, tension has been increasing steadily. The crisis presented by General Carranza's note demanding the recall of General Pershing's expeditionary force has been followed by a virtual ultimatum served on the American officer by General Trevino, the Mexican commander in Chihuahua. To this was added yesterday the possibility that Funston has about 40,000 regulars and probably 5,000 or more guardsmen of whom ten thousand regulars are with General Pershing or scattered along his line of communication from Namiquipa, Mexico to Columbus, N. M.

Less than 500 companies scattered throughout the country, will not be mustered and the national guard coast artillery companies have not been summoned. All of the field artillery, cavalry, engineer and signal troops will be employed, as will many of the militia field hospitals and ambulance companies. The war department had word that American and Mexican troops had clashed across the border from San Benito, Texas.

Mobilization of the national guardsmen to support General Funston's line will pave the way for releasing some 30,000 regulars for immediate service in Mexico in the event of open hostilities with the Carranza government. The guardsmen themselves could not be used beyond the line without authority of congress and until they had valunteered for that duty as they are called out under the old militia law. The new law, which would make them available for any duty under the federal government, goes into effect July 1.

WILSON AND MARSHALL NAMED

Coliseum, St. Louis, June 15.—President Wilson and Vice-President Marshall were nominated by acclamation tonight by the Democratic national convention, the ticket being completed four minutes before Friday.

President Wilson's own plank, charging conspiracy among some foreign-born citizens for the benefit of foreign powers and denouncing any political party which benefits and not repudiating such a situation was incorporated in the platform just as the president himself had sent it from Washington. It was understood that the president insisted that the plank should be put in the platform in the way he had drawn it.

There was never any doubt of President Wilson's nomination tonight but there was a possibility that some vice-presidential booms might be brought out in opposition to Vice-President Marshall. They met defeat, however, when the convention got in session and soon as President Wilson's nomination had been made by a roaring chorus of acclamation, Senator Kern, who re-nominated Mr. Marshall, cast aside a long prepared speech and simply declared: "I nominate Thomas Riley Marshall, of Indiana, for vice-president."

To President Wilson's nomination there was only one dissenting vote, Robert Emmet Burke of Illinois, who came to the convention announcing that he was opposed to the president. His vote technically made the president's nomination 1,091 to 1.

HUGHES HAS PICKED CAMPAIGN MANAGER

Washington, June 17. — Charles E. Hughes has decided upon the man he wants selected as Republican National chairman to direct his campaign, and will make known his identity when he meets the Crane steering committee next Monday afternoon at New York. Frank H. Hitchcock, who directed the fight to elect Taft in 1908, has been eliminated. Mr. Hughes refuses to tell the name of the man he has selected until the Monday conference.

That was the situation as it was seen in Washington tonight after Mr. Hughes had held conferences with a score of prominent Republicans. Coupled with the above statement came a revival of the rumor that Public Service Commissioner William Hayward of New York was the man who would be at the helm. This, however, could not be confirmed.

Mr. Hughes, it is believed, will present an unbending front to the Old Guard leaders, such as Crane, Smoot, and Penrose, who are dominant in the steering committee. The feeling here is that he will insist that the executive committee, which is to be selected also after the Monday conference, to take charge of the details of the campaign, shall not be overwhelmingly in the cohtrol of the Old Guard.

All this is taken in Washington as an indication that tonight, after his many conferences here, Mr. Hughes is as firm as he was upon his arrival last night to say what shall and shall not be done in his fight for election, although endeavoring in every way he can to unite the party and bring Colonel Roosevelt and the Progressives solidly in line behind him. The invitation will be to rally around Mr. Hughes as the party leader, and Mr. Hughes does not intend that the Progressives shall be frightened away by the picture of the Old Guard domination of the Republican cause.

FORD PARTY REORGANIZES TO CONTINUE WORK

The reorganized Ford Peace party now meeting in Stockholm and known as the Neutral Conference for Continuous Mediation has issued a manifesto to the belligerent nations calling upon them to get together to end the war and setting forth terms for an international agreement. The neutral conference has been reduced in numbers until now it consists of two delegates each from six neutral countries — Denmark, Holland, Norway, Sweden, Switzerland, and the United States.

Henry Ford's representatives at the conference are Prof. Emily Greene Balch of the Chair of Political and Social Science of Wellesley college and a member of the International Women's Congress at The Hague in 1914, and Dr. Charles F. Aked. Frederick H. Hoyt of Detroit is the representative of Mr. Ford and Louis P. Lochner of St. Louis, chief assistant to Mme. Schwimmer, a one-time leading spirit in the Ford Peace pilgrimage, is the secretary.

WINONA COLLEGE SOLD; WILL BE REORGANIZED

Warsaw, Ind., June 17. — E. O. Excell of Chicago and Dr. William E. Biederwolf of Monticello, Ind., as trustees, have bought the property of Winona college, organized eight years ago, and have announced extensive plans for reorganization of the school. Dr. Jonathan Rigdon has tendered his resignation, effective September 1, as head of the school. Harold Lawrence of Earlham college, formerly dean of Winona college, has been selected to resume his former position, and already has begun selecting instructors for next year.

When the school is opened in the fall it is expected to have an endowment of at least $200,000, and under the reorganization plans arrangements are going forward rapidly to place the college on a sound financial basis. Special attention will be given in the college to instruction in science, education and Bible study. The International Association of Evangelists of which Billy Sunday, Dr. J. Wilbur Chapman and many other noted evangelists are members, has taken an interest in the college and expect to help it develop as a great center for the teaching of evangelistic work.

MRS. ASTOR WILL GIVE UP MILLIONS TO WED

New York, June 19. — Mrs. Madeline Talmage Force Astor, who went down with the Titanic, will be married this week to William K. Dick, a sugar refiner and vice-president of the Manufacturers' Trust Co. of New York. The wedding will take place at Bar Harbor, Me. Mr. Dick is understood to be very wealthy. His sister married a member of the Havemeyer family of sugar manufacturers. The announcement of the engagement was a surprise to all except intimate friends.

Mrs. Astor will, by her marriage, surrender the income of a trust fund of $5,000,000 bequeathed to her by Mr. Astor in his will "for so long during her natural life as she shall remain his widow." The will provided that in case of her remarriage the money should go to Astor's son, W. Vincent Astor.

NEWS FROM THE VARIOUS FIELDS OF BATTLE

London, June 14. — An advance of about twenty miles by the Russians who have Czernowitz as their objective is chronicled in the latest Russian official communication. Having previously crossed the Dniester river and taken Horodenka and Zeale Szczyky, the Russians have now driven their men to the left bank of the River Pruth and captured the town of Sniatyn, which lies only twenty miles northwest of the Bukowina capital.

Nowhere on the front from the Pripet river in Russia and through Galicia to Bukowina has there been any cessation in the great Russian offensive. Along the entire line, according to the Russian war office, the Austro-Hungarians and Germans are being driven back and the Russians are still taking thousands of prisoners and capturing guns, machine guns and war supplies.

In the eleven days' drive 1,780 officers and 12,000 men, 130 guns and 260 machine guns have been captured.

On the lower end of the German line in Russia, to the north of Baranovichi, the Russians evidently have anticipated the proposed German offensive and taken the initiative into their own hands. Here after violent artillery preparation they seven times essayed to storm the German lines. Berlin says, however, that all their efforts failed and that they were repulsed with heavy losses.

The fighting around Verdun has dwindled to intermittent bombardments.

The latest advices from the Austro-Italian war theatre credit the Italians with repulsing violent Austrian attacks on the Posina front.

The German auxiliary cruiser Herzmann has been attacked and sunk in the Baltic southeast of Stockholm by four Russian torpedo boat destroyers, according to Berlin. Reports from Sweden and Denmark concerning the fight say that is was between Russian torpedo craft and a German auxiliary cruiser, some torpedo boats and armed trawlers which were convoying German merchantmen. In addition to the auxiliary cruiser and a German destroyer, twelve of the merchantmen are reported to have been sunk.

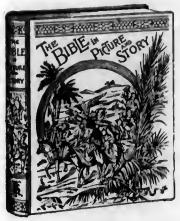
Copenhagen, via London, June 14.—Describing the Baltic fight the Dagens Nyheder says that the Russian squadron won an important victory. The Russians had six destroyers and several submarines and were going at such speed that the Germans were taken completely by surprise and only fired one shot, then made for port in the utmost haste.

"It is believed," says the paper, "that twelve merchantmen were sunk, while a German armed trawler, which arrived at Nykoping, had 150 men aboard from a German destroyer that had been sent to the bottom. The German auxiliary cruiser was the Koenig von Sachsen, which was also seen to sink, and it is supposed that all her crew were drowned."

RUSSIAN DRIVE CROSSES DNIESTER

London, June 13. — In Volhynia and Galicia the Russians are continuing upon their strong offensive against the Austro-Hungarians and Germans and on various sectors in both regions they have made fresh advances and captured additional prisoners and war stores.

In Galicia the drive of the Russians has brought them across the Dniester river, where they have captured the towns of Zale Szczyky and Horodenka, whence they are pressing forward toward the Pruth river and the Bukowina frontier, with Czernowitz their objective. Numerous Austrian fortified positions in this region have fallen into the hands of the Russians.



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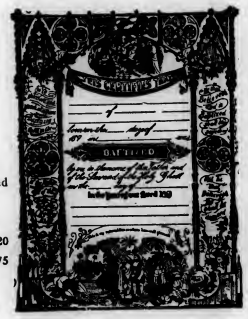

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VOL. XXXI. BERNE, INDIANA, JUNE 29, 1916. No. 26.

A REQUEST

The board of education of the General conference intends to have a meeting, D. V., during the latter part of August for the purpose of discussing various problems in this field of work and for devising plans by which the work of this board may be carried on.

The undersigned, as treasurer, has been asked to send requests to the various congregations of the General conference that they might take up collections for the purpose of defraying the traveling expenses of the members of this board.

For nearly a whole year this board has tried to accomplish its work by means of circular letters, but this method has proved to be unsatisfactory.

The money may be sent to

D. H. Richert,

Bethel College, Newton Kans.

IN MENNONITE CIRCLES

Prof. Boyd Smucker of Bluffton college is at present visiting in Pennsylvania in the interest of the college.

At the latest Bethel college commencement 11 graduated with the degree of A. B. and 35 received diplomas for completing the course in the Academy.

Our missionaries among the Cheyennes, the brethren Petter, Kliewer, Claassen and Ediger, met with a committee of the mission board in Wichita, Kans., last week. The purpose of this meeting was to discuss certain important phases of the Cheyenne work.

The Young People's convention of the Western District conference which met in Halstead, Kans., last week, is reported to have been a splendid success. Weather conditions were ideal. The local church entertained the visitors. Next year's convention will be held in the First church, Newton, Kans.

The officers of the Young People's convention of the Eastern District conference, recently held at Saucon, Pa., are: President, H. Detweiler, Souderton; vice-president, C. S. Shelly, Emaus; recording secretary, Cora Funk, Bally; corresponding secretary, Sylvia Souder, Souderton; treasurer, J. M. Landis, Richlandtown; mission secretary, Clayton Fretz, Perkasie.

On June 11 Prof. G. A. Haury and his wife of Bethel college celebrated their silver wedding anniversary. During all of this time Prof. Haury has been connected with Bethel college and has made the remarkable record of not having missed a single day from his work. A number of friends gathered with Prof. and Mrs. Haury in their home to celebrate the happy event. Congratulations.

Our Wadsworth correspondent writes: The work here is still progressing although during the summer months usually the services are not so well attended, but as we have been having exceptionally cool weather this month it has not been noticed so much yet. May 21 Attorney F. O. Smoyer filled the pulpit while our pastor filled the pulpit at Sterling. On May 28, morning and evening, we had with us Rev. W. W. Miller, superintendent of the Englewood mission in Chicago. He was soliciting among our people in the interests of a fund to erect a church on their mission lot in South Chicago. From here he went to Sterling and Canton after which he returns to Chicago before completing his tour among other churches of our conference. June 4, in the evening, Rev. John Giser of Sterling brought us the message. June 18, at 7 o'clock in the evening, a Children's day program was rendered by the Sunday school. The chief feature was a grandmother's drill by the Primary department. There was also special music by the choir and other interesting numbers. These are the principle items of interest that have transpired since the last correspondence.

MISSIONARY NOTES

The Methodists now claim a following of 37,000 in the Philippines. Remembering that it is only eighteen years since these islands were opened to Protestants, this is a remarkable record and becomes more so when it is remembered that the Methodists are only one of a number of Protestant bodies at work in the islands.

In the schools, conducted by our government for our American Indians, there were four years ago seven Y. M. C. A. organizations with a membership of 300. This number has been increased until today we have eighteen organizations with 1200 members. This is an encouragement and shows a decided improvement in the matter of Indian schools.

Dan Crawford, the noted African missionary, gives the following in "The Kingdom Tidings!": A sample of the prayers those saved from heathendom can make. The person praying is Lenge, an aged man whose mother was eaten in a Cannibal feast. "O God, we lift up our eyes to Thee. Why should we not lift up our eyes to Thee? When our mothers bare us we were born with our baby faces looking up to the sky and not down to the dirty earth. And then, Lord, the shame of it, we who get such a good start in being so born with eyes toward God and the back toward the world, alas, away we go turning our backs to heaven and our faces to hell! But, Lord, we bless Thee for a second birth as well as a first one, and we are glad that we are again looking up and not down, yes, up to God and not down to the devil; up to light and not down to darkness."

"An admiral in the British navy lately told what he had seen about missions. About thirty years ago he went to the Fiji Islands, where the people used to be fierce cannibals. But when the natives wanted to show him what a war dance was like, they could not find any clubs except what they borrowed from Europeans that had taken them as curiosities. When he went to China, the Chinese captain of a warship, larger than his own, said, when offered wine, that he did not drink it since becoming a Christian. When this captain was asked to luncheon, he came with a Bible under his arm. When asked how he became a Christian, he said that in a battle with the Japanese he felt that his religion was not of much help in facing death, and when invited to a mission service afterward he accepted Christ and won to Christ many of those on his vessel."

At the time of the annexation of Hawaiian Islands to the United States the natives petitioned congress for a provision in the Organic Act, prohibiting the liquor traffic. This was consistant with the former Hawaiian policy, for during the years of their independence the people of the little island kingdom fought the liquor traffic, enacting and enforcing laws of prohibition, the first of the kind in any country. When congress referred the question back to the territorial government for local control the liquor interests gained control. The result is, with cheap liquors of the worst and deadliest type getting into the island, the Hawaiian race is doomed. Of an original population of nearly a quarter of a million only 24,000 pure natives remain.

Fourteen years ago the missionaries Bruce and Lowis of the China Inland mission were cruelly murdered in this city. The British government exacted a large indemnity from China, which was donated to certain missions for educational and benevolent work in Hunan. A part of this indemnity fund was appropriated for the erection of two hospitals at Shenchow, which are now the property of the Reformed church mission. Recently the writer was requested to spend a night on patrol duty in one of these hospitals. While making the rounds through the long wards, where on comfortable beds about eighty wounded soldiers were being tenderly cared for, he could not but think how, through the death of two, a means of prolonging life had been brought to many and the end is not yet. Again the saying has been verified, that the blood of martyrs is the seed of the church. We often go out of our way to pass the places where the "Mar-

tyrs for Jesus" fell, and in imagination we can almost hear the cries of the enraged mob, "Kill, kill!" Then, when we think of the marvelous change of a few years, how about five hundred people now regularly attend divine worship in this city, and think of over two hundred boys and girls being enrolled in mission schools, we cannot but exclaim with the poet, "God moves in a mysterious way, his wonders to perform." — Chinese Evangelical Messenger.

NOTES AND COMMENTS

Springfield, Ill., is a city of 60,000 people. Investigation for one year shows that of its 12,000 families 1764 or 15 per cent. received some kind of charitable assistance. The causes given were sickness, widowhood, intemperance, desertion, unemployment, mental deficiency and crippled conditions. In another city, Philadelphia, Pa., with one and a half million it was recently shown that one death in ten occurs in Blockley, the city almshouse and hospital.

Warden Simpson of Jackson Prison, Mich., in a recent address in Detroit declared that although there were about 1,500 moving picture shows in Michigan, he found it a hard task to get films clean enough to show to his prisoners. He said that most of the films had suggestive and harmful representations of crime. This is surely a hard knock at the movies, and if it be true the movies must surely be, to a greater or less degree, training schools for crime.

Dr. Russel H. Conwell, the great lecturer, is seventy-three years old, and he has now 209 lecture dates ahead. He gets big prices for his lectures and makes lots of money; but he spends it all for the benefit of others. Speaking of those 209 lecture dates, he says it will enable him to help 209 young men through college. That is the way he uses his surplus—building living monuments to grace the future with service to men. He is not spending his money on a lot of knicknack reforms and dinky statuaries to attract the gaze and applause of the passing crowd. He is adorning eternity with happy works. It is the best way to spend a fortune—make men and women with it, to stand up for good-will, honor, purity and righteousness, while the benefactor is moldering under the sod. His spirit will be elsewhere, looking on with satisfaction and joy. —Ohio State Journal.

A very appealing letter to the churches of America in behalf of the French Protestant churches has recently been sent out. Many of them have suffered through the devastation of the war, that many of their ministers are at the front, and that they need for a total of nearly five hundred churches about $120,000 "to keep Protestantism in existence, to meet meagre salaries, to provide humble places of worship in place of those destroyed."

Pastor Roussel, after being here a year, has gone back with only one-sixth of the amount needed. The Protestant church of France, with its old Hugenot parentage, is of great strategic importance at any time, but at this moment to let its strength wane will be a calamity, and, as Dr. Macfarland urges, this is a need which is a peculiar obligation of our churches.

MISSIONARY WORK

If humanity is in need, to supply that need is missionary work.

If a cup of cold water, or a cup of hot tea, or a loaf of bread is borne to the suffering, that is missionary work.

If a kind word is spoken to one in sorrow, that is missionary work.

If a dime is given to one who is in penury, or a luncheon served to one who is famishing, that is missionary work.

If a burden is lifted from the shoulder of a neighbor in his weakness and carried upon one's own shoulders, that is missionary work.

If a call is made on one who is in trouble, or a prayer offered by the bedside of one in pain, that is missionary work.

If one goes out in the name of Jesus to tell of his great salvation, that is missionary work.

If another is sick, and unable to plow his field or reap his harvests and one perform a neighbor's duty toward him, that is missionary work.

If one lies bleeding on the field of battle, or suffering in a hospital, and you, in sympathy, bring what help you can to alleviate that one's distress, that is missionary work.

If you have a book in your possession which might prove a blessing to a wayward friend, or to one needing instruction in right things, and you loan or give that book to such person with the request that it be read, that is missionary work.

If you have a flower which you can give, and by giving it bring a smile of hopefulness, or kindle a happier desire in the soul of another, that is missionary work.

If there is a poor boy or girl anywhere who is longing for an education, and who is without means to gratify the desire of the heart, and you give what help you can, that is missionary work.

If you send one to stand in your place in the foreign field, or in the home field, to do Christ's work, that is missionary work.

If you desire to go to any spot in God's great universe where you can be of service to the Lord of us all and by God's grace bring that desire to its realization, that is missionary work.

If in your soul you desire to be of help to your fellow man, even though that desire may never be accomplished, even that desire, in God's sight will be counted unto you as missionary work.

If you train your own soul and make your life a lighthouse for Jesus, and shine for Him in the home, and on the farm, in the workshop, and the street, that is missionary work.

This old world is as full of opportunities for missionary service as the heavens are full of stars and he who will look up will see more than he can count. — The United Presbyterian.

HER DAUGHTER'S BIBLE

"There's only one thing more," said Mrs. Allen, as she consulted her shopping list. "Dorothy wants a Bible for a birthday present. An inexpensive Bible will do just as well, of course, until she is older."

"May I tell you a story?" asked Mrs. Foster. "When my daughter, Gladys, was ten years old, her grandmother gave her a Bible for a Christmas present. The gift was so attractively bound that I thought of asking Gladys to lay it aside for a year or two, and carry a cheaper Bible to Sunday school, but somehow I neglected to do so. One Sabbath afternoon several months later Gladys came to me in great distress. 'Oh, mother, I have lost my precious, precious Bible!' I put the baby in his crib and joined in the search. When at last we found the lost treasure, my daughter gathered it to her breast.

"'Now I can mark another love verse,' she said, rapturously, as she opened a box of crayons. 'Mr. Rollins explained it to us in church. I have thirty already.' And she turned to the fifteenth chapter of John and placed a red dot beside the 'love verse'—the text of the morning's sermon.

"'What are the blue dots for?' I asked, as she turned several leaves.

"'Oh, those are the prayer verses,' was the quick reply, 'and the bright orange dots are the faith verses, and, oh mother, there's your favorite verse marked with a yellow star.' I took the Bible and read, 'When thou passeth through the waters, I will be with thee,' and I well remembered the hour when I repeated those words to Gladys. My mother was seriously ill at the time. 'And there's Mr. Rollin's favorite verse,' the child continued, 'and my Sunday school teacher's, and Aunt Ellen's, and grandmother's — and here is mine!' she finished triumphantly, as she turned to the beautiful words, 'Suffer little children.'

"As I felt the touch of the soft leather and noticed the quality of the paper, I was grateful to the wise grandmother who chose a Bible that would stand many years of constant usage. No other Bibel would ever mean so much to my daughter as the Bible with which she was growing up." — Ex.

MENNO SIMONS

By A. M. Cramer.

(Continued.)

In the second work he speaks, first, with considerable length concerning the punishment which those of the Old Testament, who did not obey God's Word, had to endure, and now, since many have also departed from the rule of the Gospel, he feels himself constrained by love and obedience to God in Christ to preach, reprove and exhort. A true Christian church demands blameless teachers; the preaching of a pure Gospel; a sincere faith and Christ-like love; an inner baptism of the Holy Ghost; an outer baptism with water; the celebration of the Lord's Supper in a blameless church; the removal of all false ceremonies, especially those introduced into worship by the Roman church; that the rulers rule as Christian rulers, bearing the sword for the protection of the good and the punishment of the bad; a proper love and fear of God in the love of neighbor and freedom in the worship of God. Upon this he insisted with all earnestness. Very humbly, however, he speaks of himself and declares that it is not his own doctrine but God's that he teaches. At the same time he pleads with his fellow believers not to place too much confidence in what he says, but to search the Scriptures for themselves.

In the three works before us we find many Latin quotations and glosses. The preface to "An Explanation of Christian Baptism" is written in a sober Latin style. At the same time he gives as his reason why he does not write more in that tongue the fact that he is not sufficiently practiced in it and that he above all things tries to be of service to all kinds of people. In answer to the charge that he despised learning, in which indeed some of his works gave the impression, he afterwards gave satisfactory explanation. We may also notice some circumstances such as that A'Lasco wanted to debate with him, that he wished to avoid making a great name for himself and that an edict had been proclaimed against him show that Menno was more and more coming into prominence. Shortly after this A'Lasco wrote a work against Menno on the incarnation. The two men probably never met again. The latter shortly afterwards went to Cologne. It is a matter of regret that they remained so far apart. However, they did not part as enemies and A'Lasco afterwards cherished a friendlier feeling for the Mennonites than for the followers of David Joris and Van Battenburg, but he, nevertheless, seemed to regard Menno as an unmanageable and arrogant man and a sect maker. Menno, on the other hand, thought him to have a greater love for worldly greatness than for godly truth and regarded the Reformed church to be an un-Christian fellowship.

After his departure a terrible storm broke out among the East FrieslandDoopsgezinden. Charles V, had for a long time observed, with sinister eyes, that under the counts, Edzard and Enno, the reformation was advancing rapidly undisturbed, and after their death, when the country became a fief and the administration passed into the hands of Countess Anna, he determined to put an end to it. Then came a sharp order from the palace at Brussels, commanding that all the followers of heretical opinions must be banished from the land. In East Friesland the command was given that all Anabaptists must leave the country. In carrying out this order some officials went to work harshly, till, by the importunity of John A'Lasco, the order was so modified that those were permitted to remain to whose belief he gave a good recommendation. The result seems to have been that the leader and most of the fanatical disorderly Anabaptists were driven out. David Joris in this year went to Basel and lived there nine years incognito under the name of John van Brugge. Menno went to Cologne, at least he was there already before some time about the middle of 1554 because on the 12th of July of that year A'Lasco wrote: "But Menno Simons, I kow, has his headquarters in the jurisdiction of the bishop of Cologne and misleads many."

From this we may observe, first, the unfortunate opinion of the writer concerning Menno, and, secondly, his untiring industry. At that time Herman A'Weda was bishop of Cologne. Menno calls him a great promoter of the reformation, who introduced a very prudent ecclesiastical order according to the plans of Melanchton, Bucher and Hardenberg. In his works Menno speaks of him with praise time and again. We may, therefore, conclude that he was tolerated by this bishop. Moreover, he there courageously defended his opinions, not only to gain followers, but also as a leader and teacher among the Doopsgezinden, to declare them against the preachers. He invited those of Bonn to a public debate, as they had requested of some of his followers, but upon the advice of A'Lasco they afterwards declined. To such an invitation those of Wezel replied that "they would let the hangman deal with him". We feel that experiences such as these must have more and more embittered his heart. Nevertheless, Menno remained there until 1554. Just how the church grew in that territory, or was perhaps brought to sound doctrine by his influence, or what his personal circumstances were, are unknown to me. The Doopsgezinden certainly must have been numerous at that time, since the oldest formula of union, if I may call it so, "The Concept of Cologne" was instituted there by the leaders of the church. This was in 1591.

In the year 1556 Menno left the jurisdiction of Cologne and resorted to that of Holstein. In that year he had a conference with the David Joristans at Lubeck. In the following year he attended a conference of Doopsgezinden in Embden at which Obbe Philips was present, and it seems his brother, Dirk, was also there. A similar gathering was held at Coch. The occasion calling for it seems to have been the rise of discords among the Doopsgezinden. We are not just clear about the points that were handled at that time. It is supposed that they had to do with the divinity of Christ, or, in general, the doctrine of the Trinity, because Adam Pastor (whose name, before uniting with the Doopsgezinden, had been Rudolph Martens) had serious doubts concerning it, concerning the doctrine of Justification, which Franz Kuiper would not accept, but insisted that good works must go with faith, concerning the incarnation, divorce, perhaps also the power of the civil authorities. It seems certain also that they handled the question of the ban, concerning which Menno and Dirk Philips had laid down the splendid principle, "that the ban is not given for destruction, but for reformation and one should not compel any one against his conscience concerning the shunning those under the ban." It seems that peace was restored. However, Starck says that Menno and Obbe then sent out others to publish their opinions, foremost among whom were Adam Pastor, Heene van Venen (Henne or Hendrick van Vreeden), Antonie van Keulen and Gillis van Aken. Three years later the three first named are supposed to have apostated. Brandt knows nothing of this sending out but informs us that Pastor, in 1547, turned Arian and Philips and Kuiper fell back to the Catholic church and were placed under the ban by Menno. Afterwards, about the year 1550, it is supposed that H. van Vreeden and van Keulen separated themselves for reasons now unknown.

That separations and difficulties occurred about this time appears from a work to which Menno gave the title, "A Confession of the Triune Eternal and True God, Father, Son and Holy Ghost", which was enclosed in a letter to the brethren of Groningen of Groningenland. It was dated 1550. Menno held to this doctrine but said that in the countries to the southward there was great strife over the divinity of Christ and the Holy Ghost and sometimes some one or the other came from there who was tainted with this heresy and caused trouble. This is in accord with history. There were Italian Unitarian Doopsgezinden who fled to Switzerland and obtained considerable influence there, also early in this country (Holland) there were those who rejected the doctrine. The discussion of Menno is too fruitless to speak with certainty over such incomprehensible things as is common with subjects in which the familiar Athanatian creed excells. Sensibly, however, he reminds his hearers that they cannot expect to fathom the deep things of God with their limited understandings, that would be "as though one were to try and hold the Rhine or the Meuse in a quart measure". The preface and the enclosed letter are worth reading. Of the latter he says that he wrote the piece to refute those with whom he had differed and to strengthen the unity of the brethren. In the former he says that now for years there have been disputes in the church over the divinity of Christ and the Holy Ghost, over angels and over devils, over the ban, etc., and he eloquently appeals to them for piece and unity. It seems to me that without doubt still another piece should be enclosed with this work which has the title, "Questions and Answers". It belongs here because of the date, 1550, as well as because of the contents. Only because of the carelessness of the printer or editor or some other reason was it later added to a wholly different writing. The piece deals entirely with separation and avoiding the excommunicated and is very positive concerning the questions which were proposed among the Doopsgezinden bearing on it, especially those opposed to Menno. It does not seem to me to be out of place to present an outline of it here in order to show the peculiar ideas then existing:

1. Is separation a command, or is it a counsel of God?

Ans.—Sometimes it is a command, but Christians should also follow an advice.

2. If any person should not keep this ban and yet be pious otherwise, should such an one be banned on this account?

Ans.—Whoever is pious, will show it in obedience. If we, therefore, will not follow the commandment of the Gospel, we certainly deserve to be avoided.

3. Should the husband and wife shun each other on account of the ban, as also parents and children?

Ans.—It is a general rule. It must be observed by the whole church, and as it aims at the reformation of the fallen, it is indeed a work of love. So also the nearest relative serve to maintain the separation. We urge no one, however, against conscience.

4. Should we greet one who is banned with the common everyday greeting or return our respects at his greeting?

Ans.—The question is not worth discussing, but politeness is a duty we owe to everyone.

5. Are we allowed to show the banned any charity, love or mercy?

Ans.—Familiar association with such is forbidden, but those who would insist upon such cruelty I do not own as brethren.

6. Are we allowed to buy and sell of the apostate?

Ans.—The Savior saw the enmity between Jew and heathen

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

THE CURSE OF LUXURY

If luxury has been the curse of most of the mighty nations that crumbled into decay and ruin then the United States is in great danger of following them to destruction. Our country and its noble institutions were built up by men and women of brain and brawn, who lived the simple life and devoted their entire energies to work that involved sacrifice, hardship and application. There was no other life possible for them to live. Forests had to be leveled, the soil had to be turned and all that came to them came by their toil and energy. Compared with ours their life was one of unceasing struggle in the face of hardships. Compared with theirs ours of today is a life of enjoying the fruits that others have planted and building on foundations which others have laid. There is still plenty of hard work to do but the tasks are easier because we follow pioneers. The danger for us lies in the fact that while we may do the hard things, if we want to do them, there still remains the opportunity to take it easy if we want to. We are in the position of the rich man's son, who, while he may have inherited much of the talents of his father, still comes to possessions and comforts easily while his father had to work hard for them. Often the father has been too busy building up his fortune while the son who gets the fortune easily and finds his nest feathered, goes straight to the devil because he does not appreciate what all this which he has squandered, has cost. He becomes prodigal with what is his and yet selfish when it comes to opportunities to do good with it.

Work never hurt a boy or a girl when it was not imposed upon him or her to the extent of doing physical harm. The trouble with many boys and girls is that they are not taught to work early enough. In the old days when nearly everybody lived on the farm or every tradesman followed his vocation in his own home, children naturally grew into taking their small part in making things grow. Now, in the cities particularly, there is seldom enough to do to keep all the boys and girls busy with the chores, even though the father and mother may have old-fashioned ideas about teaching them how to do things. Because the home furnishes so little by which the youth may get rid if surplus energy he seeks activities elsewhere. And here is where the great danger comes in. Innocent amusements soon don't appeal. All around he sees ways where, by spending a little money, he can find enjoyment and occupation. The pace set by the idle rich is the one that attracts him and he must have money to follow it. Money in itself may be and often is a great blessing, but when it is needed to follow some silly devilishness or some idle tomfoolery the less there is of it, the better.

Only to imagine a generation growing up with a keen desire for money that it may be wasted on gratification, dress, amusement, and very often dissipation, makes one shudder because one knows that those who want it for such things are hardly likely to care how it comes to them and hardhearted selfish business enterprises, and even crime are sure to be resorted to in getting it. And this is just what is happening. Rich and poor follow their mad selfish chase after the dollar for no other reason than that they may enjoy it on themselves in luxuriant splendor.

The awful waste in money spent in vain display of jewels and dress, the fortunes that come into the hands of the rum seller and the wealth that the promoters of amusements acquire, are but so many testimonies against the luxuriant sillyness and selfishness of the age.

The spirit of Christ would always have us think of our fellows. This holds good in the spending of our means as well as the making of it. Some claim to see the making of anarchists in the way the rich are always getting richer and then wasting their riches in folly. We see more than that in it. Unbelievers are made because professed believers see in the money that Providence places into their hands only so much means to make possible self-gratification.

THE TEACHING PROFESSION

In one of our large cities there gathered recently a body of men, representative of everything that stands for culture, education and influence. Among the men who sat down to dinner were judges, congressmen, lawyers, ministers, editors, physicians and business men. The occasion calling them together was to do honor to a man whose long life had been nearly all spent in the teaching profession. The company were but a few of the ten thousand boys who had during the past fifty years sat under the instruction of the modest old man in whose honor they were gathered. Like many other country boys the teaching profession had appealed to him in his early youth and, though hardly one of the showy callings for a man of ability, it enabled him to gain an influence in the lives and development of an army of the nation's strong men. Life, to a man who has had a vital part in the making of the characters of ten thousand of our country's citizens, can be said to have been worth while in many particulars.

The teaching profession, because its results are so wide-reaching, is one worthy of the best efforts of the best minds of the nation. When combined with the ability to impart knowledge, there goes a high standard of manhood and a mighty faith in God and a determination to make the growing generation give its best to the world, the teacher's calling becomes the highest secular calling one can follow. It is interesting to note that it always has been the character of its teachers rather than the valor of its soldiers or the wealth of its possessions that has made a nation great and good.

One of the hopes for our little church is the number of its young men and women who respond to the call for teachers. The characters they acquired in Mennonite homes and the ideals presented to them in both home and church are our gifts to the world. If they can go out and give them wherever the world offers them an opening, they will mean more to our church in the teacher's vocation than in any other calling they might take up. Sometimes it is pointed out that the church is losing much of its best material because by the nature of their calling so many of our teachers are called away from their homes and churches into localities where the church does not exist. In a measure this does sometimes happen. But what of it? Have we not by our loss given to the world something which is of our best? True Christianity is only effective when it is willing to give up the best it has for the sake of others.

THE MEXICAN SITUATION

At this writing affairs with Mexico again seem so very much complicated that it is hard to see how the United States can be kept from arraying itself with the rest of the mad nations who are just now making this world a nightmare of blood and fire. We do not favor a resort to arms under any circumstances because it seems to us to be un-Christian and wholly out of keeping with the spirit of Christ, but we cannot ignore the fact that the great majority of our countrymen think differently and have reached that point where they think it would be the hight of folly not to assert ourselves in might.

We are not inclined to belittle the fact that in spite of American patience the leaders of the Mexican people have madly done all in their power to provoke war. This we do not feel is the spirit of the common people of Mexico. Like common people everywhere else all they ask is to be left alone, but common people pay for the sins of their leaders, and pay dearly at that. There are also many American people who feel, as we do, that a war, such as it appears this will be, will not be so much the shedding of blood for American principles and the protection of American rights as it will be a shedding of blood in the interest of capitalists, that is, American lives will be blotted out to save American dollars rather than American lives. The oil, mining and other interests by which America has been represented in Mexico have never shown very much anxiety about anything but the bleeding of the American public. Now that they are clamoring for protection it seems to some of us that the last straw is about to be laid upon the back of a patient and long-suffering public.

After all, what has been the matter with the authorities who have been declaring that peace is best insured when a well equipped army is maintained? It appears that it was not equal to the occasion of keeping a few outlaws from raiding our borders, and now, because a regular army has failed the professional soldiers must have the citizens leave their peaceful occupations and finish the job in which they failed. If the police power of the army we have had been rightly used, there would be no excuse for

some of our soldiers being across the border "waving the red flag in front of the bull".

However, such attitudes as we are inclined to take at this time are not popular with the public. The rattle of drums, the clatter of arms and the braid and showy array of the soldiers' trappings have their day now. It may be that many of those who now see only glory will be asking themselves, "Where is all that glory?" when the job of chastising a weak, broken country is completed.

The Mennonite church, if it is consistant to its historic attitude against war and violence, finds itself in the difficult position of asserting its principles in the face of popular excitement, yet, this should not keep us silent. There is very little use in being for peace in times when everyone else is for peace. The testimony for our principles counts most when we can assert it in the face of opposition.

To be sure, some mistake the noise for war to be patriotism. We note that that kind of patriotism contributes little even to the winning of war until those who make the most noise do some of the fighting—which they do not. The highest type of patriotism is that which can stand out for right when all the rest are for the wrong. Will we be equal to that kind of a test?

HANDLE WITH CARE: THE SENSATIVE PERSON AND CHURCH WORK

Every church has a few members with whom it is a constant problem to get along smoothly. They are usually active members, too, and are entirely unaware of their inconvenient frailties; and they always believe whole-heartedly that they are doing their full share and a little more. Nevertheless, their likes, dislikes and prejudices must be made a first consideration when any question of importance arises, sometimes to the detriment of the whole movement.

A church the writer has in mind is afflicted with four or five of these prickly individuals. One of them, Mrs. A—, requires gloves of special softness, since she is "sensitive" to the limit.

"Yes, I knew you were to meet" — when she is in good humor she says "we" — "but no one told me what the hour was to be, so I thought perhaps you did not consider that you needed me." Translated according to her injured air this means: "I consider your action in not extending me a special invitation a direct snub, and that you, or whoever is to blame, owe me an apology."

To avoid friction and keep her goodwill for whatever work may be in hand, someone must be the "goat" and take the blame for forgetting or otherwise neglecting the special courtesy she demands. Insincerity? Of course. But how else can the situation be handled? Mrs. A— has a good deal of influence — she has money — and her defection would be a serious blow. Besides, when she chooses to be helpful, no one is more valuable to the work. And she does not have the least idea that her delicate sensitiveness, of which she is a little proud as a mark of refined feeling, is only overdeveloped egotism.

Mrs. B— is another thorn in the flesh on occasion. She is also "sensitive", but her brand is a little different from Mrs. A—'s. Most people who know her well refer to it quietly as jealousy. She sings in the choir, principally because no one can help her doing so, and in this fertile field she finds space to cultivate her pet failing to the most satisfactory — and annoying — extent. She is also a teacher in the Sunday school, where she might be of eminent value if this one yellow streak could be eliminated. But she is so easily hurt by the misplaced judgment that gives the solo-singing to someone else or praises the work of some other teacher beyond her own that pastor and superintendent walk in weekly fear of doing her sensitive spirit lasting injury.

Mr. C— is a blustering, impulsive little man who always has a hard time getting along with his neighbors. This ought not to affect his relations to church work, but it does. He is in the Sunday school class with Mr. X—, and when a deadly personal feud arose between the two he took it for granted that he was not called upon to extend the hand of fellowship to his enemy even within the walls of the church. Of course he wanted everyone to know that he was justified in refusal to do so, and told his side of the story to willing and unwilling listeners alike. A few took sides, then a few more, as the usually quiet Mr. X— defended himself. The result is too obvious to need enlarging upon. The superintendent had another peace-making job; and though he succeeded in patching up the quarrel, the stitches still show and the under-feeling still runs warpingly through the class work.

Then there is Miss D—, of uncertain age — thank goodness the maidens of unblushing birthdays are usually more hopeful in their outlook! — who is a pessimist of the deepest dye. If an idea is suggested, she is pretty certain it will not work; if a group of members are assigned a certain part, she is sure someone else should have been chosen; if an improvement is needed, she is absolutely certain the financial strain will break up the church. She is a tub of cold water needing constant warming at the fires of patience; and if the fires burn pretty low sometimes, who can wonder?

This church has about as much trouble with Mrs. E— as anybody, regardless of the fact that she does not take an active part. She has a daughter who does, however, and fear that the overpetted and over-conscious young lady will not get the consideration due her upsets many a plan of daughter's associates. On a recent occasion her classmates inadvertently planned a social evening at which she could not be present. It made no difference that the only girl who knew she could not come was not at the informal meeting where the plans were made; the affair was a plain, out-and-out snub. Daughter herself would have accepted the laughing and sincere apologies with a good-enough grace except for mother's inflammability; but the latter's resentment was not to be so easily cooled. "One talk made another", as the saying is, until the superintendent saw with dismay the threatened disruption of his most efficient class. It took a good deal persuasive discussion and a little harmless flattery for daughter to smooth down the ruffled feathers. There was no serious result, thanks to the open-hearted generosity of youth, but it did make another anxiety for an over-burdened official and a temporary loss of good feeling between several worthy young folks. And what will daughter demand as she gets older?

Self, self, self! Call it by what name we will, that is what it is, after all. It is the firebrand that starts the whole conflagration in ninety-nine out of every hundred church difficulties. Human nature? Yes, very human nature; that is what is the matter. There is only one remedy — to put God's work safely beyond the corroding touch of such humanness; to consider it immeasurably higher and broader than personal feeling; to hold it as far more important than the satisfaction of individual vanities or sensitiveness. Surely the Father's business, in its noblest aspect, must be of far greater moment in the sum of things than our tiny petulances and prejudices. What do our likes and dislikes amount to beside the great ideal of perfect service to the cause for which so many have willingly given their utmost?

If we would only stop and think! If we would only measure things by the true measure of their power in the uplift of humanity! To raise our church to the high standard of its Founder is the absolute test each of us should apply to our relations with it. Bury self; forget it. "Give your bodies a willing sacrifice." We talk a great deal about sacrifice, and most of us mean what we say. But we do not recognize the sacrifice of an occasional vanity or prejudice as our own "reasonable service".

And remember, as we think this over, to say "we" instead of "you", for who of us can be sure he is not among those whom other folks must "get along" with? — Katherine A. Grimes, in "Chr. Advocate", Nashville.

MENNO SIMONS

(Continued from page 3.)

(Matth. 18) who traded with one another. In this we should not go lightly, boldly or recklessly

7. Are we allowed to be seated with an apostate in a boat or wagon or to eat with him at the table of a tavern?

Ans.—The first part of the question is allowed, the second is not.

8. Who, according to Scripture, should be banned or excommunicated?

Ans.—All those who live a shameful carnal life, those who are corrupted with heretical unclean doctrines, should, at least, be reluctantly but positively separated from the church of Christ and afterwards, according to the Scriptures, be shunned in all divine obedience until they repent.

(To be continued.)

THE C. E. TOPIC

July 9.

The Consecration of Purpose.

Acts 11:19-23.

There are many things which may be given in consecration to God. A thing is consecrated to Him when it is wholly devoted to Him. A purpose is a determination to do something. There are some people who seme to go through life without any purpose. They are of the aimless kind who, because of their aimlessness, are of little or no use to themselves or any one else. The first thing in the making of a useful person is to stirr up some resolution in that one. There are many things which may be useful in doing this; we may be ambitious; we may want to better ourselves; we may want to enjoy certain

benefits; we may be brought to see and do a duty, but religion is the best thing to stirr up the best resolutions in us. It shows our helplessness, our hopelessness and our lost condition and thus inspires in us a determination to find something that gives us help and hope and shows us the way of salvation. It shows us our duty to self and to God and prompts us to do it. It portrays to us the Christ in the beauty of His holiness and moves us to make Him our Lord and Master. It leads us to see the needs of the distressed poor and miserable and prompts us to deeds of loving kindness. It makes us want to be sure of happiness in eternity as well as in this life and opens us the way to the Savior's side for all eternity. It holds the opportunity to be happy, though miserable; strong, though weak; alive, though dead. If, then, there is to be roused up in us a heart of love, happiness, hope and faith, it must be by the power of a purpose that religion inspires.

Some men's purposes are evil. There seems to be nothing in all the world as determined as the devil. This is but a seeming condition for "Satan trembles when he sees the weakest child upon his knees." In this life, when we have its wickedness to face, let us never forget that, powerful and persistant though it may appear, the one who makes the purpose of his life to do right and be right need not fall and is sure of a victory if he remain true and firm in the faith.

A study of the great characters of the Bible will be helpful to us in not only purposing but in consecrating that purpose to God as well. Joseph was one who was tempted. He might have exchanged his mean position for a better one had he not been so determined to do right and live right. Though his boldness cost him some hardship it was after all a stepping stone to a position that raised him to one of the world's greatest men and made him the savior of his family and so made him an honorable part in God's great plan by which the world was to get its prophets, its Savior and its Gospel. Daniel purposed in his heart not to eat the king's defiled meat when the doing of a little thing like that might have meant advancement and power. It was a brave thing to do, but he knew his duty. He knew his God and understood that the favor of a thousand kings was not worth having if it meant the disfavor of God. Eventually Daniel's purpose made him an infinitely greater man than his master, the king. The world has great need for Daniels today and there is as much to be done for God now as there was then, but to be such a Daniel one must

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose, true,
Dare to make it known."

THE S. S. LESSON

July 16.

Paul at Athens. Acts. 17:16-34.
Golden Text: Acts 17:28.

This is a famous oration by a famous orator and deserves a chief place among the world's great orations. The setting was impressive. It was the chief place of the world's intellectual centre. Though sometime later Paul declared that "Not many wise, not many noble are chosen" he appreciated that the Gospel is a theme worthy of attention of the keenest minds. The listeners were the philosophers, men accustomed to discuss the deepest problems the human mind could take up. The Gospel, while clear to the smallest child, presents things which should concern the wisest and the most learned. Synagogues were the places Paul usually addressed audiences, but when the opportunity presented itself he did not hesitate to use it no matter where he found himself. Though philosophers were his listeners it was the same old story he preached elsewhere. The great and wise must find Jesus in the same way the poor and simple find Him. Note the tact with which Paul goes to work. There were no doubt hard headed old sinners in the crowd but he does not begin by offending them though it is his purpose to tell them that they will be judged for what they have done. On one occasion Paul declares himself "all things to all men" so that he might win them and here he is a philosopher in order that, if possible, he might win philosophers. The purpose of the Gospel is to show men that God is their best friend and if it is so presented that it gives the impression of unfriendliness it fails in its purpose. This does not mean, however, that God is not severe with sins and those who persist in their sins. Paul was not long in bringing the judgment and its condemnation to those who listened to him.

Paul did not begin his discussion without being familiar with conditions and preparing himself for what he would have to say. He studied the town and what the people were doing there and made the place itself give him a text for his speech. Glittering generalities are easy to utter but serve to accomplish little. Paul knew that he must show just how the Gospel met a great need for the people at Athens and he was prepared to tell them why. The Athenians must be brought to realize that the Gospel of Jesus Christ was for them in particular even if it was also for the whole world.

The Athenians had many Gods, theirs was a city of temples, yet they were not suited, they must erect an altar to "the Unknown God". It shows what little confidence they must have had in them all and what soul hunger there must have existed in their hearts for something higher and better. There are seekers after an unknown God in the world now. Men who do not accept the revelation are looking for one who will not hate sin und punish the sinner, one who will allow them to follow their selfish and wicked inclinations. Such a God they will never find for there is none such. But if they will they may find the true one who forgives them though He hates sin and would have them hate sin too and serve Him in sincerity.

Paul presents God as the Creator. We can not help see evidences of Him everywhere. Everything shows that it has been designed; there must be a designer. Everything exists for some cause; there must be a great first cause. The thing made must have a maker. We cannot have an idea of something that doesn't exist. The very idea of God is proof that there is a God. This God is so great and good that men cannot represent Him in images though made of precious stuffs. He cannot be confined in temples though temples represent the most magnificent work of men's hands. He is mightier than all that men can express in art and building. The skies, the ocean, the hills and their forests are greater buildings and more splendid works of art than all the efforts of all the men and nations of all ages. The worship that God desires must come from the heart rather than from the hand. It was the spiritual purity and grandeur of God that Paul wanted to impress upon these listeners. The best service to Him does not come from building beautiful temples. It comes from leading beautiful lives. There are several statements to which the Greeks should have given special heed. (1) He is the giver of life and men owe their life-service to Him. (2) He is the God of nations and nations should serve Him. (3) He is near at hand to all who earnestly want Him. (4) All men are His children and should learn to call Him Father. (5) He calls men to repent which shows His mercy. (6) Men will be judged which shows His justice. (7) Christ was raised up for this purpose which calls attention to the resurrection. The Greeks would not accept the resurrection as possible, so they left Paul. Paul refers to this later where he says, the resurrection is a stumbling-block to the Greeks.

ANNUAL REPORT

of the Pacific Dist. Conference, from June 1915 until June 10 1916.

INCOME

In Treas. at last Conference	$ 341 69
Brethren at Duhois, Ida.	34 00
Brethren at Minidoka, Ida. ..	5 50
Brethren at Quincy, Wash., per P. R. Aeschliman	5 00
Brethren at Monroe, Wash., per P. R. Aeschliman	19 00
Congr. Ruff and Warden, Wash., per P. R. Aeschliman	30 00
Congr. Colfax, Wash.	43 75
Congr. Pratum, Oreg.	60 00
Brethren at Minidoka, Ida. ..	3 28
Congr. Monroe, Wash., per S. S. Baumgartner	5 00
Congr. Ruff and Warden, Wash., per S. S. Baumgartner	2 50
Congr. Menno, Wash.	17 50
Congr. Ruff and Warden, Wash.	7 00
Congr. Woodlake, Calif.	29 20
Brethren at Duhois, Ida. ..	10 00
Brethren at Portland, Oreg. per S. S. Baumgartner	11 00
Brethren at Minidoka, Ida. ..	2 07
Congr. Upland, Calif.	160 00
Fritz Bartel, Portland, Oreg.	2 00
Congr. Ruff and Warden, Wash.	7 50
Congr. Homestead, Aberdeen, Ida.	40 00
Congr. Ruff and Warden, Wash.	6 00
Congr. Menno, Wash.	9 00
Congr. Ruff and Warden, Wash.	6 00
Congr. Menno, Wash.	55 00
Dallas, Oreg.	10 60
Cong., San Marcos, Paso Robles, Cal.	17 15
Congr. Ruff and Warden, Wash.	9 00
Congr. Reedley, Calif.	55 00
Estrella, Calif.	28 00
	$1031 74

EXPENSES

Paid to the Brethren	
R. Petter	9 50
Dirks and Toevs	49 15
Krehbiel and Neufeld	15 00
H. A. Bachman	10 00
H. A. Bachman	10 00
P. R. Aeschliman	30 00
P. R. Aeschliman	12 50
Henry Toevs	27 05
Wm. Neufeld	10 00
Krehbiel and Neufeld	15 00
Krehbiel and Neufeld	15 00
S. S. Baumgartner	57 55
Krehbiel and Neufeld	25 00
Henry Toevs	23 00
Dirks and Toevs	56 70
P. R. Aeschliman	21 00
E. J. Neuenschwander	9 75
Wm. Neufeld	10 00
P. R. Aeschliman	13 70
Krehbiel and Neufeld	15 00
P. R. Aeschliman	42 45
Krehbiel and Neufeld	15 00
P. R. Aeschliman	46 15
	$ 538 50
Left in Treas., June 10, 1916	493 24
	$1031 74

S. R. Aeschliman, Treas.

NEWS OF THE WEEK

CARRIZAL FIGHT COSTS 12 AMERICAN LIVES

El Paso, June 22. — The Americans lost twelve dead, including their commander, and seventeen prisoners, while fourteen Mexicans were killed and thirty wounded in the battle of Carrizal, according to the official announcement today of the Mexican consulate.

The consulate announcement said complete details had been received from Villa Ahumada. The Americans removed their wounded with them.

The bodies of the American dead were counted as they lay on the field of battle.

The Mexicans reported that they captured twenty horses and twenty rifles at Carrizal.

Evacuation of Juarez by the Carranza garrison is expected as a result of yesterday's battle between troops of the Tenth United States cavalry and a Carranza command at Carrizal.

Reports to General George Bell Jr., commanding the El Paso military district, indicated that preparation for the departure of the 4,000 troops under General Francisco Gouzales were being made in Juarez. Troop trains, with steam up, stood in the railway yards while supplies, armament, food and forage were being hastily loaded into freight cars. Latest reports from across the river, however, were that a large part of the Carranza garrison was still there.

BILLY SUNDAY'S MOTHER IS DEAD

Winona Lake, Ind., June 25. — Mrs. Mary Stowell, 75 years old, mother of "Billy" Sunday, the famous evangelist, was found dead in bed here at 8 o'clock this morning by members of the family at Mt. Hood, the Sunday home at Winona Lake. Dr. McDonald was called and stated that she had probably expired some time during the night, as she had been dead several hours. Heart failure was the cause of death.

HEADQUARTERS OPENED FOR WILSON CAMPAIGN

New York, June 20. — National Democratic headquarters were established here today and plans laid for the campaign for the re-election of Woodrow Wilson.

Vance McCormick, the new national committee chairman, arrived from Washington and after a conference with party leaders announced that he would return to confer with President Wilson in Washington.

He will place before the president the names of eleven men said to have been selected tentatively as probable members of the campaign committee. If President Wilson approves these selections the names may be made public in Washington at once. It was reported that two of the men are Henry Morgenthau, former ambassador to Turkey, chairman of the financial subcommittee of the national committee, and Dudley Field Malone, collector of the port of New York.

Mr. Morgenthau would be treasurer of the campaign committee and Mr. Malone would handle the speakers' bureau, it was indicated, if President Wilson approves. Both men took part in today's conference.

The formal opening of the national headquarters will take place tomorrow, with the rooms in charge of Representative Carter Glass, the new secretary of the national committee.

SOUTH AMERICA ANTI-U. S.

Buenos Aires, June 22. — The Mexican government today began an extensive anti-United States propaganda in South America. Former Congressman Palacio of Argentina has accepted an offer to make a speaking tour against the United States. He is working directly under the auspices of the Mexican Federation of Labor.

The information bureau organized by General Carranza is circulating matter through Argentina and other South American states aiming to stir up hostility against the United States. The newspaper La Prenza today printed a declaration from Carranza's information bureau agency that the United States regards Mexico as the first obstacle in her expansion southward.

"The fate of Mexico is decisive for all Latin America", the statement declares.

Argentine students are organizing a mass meeting to be held Monday to protest against American intervention.

JAPAN WILL NOT ASSIST MEXICO, SAYS MINISTER

Tokio, June 23. — "Of course any claim that the Japanese government will assist Mexicans with munitions and arms is out of the question and absurd," Baron Ishii, foreign minister, said to a correspondent of the Associated Press, who asked him today for his views on the Mexican situation. The interview was sought on account of declarations attributed to Mexicans that assurances had been received from Japan that Mexico would get munitions and other assistance in event of war with the United States.

"As for the private Japanese companies selling arms to Mexicans," the foreign minister continued, "I consider it extremely improbable. As you know, all available rifles and guns are being furnished to Japan's allies to assist in bringing the European war to a successful issue. And I fancy, though I do not know, that munitions not available for our allies may have found their way to China during the revolutionary troubles.

SPAIN SAYS U-BOAT IS ON WAY HERE

London, June 24. — The mysterious visit of the German submarine U-35 to the Spanish port of Cartagena this week is described by the Madrid correspondent to Lloyds' Weekly News of yesterday as having as its object the delivery of an autograph letter from the kaiser to King Alfonso, conveying proposals for peace.

The correspondent also sends an unconfirmed report that another U-boat is on the way to New York with "a peace letter" for President Wilson.

"Spanish papers," the dispatch says "publish a telegram from Cadiz saying an important personage states that another boat is on its way to New York bearing an autograph letter from the kaiser to President Wilson, and that it is expected there on Sunday.

"It was on Wednesday at 4 a. m. that the German submarine U-35, showing no lights and without making her presence known to the port authorities, crept into the Caragena harbor. She made straight for the German steamer Roma, which had been lying at anchor, interned since the war began. After a brief parley she handed over to the Roma thirty-five boxes of medical stores and similar goods sent by the German government for German soldiers interned in Spain from the Kameruns.

"The submarine left port at 3:15 a. m. the next morning with green lights burning. It was accompanied to the limit of territorial water by a Spanish torpedo boat and the cruiser Cataluna. A huge crowd watched the departure. Far out at sea lights were faintly discernable which were thought to be those of the allies' ships waiting for the U-boat. Just before reaching the Spanish sea limit, the Germans gave cheers for the Spanish hoats and dived.

RUSSIANS TAKE ALL OF THE CROWNLAND BUKOWINA

London, June 25. — The Russians have won possession of the entire Austrian crowland of Bukowina, says a Reuter dispatch from Petrograd today. They have occupied the town of Kimpolung, in the extreme southern part of the province in the foothills of the Carpathians.

Russian troops further north are pressing along the River Pruth toward Kolomea and have occupied the villages of Kilikhof and Toulokhof, the Petrograd announcement adds.

The town of Kuty, across the Galician border at the foot of the Carpathians, has been occupied and virtually all the important towns in the crownland now are in Russian possession.

In the north, German troops in increasing numbers are reported to be coming to the aid of the Austrians and the Russians are being forced to fight to hold the ground they have already won. Heavy fighting is in progress all along the line from northern Galicia well to the northwest of Lutsk, but neither side reports material progress. The German army headquarters statement asserts that some ground has been gained by General von Linsingen's forces, but Petrograd does not admit that a permanent advantage has been won by the Austro-German armies at any point.

Counter attacks by the French last night north of Verdun resulted in their regaining some lost ground, the Paris war office announced today. Parts of trenches west of Thiaumont redoubt were taken and hand grenade fighting resulted in some progress being made in the village of Fleury.

A German attack at the Dead Man hill region was repulsed, the statement adds.

The Thiaumont redoubt was captured by the Germans yesterday, after which they pushed on and captured a part of the village Fleury, little more than three miles from Verdun. They were soon ejected from the village by a counter attack, according to the Paris official statement.

GREECE ACCEPTS ALL OF ALLIES' DEMANDS

Athens, June 22. — Under heavy pressure from the entente powers, Greece has accepted without reserve the demands presented yesterday in a joint note by Great Britain, France and Russia.

After a protracted session of the crown council, presided over by King Constantine, former Premier Zaimis agreed to attempt to form a cabinet.

The decision of the Greek government was communicated to the French legation by M. Zaimis.

The new cabinet will be made up on non-political lines, even including one of two adherents of former Premier Venizelos.

At the most critical moment Greece was without a government. Premier Skouloudis late yesterday announced to the chamber of deputies the resignation of himself and his associates in the cabinet and the failure for the present to obtain successors to them.

M. Skouloudis refused to receive the communications from the entente powers on the ground that no Greek cabinet existed, as the note was deposited at the foreign office while he was on his way back from the home of the king, where he presented the resignation of the ministry. On this account, he explained, he could not discuss the demands.

Before it became known that Greece had decided to yield it was said in government circles that it would be an impossibility to accede to the demands. Agamemnon Schliemann, former Greek minister at Washington and now a member of the chamber of deputies, on being asked what the government intended to do, replied: "How can we voluntarily renounce the sovereignty of our country?"

NOTED GERMAN AIRMAN IS RERORTED KILLED

Berlin, June 21. — Lieutenant Immelmann, whose daring exploits as an aviator have made his name known throughout the world, is reported to have been killed in a fall with his aeroplane.

Lieutenant Immelmann had destroyed more aeroplanes of the entente allies in aerial battles than any other German aviator, except Captain Boelke, who was reported to have been killed last week in an aerial combat with Roger Ribiere, a French aviator.

According to the German army headquarters reports, Immelmann up to May of this year had accounted for fifteen hostile aeroplanes, while Captain Boelke was officially credited with bringing down eighteen. Immelmann, in March last, received the decoration of Pour le Merite for his achievements.

GERMANS AGAIN ATTACK ADVANCING ARMIES

London, June 22. — Fierce fighting, with the Germans generally the aggressors, is in progress between the Russians and the Germans in Volhynia, along the Stokhod and Styr rivers, and in the region of Lutsk and Vladimir-Volynski. The Russians, who had crossed the Styr and reached the village of Gruziatyn, west of Kolki, entered the town and captured eleven officers, 400 men and six machine guns. In the fighting the town changed hands several times, but under the concentrated German artillery fire the Russians finally were driven back with the loss of 1,000 men made prisoners, Berlin reports.

The Germans report success for their arms on the northern part of the Russian front in Dvinsk, Smorgon and Dubatowka sectors, with the infliction of heavy losses on the Russians in the latter region.

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VOL. XXXI. BERNE, INDIANA, JULY 13, 1916. No. 27.

OUR LAME DEER MISSION

Lame Deer, Montana,
May 25, 1916.

Dear Readers of the Mennonite:

We would like to come with a message of joy to you. It was on Good Friday when we were permitted to have our first baptism and receiving of new members at our Muddy church. In all six new members united with our church and one was transferred from our Oklahoma mission. Two of these were received through baptism, and the others through the hand of fellowship and welcome, as they had been baptized in years gone by and had been affiliated with some other church. All of our co-workers, Br. and Sister Linscheid and Br. and Sister Kliewer gathered with us. We had a forenoon and afternoon meeting; baptism and receiving of new members in the former, and in the latter we partook of the Lord's Supper. It was indeed a day of great blessings. May these fellow Christians grow and become strong in the service of their Master. And we would ask you, fellow Christians, to intercede in a special manner for all of them at the throne of mercy. They indeed, as well as all Christians, need our prayers. Let us pray especially for the youngest of them, two girls, 16 and 20 years respectively, for their stand is a hard one. All of these new members belong to the class of mixed bloods, although some of them are full-blood Indians who have advanced more than the others. And this class presents many problems. Soo, too, there are many problems for these our fellow Christians, especially for these girls. Their associates are indignant because of their having become Christians. Especially did they try to prevent the youngest one of these, Dorothy Robinson, from taking this step. (The other one is the member transferred from our Oklahoma mission.) This girl is a great favorite with her associates and especially gifted and a strong character. And when she decided to accept Christianity and give her life to her Savior, she did it in earnest. But being so conscientious, it caused her to avoid some of the amusements that these young people indulge in, especially the dance. But she tries to avoid offending her associates, yes on the contrary, she tries to be a truer friend to them now than she has been in the past. But she has received a good deal of ridicule and sarcasm, yes, even animosity. Yet she has tried to take it all good-naturedly and bear it for her Master. And through it all she has remained a true friend to her associates, showing to them the happiness of a Christian both in words and deeds. Her temptations have indeed not been few and easy, but she has stood up for her Master.

And just lately we were permitted to see that God is able to save unto the last. One young man, Yellowhorse, already in the last stages of consumption, found his Savior. He opposed the Gospel unto the last, and this in face of the fact that many forces were working on him in the other direction. But suddenly one week before his death the change we all had longed and prayed for came. Sweetmedicine came down and said, Yellowhorse spoke good today. We had kept visiting him as often as we thought it to be well to do. And we went down that very evening again, taking an interpreter along, as my Cheyenne is very weak yet. We noticed a sudden and very great change in the man. He confessed that he believed in Jesus; although he had not yet fully penetrated. Next evening, Sunday, we saw him again. And this time he asked us to read from the Bible. This was the first time he had done so, so far he had opposed. On the next day we found him peacefully resting in his Savior. He had found salvation. At our request Bro. and Sister Linscheid came over the next day. During the interview that morning he expressed the desire to be baptized. He was very low now and no time was to be lost as he might not see the morrow. So we decided for baptism that afternoon. On his bed, too weak to raise his head and only able to answer with a whisper, he was baptized. He was now rapidly drawing to his end, but the peace of his soul which shone out of his eyes did not leave him unto the end. He told Bro. Linscheid that he was now ready to go home. On Tuesday he was baptized, and on Saturday night he was released from his sufferings and called home to his Savior. O the mercy and love of God! He indeed does not want the death of a sinner, but desires that he should turn from his evil ways and be saved. O that all mankind would think of this and accept Him before it is too late. Dear reader, have you accepted the loving Savior, or do you mean to neglect Him until it will be too late? You have no promise of a long sick-bed that you may then repent. And why should we not give our entire life to our Master, knowing that He sacrificed His for us. The funeral services were held on Sunday afternoon. The attendance was large. Now he rests until the coming of the Lord when we will meet Him again. Would that many would accept their Savior before it is too late. Pray for these people that they may see the light and accept it.

Pray for your humble co-workers that we may be strong and faithful in the Master's service.

Yours in Him,

Heinr. J. and Anna Neufeld.

A NOTE FROM THE SUPERINTENDENT OF OUR CHICAGO MISSION

Passing through the beautiful state of Illinois recently from East St. Louis to Chicago on a Wabash limited, having just concluded another round among the people constituting the congregations at Fortuna, Mo., and at Summerfield, Ill., I was moved to pen these lines.

As the train moves at a forty-mile rate, I feel like praising the Engineer of the Gospel railroad at a much greater rate for that blessed inner circle of believers that can be touched and moved by a spirit that is not of the flesh, but of God, to do in no mean way, but in a blessed cheerful way for the soul awakening, the soul-keeping and the soul-enlarging cause that we represent here in needy Chicago. The heroic death is the vicarious one, the offering that counts, is the free-will offering; so those who have learned the fine art of doing cheerfully and generously for God whatsoever their hands find to do, have learned the chief end and purpose of life, for they are in God's way, and to be in His way should be our one aim. To even succeed in any other way will end in miserable failure. Many have caught on; many are walking His way; many have caught the vision; many are actually yearning to do "all the good they can in all the ways they can, to all the people they can, just as often as they can, just as long as they can." There can come no failure to those who are ever listening and responding to every Macedonian cry, because real giving is bread cast on the waters that will return after many days multiplied manyfold. The more you give, the more you will receive. Do you believe it? Then let us learn by His grace to recognize and embrace every demand made upon us to spend and to be spent for the uplift of mankind as a privilege, an opportunity to ennoble our life purpose, thus making our lives go farther in His service. I trust that our people will continue to be as responsive to all other calls and demands for the best that is in them, as they have thus far been in our Chicago appeal. This is only one phase of our missionary program. Calls are coming from every point of the compass. Turn not a deaf ear to one of them. Especially would I ask you who are living so near to Bluffton and are interested in our Christian college there, to remember that the appeals that are being made to you for students, current expenses and endowment funds, for the purpose of making it a still mightier force for good in the world in the future than it has even been in the past, are vitally important. Whenever in my soliciting tour someone remarks that in consequence of their wanting to do a worthwhile thing for Bluffton college they cannot do at present as much as they woul like for Chicago, I am ready to say, Amen to that as loud as my voice will allow. We are one in purpose, one in aim, namely to prepare men and wom-

en, boys and girls for efficient and sufficient service here and for all that life should mean to any one both now and hereafter. So that when Dr. Mosiman, Dr. Langenwalter, or others, come to you in the interest of an institution whose primary purpose shall be to prepare our young people to go out into the world's broad field of battle ready in every way, intellectually, morally, spiritually, tactfully and lovingly to manage, direct and prosecute many just such institutions as we are endeavoring to inaugurate in Chicago, I trust that you will not hesitate to go to the very limit in your sacrificial devotion to it. The first and largest investment that I ever made that will stand long after the board of trade in Chicago shall have been notified to quit, and the earthly bank accounts will be no account, was to help swell the endowment funds of Bluffton college. I shall always be glad I ever learned to desire to do a thing like that.

I met an old man last week whom the Lord has richly blessed with this world's goods; I did not talk with him ten minutes until he was ready to contribute, and did; and in the course of our conversation he arose and said, "I think I must double my contribution," and he did. Already he has given to both of our colleges, Bethel and Bluffton, on the annuity plan. Oh, brethren, you whom the Lord has so wonderfully blessed with managing ability, enabling you to accumulate beyond that of many others, give as the Lord has blessed you, yet while you live, setting before your children and the world an example of Christian faithfulness and generosity that cannot help but lighten your pathway and give you sweet peace at eventide, and a "well done" expression from the Master's lips in the morning. Sixty-third street station, Englewood, is called out, my letter is done.

Yours in His name,

W. W. Miller.

1467 W. 71st Place.

CORRESPONDENCE

First Church, Philadelphia.— That this is a world of change is borne in upon our attention in a specially striking manner at times. God's work goes on at this place, but workers come and go. We are at present passing through a season when the loss of workers who remove to other places fills us with keen regret, to say the least. It is not a long time since Bro. Erwin Weiss, a consecrated member of the congregation and the efficient superintendent of the Sunday school moved to another state, and perforce laid down the duties of his office. Following closely upon this, when new officers were to be elected in the Sunday school, we were given to understand that the name of another brother, who was at the time an associate superintendent, could not be considered as he would in a comparatively short time remove to another state. This referred to Bro. Andrew S. Bechtel, who has given the church and its auxiliaries at this place years of consecrated and efficient service.

To show their regard for Bro. Bechtel, as well as their appreciation of his services, a large number of members of the congregation, Sunday school and Christian Endeavor society gathered at the church on Wednesday evening, July 5, and wished him Godspeed in his undertaking of further preparation for service, and extended to him and his family sincere good wishes for a pleasant sojourn in the new home. While designated a farewell service, every effort was made not to emphasize the farewell side of the occasion.

Mr. Bechtel with his family will in a short time make their home at Bluffton, O., where he will take up a course of study in the theological seminary. His willingness to serve whenever and wherever called in the past are strong recommendations for the future. Standing out most prominently are the seven years during which he served as superintendent of the Sunday school and his labors in the interests of the Young Men's organized class. During the last few years he preached frequently for a number of the congregations of the Eastern District conference.

The meeting was presided over by Bro. Joseph B. Bechtel, the present superintendent of the Sunday school. Those taking part were the pastor, Rev. Grubb, for the congregation; Mr. Bechtel for the Sunday school; Bro. Dan. M. Landis for the Young Men's class; Bro. James Weiss for the C. E. society; Bro. S. M. Rosenberger, a close associate in the work of the Sunday school, and Mr. Bechtel himself.

It would not be in place to try to repeat all that was said by the speakers. Suffice it to say that enough was said of a laudatory character to inspire any man or woman to new endeavors to be useful in the Master's service in some part of the great field. As a token of appreciation Brother Bechtel was made the recipient of a useful gift.

One Who Was Present.

Napier, Pa., July 6, 1916. As it has been some time since there has been any correspondence from this place, I will endeavor to write a few lines thinking the readers of the Mennonite might probably be interested to know how we are getting along here. We held our third anniversary service on Saturday and Sunday, July 2 and 3, with excellent services. The Lord seemed to be in our midst. Saturday evening's program opened with a very inspiring song service, after which there were a number of talks by brethren present that were very helpful. Sunday morning being a very beautiful morning, long before the hour set for service the meeting house was well filled. The Sunday school was in charge of Supt. W. S. Amick, and after the reading of the lesson short talks were given on same by the Brethren S. J. Hairline and Geo. Bradley of Altoona. Devotional services were then conducted by Bro. Lloyd Walter of Brooks Mill, who read the 23rd Psalm. Prayer was offered by Bro. I. G. Snyder of Altoona. The anniversary sermon was then preached by our pastor, H. G. Snyder, his subject being, "The Power of the Gospel." Rev. Snyder gave us some plain but practical thoughts along the line of the subject. Following the sermon the annual report was given by the pastor, showing that during the year there were 52 sermons preached at regular services, also a protracted meeting of six weeks' duration. The visible results of this meeting were 36 public confessions. One annual Bible conference with four sessions was also held, as well as one Sunday School conference with four sessions. During the year there were added to the church by water baptism 17, five received by the right hand of fellowship from other denominations, making a total of 22 additions to the church. Lost by death during the year, 2. Contributions for the year amounted to $207. The current expenses for the year were $97.60, and remaining in the treasury, $109.40. After the reading of this report Bro. I. G. Snyder spoke on the subject, "Will a Man Rob God?" He gave some very helpful thoughts on Giving. The contribution for the liquidation of the debt remaining on the church was then taken up, which amounted to $203. Then prayer of consecration was offered by Bro. Pheas of Altoona. Adjournment followed. At the noon hour all gathered around a large table, spread by the sisters of the congregation, and a very enjoyable time was spent together.

At 2:30 baptismal services were held at the river nearby where a class of five were baptized, four by immersion and one by pouring, in the water. The Scripture were read by Bro. I. G. Snyder and the discourse was given by Rev. H. G. Snyder, pastor, who also officiated. This was certainly a very impressive service, a multitude of people witnessing it. At 7:30 we again assembled at the church and a memorial address was made by L. A. Walter to the memory of those of the congregation who during the year have quit the shores of time and have gone to try the realities of another and better world. Bro. Walter spoke very impressively relating especially to the departure of the son of our pastor, Menno Snyder, who had accomplished so much in a short life, referring to the fact that the reports read at this anniversary service had been composed by him before his death, and the congregation very much feels its loss in the person of the young brother who was very much interested in the cause of Christ and His church. Closing remarks and benediction by the pastor.

Yours very truly,

Clyde Ritchey.

Mennonite Church, Berne, Ind., June 27, 1916. Communion services were held at the Mennonite church Sunday, April 30. Baptismal services will also be held in a few weeks. Thirty-nine or forty girls and boys will become members of the church through baptism.

Twenty-four graduates of the Teachers' Training course received their diplomas at the graduating exercises Sunday evening, May 14. Nineteen of the graduates were members of the Mennonite church and five of the Evangelical church. Rev. J. O. Mosier of the Evangelical church gave the address.

Hydn's "Creation" was rendered by a chorus of one hundred-fifty voices on May 28. The soloists were Mrs. Anne Roberts Davis, Elida, Ohio; Harry Kohler, Bluffton, Ohio, and M. E. Stauffer, Berne, Ind.

The Ladies' choir of the Mennonite church sang at the Rescue mission, Detroit, Mich., on June 10-12.

Rev. W. W. Miller of the Chicago mission, who is soliciting for the building of a chapel, addressed the congregation both morning and evening, June 11. The following Wednesday evening Hon. Peter Jansen of Beatrice, Neb., gave a very interesting lecture on Russia.

Rev. C. van der Smissen, Rev. P. R. Schroeder and Mr. Clifton Sprunger, as delegates from our Sunday school, attended the State Sunday School convention, which was held at Muncie, Ind., last week.

About fourty delegates of Adams county attended the C. E. rally which was held at our church last Sunday evening. The Berne C. E. societies are now making preparations for the District C. E. convention, to be held in Berne sometime in October.

Rev. I. A. Sommer is attending the Anti-Saloon League convention at Indianapolis, Ind., which convenes there June 26-29.

Children's Day was not observed this year as the Missionary society is planning to give a children's program.

MENNO SIMONS

By A. M. Cramer.

(Continued.)

My contemporaries are amazed upon hearing such questions handled, but when those on one side go too far those on the opposite side go to the other extreme. It doesn't occur to some that when they, by openly offensive lives, directly contradict their professions, they, when after earnest exhortations to repent, betray no willingness to reform, deserve to be shut out of the Christian feltowship. I shall not, however, introduce a deeper study concerning origins than what we have had concerning these things, or a fuller discription of the manner of thought and habits of that time, supposing them to belong to a general study of the history of the Doopsgezinden. But we see from these questions, first, that differences occurred at that time over the ban, otherwise we would not have taken up such idle questions. Secondly, it shows to what an unfavorable course things had come, when, by disputes concerning the service of God, the usual end was that discretion and love were forgotten. By these questions were lost from sight the first principles of the Gospel, that one should endeavor to set an erring brother right; that everyone should bear his own burden and not insist upon being master and keep in mind the parable of the Good Samaritan. Menno himself admited that while some were too strict in the use of the ban, others were too loose. So, I may add, it was in part childish exactness to carry a good thing to extremes and in part it was thoughtless looseness which tended to undermine it by carnal and debatable questions in which no true principle was involved. One must admit that Menno here acted rationally and with a clear insight which usually had a fortunate ending. In the conclusion to his Questions and Answers he asserts that here he has now given the matter riper thought than before and is convinced that he now gives the true Scriptural ground.

I regret that I have not come to know more of the internal controversies of the Doopsgezinden. We would then be able to have a clear presentation of Menno's activities at this time; (about 1550) of the influences which the controversies had upon his character and the manner of thought, which, I suppose would not be favorable. This would be still more important in relation to a knowledge of the Doopsgezinden in general. However, it seems to me, from this time on, two parties, or rather two tendencies appeared, the one striving for enlightenment and freedom of thought, which sometimes led to hetrodoxy, the other only regarded purity of heart, but often manifested itself in a narrow spirit; both, like two parallel lines, go through our history. To the first belonged Obbe Philips and Adam Pastor and afterwards many of the Waterlanders and later Gellius Abrahams, to the latter belonged Dirk Philips, Leendert Bowens, the Flanderers and later S. Apostool and his followers. Menno Simons belonged to this latter class.

About 1550 or 1552 Adam Pastor gave out a book which I can find nowhere but in the library of our church at Amsterdam. It bears the title, "Differences Between the True Doctrine and the False", and handles in 13 sections points of difference between Romans and Protestants and Doopsgezinden and David Joristans. One sees throughout how that also the most liberal among them conscientiously and with faith in the Bible and particularly the New Testament, were quickened with the spirit of the Gospel (an evangelical spirit). The writer insists upon a faith which is not alone historical, but a sincere one by which conversion comes, the mind is renewed and the heart made pure. Moreover, with such a faith one needs not fear the martyr's death. He amply defended adult baptism, but allowed that it did not produce regeneration and that the church which supported the doctrine was not free from the unregenerated, and, while he continually disapproved the man-made service and superstitious ceremonies and practices of the Roman church (he did not set himself against other Protestants more liberal than Menno), he opposed, with still greater energy the canker — the immoral and unbelieving David Joristans whose abominable opinions he reveals. He reports a debate between M(enno) S(imons) and A-(dam) P(astor) concerning the Trinity which he denied and refuted. It was written throughout in the "Low" or "Plattdeutsch". The time of its appearance is indicated in the statement: "Van Dusser Erkentnisse des einigen Godts, unde synen Sons ys mundlick unde schrifftlick ynn vorgangen Jaren (1547?) binnen Lubeck gehandelt dorch A. P. unde M. S. mit synen Vorwanten . . . Ick bekenne nu noch dat sulve Dat ick aver (voor) vif Jaren (perhaps 1546) yn Freesland bekende." However, he gives no definite information concerning excommunication.

From the year 1547 until about 1554 or 1555, as we shall see, Menno kept himself in the country along the East sea (Baltic) supposedly in various places. No trace can be found of this except that he lived in Wismar in Mecklenburg during the winter of 1553-54. That he enjoyed very little in the land where Luther's teachings were most generally accepted we may see by the discouragement the Reformed refugees from England received who were driven from place to place without compassion in mid-winter because they were Reformed. He did not, however, on that account, remain quiet but worked for the spreading of the kingdom of Christ. What Mosheim has to say concerning his activities occurred, without doubt, during these years. And we may find numerous evidences of his activities in teaching, in the church, and in writing, whereby we may conclude that these years were the busiest in his life.

In the account of the dispute with Martin Micron we learn that Menno seldom preached and that Herman van Tielt was the regular minister in the Wismar church; but he also says: "No one along the East sea was baptized except by me." Then he must, therefore, have certainly born the dignity of bishop or elder, for as such alone could he administer the sacred rite. As such, then, from time to time, he visited every place where Doopsgezinden were found and one feels, with his dutiful opportunities, and with the great regard shown to him, he must have been blessedly busy as a fellow sufferer and with his fiery zeal, bringing comfort, encouragement and strength to the persecuted.

He surely must have endured many hardships while upon these secret journeys.

We have, apparently, a suggestion of such a visitation in the interesting work, "A Kind Admonition and Instruction From the Word of God, How a Christian Should Be Disposed Concerning the Shunning and Separation of Unfaithful Brethren and Sisters." He eloquently and sincerely reminds them that they have been born from above, of God, and now must be minded to walk accordingly: "Sincerely beloved children of Jesus Christ: You are aware with what diligence, nay, how sincerely, I have of late admonished most of you according to the Word of the Lord by many scriptures, flowing from a loving, inclined and moved spirit, as you yourself have witnessed. I, who seek nothing (of which God is my witness) but the salvation of your souls; teaching nothing, desiring nothing, admonishing you to nothing but alone that your most holy faith and works may be powerful and fruitful before God and his angels and before all the world, by holy, pure, sober, chaste, temperate, humble, gentle, kind, mild, merciful, righteous, innocent in conformity and in obedience to the Gospel of Christ."

No less expressive is he concerning the ban, which he urges, but in a temperate tone, as being founded on Scripture and inspired by the spirit of Christian earnestness. One observes by some expressions that some of the leaven of the David Joristans was at work, however out of the church, which made this rule necessary. The work ends with an apostolic exhortation and blessing. Since it is not very long it is found in the appendix to this work. (See Menno's Works, Elkhart Edition, 1871, Part 2, Page 443.)

(To be continued.)

KEEP YOUR BRAINS BUSY

The repair bill for vacant houses is much larger than for those which are occupied. Every musician knows that the piano which stands idle gets out of order more rapidly than the one which is in daily use. Busy brains last longer than idle ones. Nothing is less conducive to mental health than the habit of listless thinking, which is equivalent to no thinking at all. — Sel.

If you train your own soul and make your life a lighthouse for Jesus, and shine for Him in the home and on the farm, in the workshop, and the street, that is missionary work.

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HISTORY OF THE EDEN MENNONITE CHURCH
Schwenksville, Pa.

III

On October 15 was the day announced when the lot was to be drawn. A large congregation gathered. Rev. A. B. Shelly had charge of the meeting, preached the sermon, and after prayer, when God was asked to make His selection in these candidates, both walked up to the altar where two hymn books stood which had been prepared by two deacons — one containing a blank paper and the other a paper with Scripture verse found in Prov. 16:33. The lot is cast into the lap but the whole disposing thereof is of the Lord. W. S. Gottshall drew the lot and was declared the man that God had chosen to the office of the ministry into which office he was ordained on the same day. Father Gottshall 13 years before this had mourned for his oldest son like Jacob of old had mourned for his favorite son, Joseph, who was no more, has found again comfort in his youngest son, Benjamin.

William, not yet 20 years old, though a school teacher, felt the need of a better education and training for the pulpit, took a three-years' Theological course at Ursinus college. His first attempt in the pulpit proved that he was the man for the position, taking well after his father. Two years later, 1886, as Father Gottshall felt his advanced years that he should lay off some more of his duties, for at this time he had charge of five congregations—Schwenksville, Bertolet's, Deep Run, Boyertown and Bowmansville. He stated his object to all his five congregations that one of the ministers in his charge had to be ordained into the full ministry. Elder Rev. A. M. Fretz and Rev. W. S. Gottshall became the candidates. After election was held in all five congregations a special meeting was again announced where another lot was to be drawn on Nov. 25, 1886, in the Schwenksville church. Rev. W. S. Gottshall again drew the lot and was at the same time ordained as bishop by A. B. Shelly and others. At the same meeting also a deacon was to be elected which had to be decided by lot between Brethren S. H. Longaker and M. C. Gottshall, where the latter drew the lot, after which he was installed into his office. At this time both preachers and deacons of this church were from the same family. It seemed to be an inheritance. The deaconship of this church is now 98 years old, all of one family, first, Wm. Gottshall; second, his son Gottshall Gottshall; third, grandson M. C. Gottshall. A remarkable record.

Rev. W. S. Gottshall successfully served this congregation for a period of 21 years. In 1905 he accepted a call from the Allentown and Zionsville churches and resigned from this church September 23, 1905, and took charge of the Allentown and Zionsville churches December 2, 1905. In 1909 he received another call from the congregation of Bluffton, O., one of the largest congregations in the General conference, who had been in pressing need for a good man. The call was a serious matter for him to decide whether he should accept or not. With much meditation and prayer he finally decided to accept the call believing that it was God's will to do so. He took charge of the Bluffton congregation on Nov. 5, 1909, and has successfully served it to the present time.

Rev. W. S. Gottshall is president of the General Conference Home Mission board and is spending much of his time in that capacity. He is also teaching a short course on Mennonite Doctrine in Bluffton college.

During Rev. W. S. Gottshall's pastorate of this church three young men, members of this church, have been ordained to the ministry.

Harvey G. Allebach, grandson of Rev. Moses Gottshall, and a graduate of the University of Pennsylvania, was licensed by the Eastern District conference as evangelist in 1891. In 1894 he received a call from the church of Noble, Iowa, where he was ordained by Christian Showalter to the duties of minister. Rev. Allebach served that congregation for about four years, when he resigned and became editor of our English paper, "The Mennonite". A few years later he resigned from his editorship and came east again and took up teaching as his main occupation. After the death of Rev. A. B. Shelly, pastor of West Swamp, East Swamp and Quakertown churches, Rev. Allebach received a call from that charge which he accepted and successfully served to the present time.

In 1894 Harvey Clymer was ordained in the Boyertown church by Rev. W. S. Gottshall as evangelist, he later resigned and finally left the church.

Harvey S. Gottshall, also a grandson of Rev. Moses Gottshall, a graduate of Perkiomen seminary and Ursinus college, Collegeville, was ordained to the mininstry in the Eden Mennonite church, Schwenksville, by Rev. W. S. Gottshall, March 16, 1902. He was called as assistant to Rev. A. B. Shelly in the Swamp charge and served these congregations for two years. Owing to impaired health he was obliged to relinquish the work of the ministry in 1904, after which he devoted his time to teaching. He was elected principal of the West Point high school and the following year he became principal of the Lansdale high schools. In 1909 he resigned and accepted a position in the North East high school of Philadelphia, as German teacher. He died June 3, 1914, aged 35 years, 6 months and 9 days.

After Rev. W. S. Gottshall resigned from the Eden church and took charge of the Allentown and Zionsville churches this congregation was supplied by Rev. H. G. Allebach, A. M. Fretz and others for more than one year, being the first time in 60 years that this congregation was without a pastor.

In January, 1907, J. W. Schantz, a graduate of Muhlenberg college, and student at the Mount Airy seminary, was called to preach for this congregation which he accepted. He preached his first sermon on January 27, 1907. Text, Matt. 6:24. Later the congregation gave him a call to the ministry, which he accepted, and was ordained to the full ministry by Rev. W. S. Gottshall on June 20, 1907. Three years later he also took charge of the Souderton Zion church. In both churches he is preaching every Sunday to the present time. Under Rev. Schantz's pastorate these two congregations have materially grown in membership. At the last General conference Rev. J. W. Schantz was elected a member of the Home Mission board. He is also serving on several other boards in the Eastern conference.

(To be continued.)

MENNONITE COLONY CELEBRATES FORTIETH ANNIVERSARY

The Dietrich Brucks home at 412 E. Third street was open Sunday afternoon for the meeting place of the men or family representatives of the men who, as a colony, came to Butler county 40 years ago from near Marienburg, Prussia, the largest number of which settled in Butler county near the site of Whitewater.

The men were invited to meet at the Brucks home at 3 p. m. and nearly all came in automobiles. Passersby and neighbors in that particular vicinity might be excused of curiosity, if they wondered what such an aggregation of these modern vehicles meant—"was it a wedding or maybe a funeral"—but which was neither, but a very pleasant reunion of pioneers.

The first part of the program was prayer and Scripture reading, and Scripture talks by the elders, as is the custom with these Christian people in Sunday services. This was followed by a talk by Rev. J. W. Regier, who gave some interesting reminiscences about the colony's departure from Prussia 40 years ago, about the voyage and pioneer venture to Kansas. Others spoke interestingly of their experiences during the years since they have become Americans enjoying the liberty of their religious conviction in the Mennonite faith and freedom for their sons from the military conscription laws of Germany.

These men were all well-to-do in Germany and brought considerable capital with them to this country and coming as they did imbued with the true puritanic spirit they have added a fine moral influence and a financial basis as well, to every community in which they have lived.

C. B. Schmidt, the famous western colonization agent, now a permanent resident of Newton, was a guest of honor at the Sunday meeting, he being the man through whose solicitations the colony came to America. While in the employ of the Santa Fe and latterly of the Rock Island railroads as colonization agent Mr. Schmidt visited Europe often and brought immigrants from Germany, Austria, Switzerland and Russia and in fact from many other places and located them in good homes on the Kansas prairie. It was early in the work that he became acquainted with and interested in the Mennonite people and seeing the excellent individual character which that church doctrine inculcated, he decided to turn his efforts to establishing these people in colonies in Kansas where there was a fine opportunity for them to help build up the grand commonwealths which his prophetic eye foresaw.

Mr. Schmidt made a most interesting talk to the men Sunday and enjoyed with them the commemoration of the Fortieth anniversary of their departure from Prussia.

At 6 o'clock the men were invited to the dining room where an elaborate spread had been prepared by Mrs. Bruck and other ladies who assisted her.

The men present were: Rev. Gustave Harder, Gerhard Regier, J. D. Penner, John Regier, J. A. Regier, J. D. Wiebe, J. A. Claassen, A. N. Claassen, G. H. Regier, John Ensz, all of Whitewater settlement, and Heinrich Tennor of Potwin.

Those from Newton and vicinity were: Rev. J. W. Regier, Rev. B. Regier, Abram Entz, J. E. Entz, Kurt Wiebe, C. B. Schmidt, colonization agent and Dietrich Brucks, the host.—(The Newton (Kans.) Journal.)

WORLD-WIDE SUNDAY SCHOOL NEWS

Chinese Women as Bible Class Leaders.

The women of China, following in the steps of their American sisters, are training for leadership in the Adult Bible class work of their country. During the past year five Bible Training conferences have been held in China as an outgrowth of the evangelistic forward movement inaugurated by Dr. Mott and Dr. Eddy. It is interesting to note that no women were in attendance at the first two of these conferences, which were held in Kuling and Moukden; while the last three, held in Swatow, Canton and Foochow, were all attended by women. Now two Bible conferences, one in Kuling and one in North China, are being held especially for women. American methods of Sunday school organization are taught in these conferences, as these methods are found to be especially adapted to the Chinese. The women who are trained in these conferences will in their turn organize classes which will be centers of service for other women.

Careful "follow-up" work is planned for each of these Bible conferences. The Swatow conference will have eleven "follow-up" meetings, the Canton conference, fourteen, while the Foochow Sunday School union, with the various Chinese Sunday school secretaries employed by the several denominations, will be able efficiently to follow up the good conference held there.

Reaching the Young Men in Cairo.

The illustrated lecture has been found by Rev. Stephen Trowbridge, world's Sunday school secretary, to be one of the best methods of reaching the people of Egypt, and especially the Moslems. During April and May Mr. Trowbridge gave lectures for the young men in Cairo on the following subjects: "The New Era in Asia", in which he followed Dr. Mott in his travels; "The Life of David Livingstone"; and "The Greatest Life in History", in which he showed scenes from the ministry of Jesus of Nazareth.

On the evening of the last lecture, over 550 men were in attendance, and the striking thing was that nearly half of them were Mohammedan boys and young men from the government schools who came in response to invitations. Mr. Trowbridge writes: "Boys from certain schools came in a body and it made one's heart beat fast to see these large groups crowding up for seats and then to be able to speak to them for nearly an hour on the meaning of the life of Christ."

Sunday School Advance in the Philippines.

"A large majority of the student body in the Philippines are without faith in their old system, and are out on a sea of religious unbelief searching for an anchorage." This statement is made by Rev. J. L. McLaughlin, who is making an earnest effort to inject the Bible into the lives of the young people of the Islands, as a part of his work as secretary for the World's Sunday School association.

Fifteen years ago not one Filipino had even been inside of a Sunday school; today the Islands have a Sunday school enrollment of nearly 60,000, and the movement is only just beginning. The great problem is to make of the Filipinos a united people, and in the attainment of this end the Sunday school is second to none, saving possibly the public schools. It has been found that all could unite upon the platform of the child as this does not involve any reference to creed or denomination.

"The different tribal representatives gathered at the Sunday school conventions held throughout the Islands", said Mr. McLaughlin, "and our souls were cheered and thrilled as we sensed the disappearing of the old jealousies and felt the awakening of that newer spirit of Christian love and fraternity, the like of which has never been in the Philippine Islands heretofore."

The opportunity for Sunday school work are just opening up in the Islands; they are to be practically unlimited. Every other agency being put forth by our government at such tremendous expense and labor may fail but the Sunday school problem will win. Should it, through lack of support or any other means fail of its mission, every effort of the government is bound to lose out. In the raising of the Filipino people to Christian self-consciousness, the Sunday school work is the biggest and most hopeful proposition in the whole Islands.

THE C. E. TOPIC
July 23.

Enthusiasm: Its Value; How to Cultivate It.

Isa. 12:1-6.

Enthusiasm is a word suggestive of the highest and truest type of emotion. The root meaning of the word is to be inspired of God. Nothing nobler can then be sought than to be rightfully enthused. There is a kind of enthusiasm that depends upon the noise it makes. This may be simply a mask by which a lack of proper feeling is hidden. Enthusiasm does find expression in song and praise. It also finds its expression in activity. The Christian who is all noise and no work may think himself full of enthusiasm, but he is mistaken and those who are deceived by the display are also mistaken. In enthusiasm, as in everything else that is good, the rule, "By their fruits shall ye know them," applies. If our enthusiasm brings good results it is a good enthusiasm. If all it brings forth are green leaves of profession without the ripe fruits of effort it is nothing but a "sounding brass".

Every great effort depends upon the enthusiasm those interested are able to put into it. The scholar, to attain results, must be an enthusiastic student. The soldier can only be the right kind of a patriot as he gets enthusiasm into his patriotism and into the hardships involved in a soldier's life. No one ever made a good soldier of the Lord Jesus Christ who did not learn to enter the good fight with enthusiasm. The successful business man not only is enthusiastic in his business, but believes also that he has a perfect right to expect everyone of his employees to be as enthusiastic as himself. A church where only the pastor or the pastor and the officers are enthusiastic, never gets far. Every member must be as enthusiastic as they. The president of a C. E. society, or the head of any Christian organization may be as enthusiastic as it is possible for him to be, but his organization is killed if those who go to make up the body of the organization have not been kindled by the same flame. In organizations, as with individuals, it must be the lasting kind of enthusiasm that is sought, not the noisy kind that bubbles over every now and then but does nothing else.

Great emotions are born of great enthusiasm. We can only love greatly as we are filled to the fullest, with a desire to do all that is possible for those who need our help. Great results of Christian effort along the line of converting sinners only follow great enthusiasm for the cause of Christ. We must be filled with the love of righteousness and holiness before our enthusiasm will carry us on to overthrow the strongholds of sin. Our passion for souls must amount to a burning zeal before we can secure great and lasting results in evangelistic and missionary efforts.

In order to have our enthusiasm grow and last we must be sincere. There must be wanting in us the smallest trace of make-believe and hypocricy. Only an earnest and honest passion for Christ can be called true enthusiasm. All other emotions that pass for it are shams and delusions.

It is possible to be enthusiastic over inconsequental things and thus miss the opportunity of contributing our efforts to the larger and better things. We have a great character to build for Christ, a great world to win for Him and a glorious kingdom to establish for Him. Ours is a work in which never-dying souls are involved. If we allow our attention to be directed to lesser things, though they may be good in themselves, we have only a wanted life to account for in the end. We should always be enthusiastic in the right way and this means devoting it to right things.

Note that the greatest of God's servants were enthusiastic. Paul, the apostles, the church fathers, the reformers, the missionaries and the great evangelists. It was their consecrated enthusiastic efforts for Christ that made them great.

THE S. S. LESSON
July 23.

Paul at Corinth. Acts 18:1-22.
Golden Text: Acts 18:9.

Paul's stay in Athens was full of disappointments. He found a city full of religious people but few among them ready to accept Jesus Christ. He found them trying to serve the "Unknown God", but when He was revealed to them they rejected Him. He had an opportunity to present his Gospel to the learned and wise, but they placed their own wisdom above that of God and refused to

interest themselves in the true revelation. Athens was a city of culture, but a rather hopeless field. Culture never can take the place of true faith and obedience to God. Corinth was a great commercial city, full of people, slave and free, gathered from nearly every corner of the earth. Paul found a fruitful field here because there were some who were not so much wrapped up in their own wisdom that they would not listen to the wisdom of God which is the power of God unto salvation.

It is remarkable how God uses the great and powerful of earth to serve His purpose, even though they have no concern about Him. In this case He used a Roman emperor to bring Paul into touch with two very devout Christians. This was not the first time an emperor was so used. When the Emperor Augustus gave order that all the world should be taxed he thought only of enriching himself, but the decree sent a Jewish couple on a long journey to Bethlehem where the Savior of the world was to be born in fulfilment of prophecy. Augustus in this case was but a puppet in the hands of the Almighty. When Claudius banished the Jews from Rome because of some selfish motive, it did not occurr to him that the decree of banishment was being used by Jehovah to bring together three very efficient servants of His. We see in this the heathen and heartless emperor being made an instrument by which the cause of Jesus Christ was advanced. The great God always knows how to overrule the wicked men so that good will come out of them.

It was their being of the same craft that brought Paul, Aquilla and Priscilla together. Paul frequently made reference to his making his way as he went by earning his living with his own hands. Sometimes he received support from his friends but more frequently he was thrown upon his own resources. This in no way hindered him from continuing his great work. Paul was, first of all, a preacher of the Gospel of Jesus Christ, his working with his hands was a means by which he could advance that Gospel. The Scriptures always dignify labor. Our first parents were placed in the garden to "dress" it. Many of the greatest servants of God were workers. Some were shepherds, some husbandmen; Jesus was a carpenter, his disciples fishermen, and Paul and his companions of today's lesson were tent makers, or rather weavers of the cloth into which tents and military garments were made.The minister need not feel that mannual labor is beneath his dignity when he sometimes finds it necessary to engage in it. He has the example of his Lord and the apostles. Paul found his friends while following his trade. God often opens up our opportunities, not only for friendship, but for winning souls in the line of our regular occupation. If the soul of some heathen ten thousand miles away is worth saving, the soul of our neighbor, in the office and shop is worth just as much effort to save.

Paul began his work as usual by preaching in the synagog, showing that the crucified and resurrected Jesus was the Christ and Savior. He met with the usual results, some believed and others rejected Christ, the believing ones clung to him while the unbelieving ones immediately began persecuting him. Those who rejected the message were Jews; they not only rejected the messenger and the message, but they rejected Christ. This they did to their own damnation. The responsibility for their rejection of Christ rested with themselves alone. If anyone is lost in our day, it is in spite of all that God, His Son, Jesus, and His minister have done to save that one.

While there were not many of the Jews won, there was quality in the convert Crispus, the chief ruler of the synagog. A Crispus won for Christ was a noteworthy event. No doubt he was influential in leading many others with him. Paul's vision deserves special study: (1) "Be not afraid." There is no occasion to fear when one is the ambassador of his Lord. (2) "Hold not thy peace." Upon him was the burden of souls. (3) "I am with thee." God's presence is assured whether there be discouraging circumstances to be confronted or glorious triumphs enjoyed. (4) "No man shall hurt." How could they? To do so would be to defeat the will of God. (5) "Have much people in the city." Wherever there are men and women God finds a fruitful field. (6) He continued a year and a half. A splendid evidence that all the promises God made him were fulfilled.

MARRIAGES

Schuetz — Schumacher. — At 8 o'clock in the morning of Wednesday, June 14, 1916, in the Grace Mennonite church of Pandora, O., J. Raymond Schuetz and Salena Schumacher; their pastor officiated.

Landis — Rickert. — At the home of Rev. J. W. Schantz, Schwenksville, Pa., Warren K. Landis and Clara Rickert.

DEATHS

Basinger. — Early Tuesday morning, June 20, 1916, Mrs. Catherine Basinger entered into the presence and service of her Lord after less than a week's illness. For a little over 65 years she had lived in this community and wrought faithfully for the upbuilding of God's kindom of love and righteousness. Her husband, Stephen A. Basinger, had gone to his reward almost nine years ago. Four daughters, two sons, one grandchild, a sister and a brother survive to mourn her loss. At the time of her demise she was a member of the Grace Mennonite church, Pandora, O. Funeral services were held at her late home on Thursday forenoon, June 22, 1916, where a great number of her friends gathered to show their last respect, her pastor officiating. Interment took place at the Zion church cemetery, four miles south of Pandora.

Loux. — At Bedminsterville, Pa., on May 11, 1916, Jonas S. Loux, aged 77 years, 3 months and 5 days. Services and interment on the 15th at Deep Run. Rev. A. M. Fretz and Rev. Gilds of the Reformed church officiated. Mr. Loux was a veteran of the civil war.

Leber. — In Souderton, Pa., on June 1, 1916, Adolph Leber, aged 54 years, 5 months and 17 days. His pastor being unable to be present on account of sickness, services were conducted on June 5 in Zion Mennonite church by Rev. A. M. Fretz. Interment was made in Hillside cemetery. Mr. Leber was born in Germany, and came to this country when still a young man. He was married to Amanda Gottschall 31 years ago, and became with her member of the Mennonite church. They were among the charter members of the church when the same was organized in 1893. The deceased leaves a widow, two sons and three daughters and seven grand children to mourn their loss.

Fretz. — In Bethlehem, Pa., on June 13, 1916, Oliver D. Fretz, aged 75 years and 7 months. Services and interment on the 17th at Deep Run church. Mr. Fretz had for many years been a member of the church of Deep Run, but living the closing years of his life with his daughter in Bethlehem, he had joined the Mennonite Brethren church there. Being a close relative of the pastor of the Deep Run church, Rev. Hottle, his pastor in Bethlehem, conducted the services alone.

Overholt. — Near Bedminsterville, Pa., on June 3, 1916, Catherine, nee Myers, wife of Tibias Overholt, aged 70 years, 10 months and 20 days. Services and interment on June 8 at Old Deep Run Mennonite church. Revs. John Leatherman, A. M. Fretz, Enos Wismer and Jacob Rush conducted the services.

Brendlinger. — Elizabeth Brendlinger, nee Hunsberger, was born on June 12, 1830, in Montgomery Co. In 1850 she was united in marriage to Elias Brendlinger who preceded her in death 23 years ago. Of the 6 sons and 4 daughters 3 sons and 2 daughters passed on before. One son about whom she was much concerned during the last weeks preceded her by 48 hours. For the last 14 years she had her home with her daughter, Mrs. Amos Oberholtzer at Bechtelsville, Pa. Of the 2½ years in which she was confined to her room she spent nearly 18 months in bed. As she felt life ebbing away the desire to make the change and be for ever with the Lord became more pronounced until it predominated all. Nevertheless a beautiful spirit of patience was always evident with the deceased, and that loving service as manifested by the daughter was ever refreshing. On June 16th her prayer was answered and the end came peacefully. Interment made June 21 on the Keeler cemetery where her husband and several children lie at rest. Services were conducted by her pastor D. J. Brand. Text: II Cor. 15:54, 55.

CONTRIBUTIONS

HOME MISSION
For Month of June.

Zion congr., Donnellson, Ia., by C. A. Krehbiel, $13; Canton congr., Kans., b. J. T. Wedel, $25.91; Geary (Okla.) congr., by A. E. Loganbill, $20; friend, Altona, Man., $4; Salem congr., Freeman, S. Dak., by C. B. Lehmann, $100; Hillsboro (Kans.) congr., by Aug. J. Kohfeld, $40.36; Deer Creek (Okla.) congr., by J. S. Dester, $26.06; collection at the Pac. Dist. Conf., Dallas, Oreg., by G. G. Rempel, $16.62; Lehigh (Kans.) congr. and S. S. by J. W. Ewert, $18.88; Burrton (Kans.) congr., by J. A. Richert, $4; S. S., Colfax, Wash., by P. R. Aeschliman, $11; Salem congr., Wisner, Nebr., by H. E. Leisy, $57.41.

Received for the chapel in Chicago: Bethel C. E. soc., Inman, Kans., by H. P. Ediger, $16.38; Menn. congr. near Beatrice, Neb., by J. H. Penner, $102.33; by P. P. Hilty, Donnellson Ia.: E. J. Loewenberg, $5; Chr. Wenger, $5; Abr. Schowalter, $25; Ella Krebill, $3; D. F. Koller, $25; Mrs. B. Hirschler, $15; anonymous, $3; by W. W. Miller: Berne (Ind.) congr., $291.62; Pulaski, Ia.: T. A. Burns, $10; E. M. Cowles, $5; D. C. Cowles, $25; Lela Cowles, 50 cents; Esther Slonaker, $2; Dalton, O.: J. C. Hofstetter, $1; C. U. Gerber, $5; Mrs. C. U. Gerber, $1; D. J. Bixler, $2; G. J. Gerber, $5; Sarah Baumgartner, $2; Chr. Badertscher, $10; Fred. Badertscher, $10; Phil. Sprunger, $8; Lydia Sprunger, $2.50; D. J. Moser, $15; P. Hofstetter, $1; S. Geiger, $3.50; Albert and Irene Badertscher, $3; Wesley Schneck, $1; Joel E. Lehman, $3; John Wyss, $10; Edwin Moser, $10; two little boys, 60 cents; A. J. Welty, $50; Wadsworth, O.: Allen Richert, $5; Mrs. J. O. Krieder, $1; C. F. Ziegler, $25; W. B. Yoder and wife, $5; A. J. Krabill, $1; Mrs. H. E. Mensch, $10; Mrs. M. A. Yoder, $5; C. B. Curtis, $2; J. R. Krabill, $5; Frank Hunsberger, $5; Clayton Barlett, $5; Reuben W. Landis, $5; David Gunsaulus, $3; M. W. Rohrer, $3; Mrs. M. W. Rohrer, $2; J. O. Kreider, $5; Henry Rees, 50 cents; Jun. C. E. soc., $3; D. C. Steiner, Sterling, O., $50; Mrs. M. J. Krehbiel, Canton, O., $10.

G. A. Haury, Treas.

LOS ANGELES CITY MISSION

The following contributions were received in the second quarter: Sol. Rush, $1; S. S. class of boys, Freeman, S. Dak., $1; Jun. C. E., Reedley, Calif., $3; offerings, $9.49.

"Sunshine class", Aberdeen, Idaho, 1 box of children's clothing; Upland church, 2 bags of clothing; box 226, Upland, Calif., 2 girls' dresses; Route 3, Galva, Kans., children's clothing.

Gratefully acknowledged,

E. F. Grubb,
4900 Aldama St., Los Angeles, Cal.

NEWS OF THE WEEK

THREE AMERICANS KILL FOURTEEN MEXICANS

El Paso, July 8. — Fourteen Mexicans have been killed in a fight with three Americans, not far from Anapra, N. M., according to a report received here today.

The Mexicans are reported to have crossed the border at 2 a. m. and to have driven forty-six horses from the ranch of Tom Perrine, three miles out of Anapra.

Perrine, a Texas ranger and a former customs guard, waited until daylight, and then, with two of his men he started in pursuit of the bandits.

At noon he telephoned to El Paso that he and his men had caught up with the Mexicans near the boundary, engaging them in a fight, killing fourteen and recovering the horses. The Mexicans, he said, numbered more than thirty.

A desperate engagemnet is raging southeast of Jiminez, between 2,000 Carranzistas and 800 Villistas, led by General Calexto Contreas, according to official advices to General Gonzales, of Juarez, in a delayed message from Chihuahua City.

Official advices reported Francisco Villa himself at the head of 3,000 men advancing to attack Parral. Villa, the report said, evacuated Jimipez, which he captured two days ago, and cut communication lines northward to Parral.

Two American truck drivers, employes of the International Mining Company, were attacked by Carranzista soldiers near Boquillas, Mexico, but escaped unhurt to the American side of the border, according to a message the officers here of the company have received. The Americans returned the fire and saved a truck train of bullion they were hauling from the Boquillas mine to the border.

Three Americans are reported to have been captured and carried into Mexico by Mexican bandits who attacked the properties of the Puerto Rico Mining company in the Big Bend country, and a third raid was reported to have taken place at Terlingua, Tex., where Company K, Texas militia, is stationed. Neither of these reports has been confirmed, but it is said the raiders set fire to the Puerto Rico company's property after looting houses and stores.

70,000 TROOPS NOW ASSEMBLED ON THE BORDER

San Antonio, Tex., July 9. — Numbering now more than 70,000 men and still increasing, the border army will be subjected this week to such discipline and training as the staff here regards necessary for converting it into an efficient fighting machine. General Funston and his lieutenants are enthusiastic over the prospect of getting the growing forces into shape.

The reported raid at Boquillas yesterday gave General Funston and his staff some concern until today, when a report from Colonel Gaston, commanding the troops in the Big Bend district, indicated that it was an incident without great significance. Three Americans, N. O. McKnight, Austin Swazy and Roy Swazy, were held up by two Mexicans.

El Paso, July 9. — General George Bell, Jr., and General Francisco Gonzales, commander at Juarez, held a conference last night at the international bridge, it was learned today. General Bell, while admitting that the meeting was held, refused tonight to state what was discussed.

Other efforts to communicate tonight with General Gonzales and Andres Garcia, Mexican consul at El Paso, were fruitless and no hint of the object of the conference could be obtained from minor officials at Juarez.

It was reported, however, from Mexican sources usually reliable that General Bell asked the Juarez commander to report to him promptly any news of the movement of bandit forces toward the Big Bend district of Texas. It has been rumored that the Villistas who were recently engaged with the de facto forces near Jiminez, intended to strike across the desert and invade the country.

GERMAN U-BOAT ARRIVES HERE

Norfolk, Va., July 9.—The German submarine Deutschland arrived at Norfolk at 1:45 o'clock this morning. The submarine was met at the capes by the tug Timmins, which stood by until 4:45 a. m., when she proceeded to Baltimore, piloted by Captain Cocke.

The Deutschland flew no flag until she arrived in the bay, when she put up the German merchant marine flag. All aboard wore marine uniforms.

An unconfirmed report said the Deutschland was chased twenty miles off the coast by French and British cruisers. This, it was reported, delayed the arrival of the Deutschland.

The Deutschland left a German port June 23. She is commanded by Captain Kairig and carries a crew of twenty-nine men. The submarine has a cargo of 1,000 tons, a quantity of mail and a message from Emperor William to President Wilson.

The pilot said the submarine was unarmed. Captain Cocke understood that the Deutschland was under orders not to reach Baltimore until tomorrow morning. It was understood she would put up in the bay over night.

Shortly after 10 o'clock the coast guard cutter Onondage, with Norman Hamilton, collector of the port, steamed up the bay in pursuit of the submarine. Neither the collector nor Captain Chadwick of the cutter would say what was the object, but it was understood that the visitor would be kept under surveillance as a neutrality precaution.

Baltimore, July 9. — The German submarine Deutschland is consigned to A. Schumacher & Co., and is entered at the custom house Monday morning. The Deutschland carries dyestuffs and medicine.

Schumacher & Co. are agents here for the North German Lloyd. Henry G. Hilken, head of the Baltimore office, said today the submarine was an unarmed merchantman carrying medicines and dye stuffs, and would enter at the customs house here Monday morning.

The Deutschland passed Cove Point this evening, convoyed by the tug Timmons.

Washington, July 9. — The unofficial assumption here is that the German submarine which entered Chesapeake bay today comes as a commercial ship and not as a war vessel. Whether she can be permitted to remain in an American port more than twenty-four hours under the rules governing war craft, or whether she is entitled to the treatment of a purely commercial ship, will be determined after a joint examination by state department officials and the customs authorities. The case may raise questions entirely new to international law.

FIGHTING LESS SEVERE

London, July 9.—Fighting between the Ancre and Somme rivers continued last night, although with less violence than during the preceding two days. The war office announced today that further progress had been made by the British near Ovillers and that in another sector a group of defended buildings had been captured. A German aeroplane appeared over the English coast today but was driven off and dropped no bombs.

RUSSIANS HOLD FORTH STRONGLY

London, July 9.—The eastern front continues to overshadow the western front from the spectacular viewpoint the Russian forces going from success to success. Not only has General Tetchitzky in the south occupied the railroad junction at Delatyn, west of Kolomea, thus cutting off General von Bothmer from his supply base, but General Brussillof in the north is making surprising advances on both sides of the Kovel railway toward the Stokhod river. Tonight's Russian communication reports the enemy forces in this region retiring in great disorder and adds that the Russians have occupied Huleviche, which is 24 miles to the east of Kovel, while apparently the Russians are already across the Stokhod river somewhere in the region of Janovka.

German possession of Baranovichi and Kovel are absolutely essential if she is to retain her hold over the invaded parts of Poland and Tithuania but it is considered likely that it is only a matter of a few days before the Russians will be in possession of Kovel, which would compel Von Linsingen's retirement from the Lutsk salient.

It is reported from Rome at a recent council of German and Austrian marshals, Von Hindenburg declared that it would be impossible to attempt a new offensive of a large scale without reinforcements of at least a quarter of a million men.

The Rumanian government, according to a Bern dispatch, has declined an invitation from the German and Austrian governments to participate in a conference of the Danube powers.

The German heavy guns have been bombarding all along the British front more actively than ever, the Germans, in two violent counter attacks have made a desperate effort to retake the positions captured by the British Saturday near the Trones wood.

Regarding these operations, German headquarters, while admitting the loss of ground in the Hardecourt village, declares that both British and French attacks were repelled with very heavy losses to the attackers at other points.

The losses on all sides doubtless are heavy, and that the British are paying the price of their forward movement is indicated by the casualty list of the last four days, which report 828 British officers killed, wounded or missing.

Berlin, July 8. — The eyes of Germans were turned today toward the eastern rather than the western front. It is believed that the Sixth army and reserves have the situation well in hand on the Somme front and that nothing can interfere with the progress of the Verdun campaign. In the east, however, a great general Russian offensive has burst forth all along the line from Riga to Rumania. No sooner do the Germans succeed in walling the advance at one point, than another menaces.

ENGLISH THINK GERMAN TRADE WILL DIMINISH

German competition can not possibly be anything like the same after the war as it was before. Our biggest rival is paralyzed, and will long remain crippled and boycotted, as a direct outcome of her mad military ambition and the disrespect she has created. All this will be reflected in vastly increased trade opportunities for us. The war has in no way, and will not in any way permanently diminish the world's appetite for manufactures. There is temporary suspension, or dislocation of business in some quarters. That is all. When peace returns, it is probable that we shall experience an unprecedented demand for manufactured and engineering products. While the war lasts merchants' stocks are running down. They will need replenishing. People are economizing in some directions, doing without many thing while prices are abnormal. Purchasing will be renewed all around when, after the war, prices begin to drop.

American competition will not be of the same character as German competition has been. In the past, the race for trade supremacy has been between Britain and Germany chiefly, with America as a bad third. And where the Germans had not beaten us, they were rapidly overtaking us in most lines. As recently as 1900 Germany exported only 1,000,000 tons of iron and steel and manufactures thereof, against our 3,500,000 tons. But in 1913 Germany exported 6,000,000 tons against our 5,000,000 tons, the United States exporting only 2,000,000 tons.

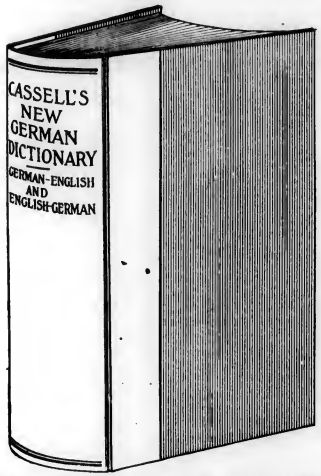
The success of the German competition was mainly due to subsidization. It is important to keep this in mind, for the same conditions can not prevail after the war. German goods for export were carried on the state railways for half the ordinary rates, and they were bounty fed by the trade syndicates, steel rails, for example, enjoying a bounty of as much as 30 shillings a ton. That, and not cheap production, was the secret of German success. Where we were beaten by the Germans it was generally by virtue of their export subsidization policy. In the future, German finances will not permit of such lavish bounty feeding of exports.

POPE WORKING FOR PEACE

Berlin, July 8. — The pope is continuing his efforts for peace and with this purpose, according to the Cologne Volkszeitung has sent instructions to the bishops to devote the last Sunday of the second year of the war to a general communion of children. This service is to be celebrated in all the churches and chapels of Europe and by the pope's instructions is to take the most solemn possible form.

v. 31 no 27

CASSEL'S
NEW GERMAN-ENGLISH DICTIONARY



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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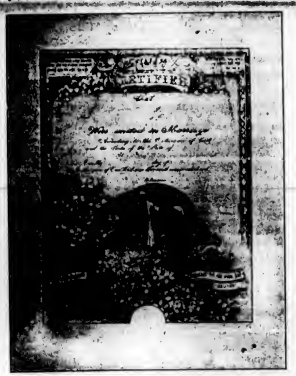

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VOL. XXXI. BERNE, INDIANA, JULY 20, 1916. No. 28.

IN MENNONITE CIRCLES

Sister Mosiman, the wife of the president of Bluffton college, is at present doing field work in Pennsylvania.

The (Old) Mennonite Kansas-Nebraska conference will meet at Hesston, Kansas, August 30 till September 3.

Bro. and Sister P. W. Penner, who have recently returned from the mission field in India, have brought with them a native child of four years of age who will return with them when they return to their work next year.

The recent change in the school system of Manitoba has worked considerable discontent among [illegible] They are making efforts to meet conditions suited to their own needs by the establishment of private schools.

A week ago there were four representatives of the faculty of Bluffton college at work in the interest of the school in as many different conferences. The educational unity of the Mennonite people is something worth all the effort put into it because it is sure to be followed by unity along other lines.

A brother pastor in central Pennsylvania set other pastors an example of thoughtfulness and concern when a young brother recently moved to a large city by informing the nearest Mennonite pastor of the change and requesting him to look after the youth. Many of our young people are lost to the church because no one is informed of their change of residence, and Mennonite pastors and churches who might interest them are not put in touch with them.

MISSION NOTES

The largest Christian Endeavor society in the world is to be found in the heart of the dark continent on the equator and on the river Congo in Bolenge. It has 1976 active members.

John R. Mott recently made the assertion that two universities, Oxford and Cambridge, have already given more men for the European war than has been asked for from all Christendom for the evangelization of non-Christian lands.

Over 55 per cent. of the liquor entering Africa at present goes from Boston, Mass., the same city that sent out Adoniram Judson to enlighten the heathens. A recent shipment of liquor occupied so much of the ship's space that her masters compelled every member of the crew to sign a pledge before sailing.

Africa, four times the size of the United States, contains one-eighth of the world's population. It contains one missionary for [illegible] person of its population is a Mohammedan. Very few of the 843 languages spoken have been reduced to writing. Surely, it is still the dark continent and the land of open sores.

We have been saying that we could not afford to give $18,000,000 a year to foreign missions or to send 4,000 men abroad; yet today Great Britain with less than half our population is spending $25,000,000 a day, and Canada with less than one-tenth our population is sending 300,000 men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world.—J. Campbell White.

"Discredited in their own country, they come with a bugle sound to exhibit their unhealthy doctrines, imposing upon certain irresponsible and restless individuals that are never lacking in society. Like true wolves, they try by means of their honeyed words to appear in lamb's clothing. But the howls of falsehood, dishonesty, and lies that they utter in their writings show them for what they are. Such proceedings are scarcely conceivable in even the most degraded people." Some epithets, these! To whom does the quotation refer? Off hand we should say it meant the kind of folks we dislike to meet on a dark night in an isolated street. Bandits seem reasonably respectable beside such ilk as these words describe. Who are they, anyway? Delegates to the recent Congress on Christian Work in Latin America. And we were one of these "Missionary Guerillas", as the title of an anonymous pamphlet called us, which contained the above scurrility and a lot more. This anonymous pamphlet was printed in both Spanish and English and scattered through the city of Panama during the recent congress. We have rarely read a more slanderous, foul-mouthed, lying attack upon Protestant missionary workers than this. We suspect it adequately reveals the mental and moral character of its author, in which case we do not wonder he failed [illegible] Catholic leaders are not far-sighted enough to perceive that this sort of thing helps the very people it is intended to injure? Epithets, whether bandied about by Protestants or Catholics, are always verbal boomerangs.—Religious Telescope.

The great movement among the aborigines in southwest China, says the American Messenger, started among the Miaos and swept large numbers of them into the church. These Miaos were serfs and their new attitude toward life and man and God displeased their overlords, the Nossus. Hence a bitter persecution. To overcome this opposition the missionary leaders, Mr. Adam and Mr. Pollard, felt it best to engage in evangelizing the Nossus also. The results have been beyond all expectations. When started the work among the Nossus grew of its own momentum, since those who were converted spread the Gospel among their fellows. At present there are possibly 10,000 Miao adherents to Christianity and an equal number among the Nossus. The work, however, has grown so fast that it has been impossible to keep close track of it. While Nossus and Miaos are distinct from each other, both are also distinct from the Chinese.

NOTES AND COMMENTS

According to the boast of Pres. Joseph Smith, the polygamous head of the Mormon church, Mormon missionaries visited last year four million Christian homes in search of converts and distributed eleven million tracts! And yet, some people say the Mormon menace is of small consequence.

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God. —Phillips Brooks.

[illegible] The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up, I ask the cause —drink. If I go to the gallows, and ask its victims the cause, the answer—drink. Then I ask myself in perfect wonderment, Why do not men put a stop to this thing?"

Though the French Protestant churches occupy an important place in Protestant development and have been compelled to endure hardships and sacrifices that threaten their very existence, only about $20,000 was contributed in answer to an appeal brought to America by one of their pastors. It seems as though American Christians have about forgotten the splendid contribution to Protestant history and development made by the French Protestants.

Most of the congregation of the Central church in Worcester, Mass., must have been considerably surprised when young and old alike were handed a slip of cardboard on which stood out in bold black letters, "I hereby enlist for the war," and with instructions below to fill out the card and take it to the "recruiting officer" in the vestibule, or mail it to the pastor. A closer examination revealed, however, that "en-

listment" meant that "I promise to give for the relief of innocent sufferers from the war in Europe and Asia a weekly offering (or its equivalent) as long as the war lasts." Space for the signature and address followed this statement. The instructions were to make a cross over the amount, from one cent to five dollars, which would be given each week, or quarterly if preferred, and to indicate on a dotted line what nation the donor especially preferred to have icluded in the distribution of the church's gift.

The International Reform bureau of which Dr. Wilbur F. Crafts is superintendent, makes known that the following bills are pending in congress: 1. Federal censorship of motion pictures. (Smith-Hughes Bill.) 2. Prohibition of interstate transmission of race gambling odds and bets. (Kenyon-Sims Bill.) 3. Prohibition of liquor-selling in Porto Rico. (Gronna Amendment.) 4. Prohibition of liquor shipment to Africa. (Gillett Bill.) 5. Sunday rest for national Capital. (Jones Bill.) 6. Prohibition of all sectarian appropriations. (Sisson Amendment.) Senators and congressmen should be earnestly requested to give their influence and vote to pass these bills.

OUR MISSIONARY WORK

Ours is one of the small denominations and consequently our mission work is not as extensive as that carried on by other boards. On the other hand, we probably get more work out of each dollar contributed than will larger denominations, for the reason that practically every dollar, and nearly one hundred cents of every dollar contributed goes to the work in the field. There are not office expenses or salaried clerkships, and none of the other heavy expenses necessary to carry on work on a greater scale. The results, while not totaling up to the same amount in figures, are yet, when figured as percentages, ranking as highly as any denominations. Our mission work is confined to the Central Province in India, and the Chile Province in China, together with the work among the Cheyenne, the Hopi, and the Arapahoe Indian tribes. This latter work is also under the board of foreign missions in our church. The budget for the coming year calls for the expenditure of about $40,000, which means an annual contribution of nearly three dollars per member. Some of the most difficult problems to be solved were how to get new workers for the field in India. The present war conditions make it very difficult for new missionaries to enter India as there is very much suspicion there when foreigners are concerned. One of the new things that were considered was to make a distinct advance in the school work in India. This is one of the most important phases of the work in India and hitherto has been under the direct supervision of the missionaries. The proposal is to send a school man to India, thoroughly prepared to give his whole time to a general supervision of the whole school work there. The mission work is a great work and demands the best we have to give for it. May our part this year be as great and greater than it has been before.—S. M. Musselman.

THE TYRANNOSAURUS

Three million years ago the tyrannosaurus cavorted around in Montana. He was forty-seven feet long and eighteen and a half feet high. He could, and did, lick all comers. Similar horrific monsters, each as big as a barn and as savage as a wildcat, roamed the earth. They rent and ate the gentle lambs, or whatever corresponded to lambs in those days.

They have disappeared. Only their skeletons remain, exhibited in museums. Yet, sheep, cows, pigs and other non-combatants are still with us. The saw-tooth tiger is no more; the fawns gambol in the parks. The pterodactyl has vanished; the doves coo in the cote.

Why didn't the ferocious fellows gobble up the gentle ones?

All that is history, before man can be brought in to explain things.

Enter man. Some men were savage and given to violence; others were peaceably inclined. In every conflict the bullies went to the wall and the meek prospered, not at once, but eventually.

There never was a strong regime of violence that did not kill itself.

Alexander's hosts conquered the world; so did Tamerlane's; so did the Romans; so did the Spaniards. But they all petered out.

America used to be full of big braves. They scalped and tomahawked their enemies. They believed in frightfulness. They despised the meek.

Where are they? They are now hanging around government posts, begging for blankets and stealing liquor.

The American Indian was a consistent militarist. He has given way to a race of farmers, shopkeepers and school teachers.

The evolution means the survival of the fiercest, why don't they survive?

The cannibals have gone from the Hawaiian Islands; the traders and housekeepers have their place.

Wasps, rattle-snakes and pumas only get themselves exterminated at last.

All through Utah, Montana and California are villages full of chicken-livered mollycoddles who go to church and mind their business; they have supplanted the bad men of the forties that toted guns, gulped red-eye and terrorized everybody.

Two hundred years ago every gentleman carried a sword, and a lady couldn't go out at night in London or Rome without a pack of bullies to guard her. Now a man is safer without a revolver than with one; and, if you have a dirk-knife on your person, some dude policeman with white gloves will run you in.

What are we coming to? The Sunday school milksops have overrun the earth, and the eaters of raw meat seem discouraged.

The Hebrew prophet seemed extreme when he said that when the earth got properly arranged the lion and the lamb would lie down together. He didn't go far enough. There will be no lion.—Christian Work.

BE ALIVE

By Rev. James Mudge, D.D.

This is much the same as saying, Don't die before your time, don't be dead while having a name to live. Some corpses stay altogether too long above the ground unburied; or, at least, some people have too close a resemblance to that unpleasant mass of motionless, nerveless tissue; they are moribund, if not worse. While not actually or literally defunct, they are fundamentally deficient in vitality; they are practically blind and deaf and dumb, eyeless, earless, voiceless and hopelessly somnolent. We have all seen such, and it is not an agreeable sight. We must prefer to behold those who are wide-awake and alert, with abounding vigor and downright earnestness. It is these who achieve and arrive and enjoy. They revel in the happy things to the production of which they contribute. They are enterprising, enthusiastic, energetic. They effervesce not unfrequently, and their neighbors experience a rejuvenescence by rubbing up against them. They are a good deal given to expressing themselves; their testimony, at fitting times, is not withheld. They take an interest in public affairs, and are not satisfied unless they feel that they have done their part in promoting progress and forwarding reform. They can be relied upon to be a factor in producing change for the better, and in fighting for the right.

Some people are half-alive—dead and alive, we designate them. Others are all alive—brisk, active, vivacious, assiduous. They have a dash, a spirit, a promptitude about them which makes them delightful to look upon and helpful to associate with. The former say: "Let well enough alone: what answered for the fathers will answer for us; there is a lion in the path; it will slay us." The latter say: "There is a lion in the path; we will slay it; we are fathers; those who went before us are our children, belonging to a younger day, with much less experience; nothing is well enough which can possibly be made better." The favorite Scripture of the former is: "Ask for the old paths, and walk therein." The latter prefer to quote: "Say not, what is the cause that the former days were better than these, for thou dost not inquire wisely concerning this."

Some are fully alive physically. The glow of health is on their cheek, power is in their arms, their step is firm, their glance high, their shout resounds. They know how to be well. They have learned the laws in this department, and found that it pays to keep them. They do their duty by their body, and they have their reward.

Some are fully alive mentally. They are keenly interested in the topics of the day and the books of the season. They enjoy a good talk with people of intelligence, can hold their own in brisk conversation, can think a theme through, and produce a paper on it worthy of attention. Their information is exact and full, their intellectual capacity decidedly above the average, their pleasure in using their brains very manifest to everyone.

Some are fully alive spiritually. They delight above all things in doing the will of God, and in benefitting their fellow men. With them to see an opportunity of usefulness or of improvement in goodness and righteousness is to seize it. They are quick to lay hold of such chances, and to make them. They plan to gain a little more of the spirit of Christ each day, and to fill up increasingly the measure of their privileges in religious growth. A high ideal of purity and of piety beckons them forward, and they cannot be content with mere ordinary attainments.

But how few there are who combine these three excellencies and are alive at all points, bringing the energy of their nature into play in every direction! How few are developed symmetrically! If in robust health and with a fair degree of mental vigor, they may astonish us with a total lack of interest in the things of the Spirit. Or if they have a considerable enlargement in the latter particular, their character may be very sadly marred, their usefulness depleted if not wholly destroyed, by ignorance and lack of common sense, or by a total disregard of the fundamental rules which control the matter of health.

Also to be noted in many quarters is a deplorable misapprehension of what constitutes true vitality. In physical matters some confound it with bustle and flurry, or with mere bigness and bulging muscles; whereas real strength is oftener indicated by quietness and repose and self-control. Many there are who needlessly expend every day an amount of nervous energy sufficient to prolong their lives not a little and impart a quality to their work now sadly lacking. There is much strength shown in sitting still. Verily, our American manners need a larger infusion of self-restraint. The pushing and struggling, the running and rushing—what boots it all but to wear out the nerves the sooner and with smaller genuine accomplishment?

In mental matters it is not necessarily the sign of high and generous life to take up with every new idea, to adopt quickly whatever strange theory knocks for admission at the door of the mind or of society—to become, in short, a fadist. Nor does it show strength of intellect uniformly to resist innovation, unmindful of the truth that "new occasions teach new duties." Spiritually many make the sad mistake of confounding noise, vociferation and emotional demonstration with real power; nor can they understand that "in quietness and confidence shall be their strength," and "he that believeth shall not make haste."

Let us, then, be thoroughly and genuinely alive in body, mind and soul; alive in thought, in business, in society, in church and in our individual spirituality! Electricity is in the air these days! Wake up! Keep moving! Push ahead! Do your best! Nearly all of us need to hear these salutations and lay to heart these cogitations. If we think of them long enough, it may arouse us to a more sedulous activity, and produce within us a greater fulness of immortality.—Ex.

MENNO SIMONS

By A. M. Cramer.

(Continued.)

From about this time we have another proof of his activities and the great esteem he enjoyed. Leendert Bouwens was (supposedly in the church at Embden) elected to the eldership by the brotherhood, perhaps he had already served in the ministry for some time and was now advanced to the full office. He hesitated about accepting this dangerous and difficult office. His wife was very much opposed to it and hoped that by Menno's influence he might be excused. On the occasion of having received a present from her for himself and family he wrote a letter which appears in his works (See Elkhart Edition Part 2, Page 449) and is well worth preserving. He declares therein to be very much affected by her troubles, but can find no reason to hinder the election of her husband. On the other hand he tells her that, above everything else, the love of God and of the brethren must be well regarded; then he reminds her that she, too, has pledged herself in baptism. He deplores the sad and forsaken condition of the church and vividly points out to her how that capable and trustworthy pastors like her husband are needed by the brotherhood. He comforts her concerning the dangers and difficulties which she feared because we are always in God's hands. So he advises her to be strong herself and to strengthen and not discourage her man. He then continues: "I cannot conscientiously interfere or else I should love the flesh more than Jesus Christ, my Lord and Savior, and my dearly beloved brethren." He ends the letter with a Christian blessing, thanking her for the present she has sent. The call of L. Bouwens seems to have been consummated shortly afterwards.

As Menno was busy in building up and strengthening the church, so he was no less occupied in defending it and enlightening it through the press. We find that he edited and published three pieces during the latter part of the year of 1552: "A Very Humble Supplication to All Kind, Pious and Reasonable Magistrates" (Menno's Works, Elkhart Edition, Part 2, Page 107); "A Very Brief Complaint or Apology of the Despised Christians and Exiled Strangers to the Preachers" (Menno's Works, Part 2, Page 115); "A Fundamental and Clear Confession of the Poor, Dispised Christians Concerning Justification, Baptism, the Lord's Supper and the Swearing of Oaths" (Menno's Works, Pt. 2, P. 257).

The first and second of these, as one can see, cover only a few pages. In the first he appeals to the magistration for greater justice to his fellow believers by showing that the punishment to which they are subjected is not so much on account of their doctrine concerning adult baptism as because they are blamed for the misdeeds of the Anabaptists of which they are entirely innocent. He also asks to be permitted to defend his doctrine in an open orderly debate, but on the other hand he urges the magistrates to a righteous fear of God. In the second piece he brings the preachers to notice, that they particularly instigate the magistrates and people against them, and shows how that this is against reason and love. According to Menno: "They warn everyone against us as being disposed like the Munsterites; that we would take counties and cities if we had the power; that we are rebels and use the sword, steal and are polygamists; have our women and our possessions in common; will not obey the magistrates, but that we murder our children bodily and spiritually; are Anabaptists and profane the sacraments; deceivers; hypocrites; that we boast of being without sin; self-complacient; heaven stormers who trust in being saved by good works and merits; that we are ungodly heretics and conspirators; new monks, rogues, miscreants, possessed of the devil." He invites them to a public debate and suggests the following subjects: Of the true evangelical preachers and teachers; Of the doctrine of Christ and His apostles, that He does not change but remains unchanged until His coming again; That Christ is a perfect teacher and that His sacrifice is a perfect sacrifice; Of true recognition, what it is and of whom it is and what are its natural fruits and dispositions; Of true evangelical faith and love, their proper qualities and operations; Of God's commandments and their keeping; Of the true Christian baptism; Of the Lord's Supper; Of the true apostolic ban; Of the pious Christian life which is of God. As it appears to me, these points are hardly subjects for debate and must all be stated with allowance and reservation, so they seem to be hardly worth taking up. They are richer in words than in matter. Perhaps they do throw light on the unfortunate circumstances to which Menno was subjected, but otherwise they do not inspire our interest, except possibly to arouse sympathy.

The third subject appears to me to be of greatest worth. Here we have a clear presentation of things and weighing of things. The points of debate are clearly presented. He speaks sensibly and joyously concerning the righteousness which is alone by faith in the Savior and defends himself against the charge of justification by works which was made against him and his followers. Concerning the hearing of preachers who differ from him he writes in his usual narrow way and he is here so severe as to call them all seducers. One must believe his statement that he wrote this in love and not in hatred, but we cannot but wonder at such self-deception; he is brief and clear on baptism and the Lord's Supper. He says that the New Testament forbids oaths of all kinds (here we first find him speaking of oaths) and denies the subterfuge that false swearing alone should be avoided but understands that the commandment applies only to temporal things (in which oaths alone are required). So far he writes very satisfactorily; on the other hand it surprises one to find so little of the aim and spirit of the commandment, namely, that, among Christians, uprightness, honesty and the conscientious fear of God are required.

Not long after this Menno was led to write a new book on the same subject. Gellius Faber, formerly Reformed minister in Norden, East Friesland, but now located in Embden, who was present at the dispute with A'Lasco, gave out a book against the Doopsgezinden which was printed in 1552. I do not know the book, nor its title, but by the points cited by Menno it does not seem to have possessed very much excellence. Menno then took up his pen and in the following year he brought out "A Reply to the Publication of Gellius Faber." The book must have appeared in the beginning of the year 1554. It is the largest of Menno's works. He seems to have had time while living and hiding at Wismar, suffering from a broken leg on account of which he ever afterwards went lame and might well sign his letters "The Cripple". The work contains more words than material. It is now only important on account of the historical material it contains, just as in our former discussion where the writer tried to bring out the events of former days (in the debate with Micron, who seems to have been a young

(Continued on Page 5.)

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EDITORIAL

There recently died a woman in New York city who was reputed to be the richest woman in the world. This distinction in itself is sufficient to direct the notice of the world to the one possessing it. Because her tastes were simple and because she preferred following her money-making career to the life of what many think a rich woman should lead, she was subjected to considerable unfavorable criticism. A man with her wealth living as she preferred to live would perhaps only command a local interest, but being a woman her wealth and her great business ability made her a very conspicuous individual. We do not know the good or the lack of doing good that marked the life of Hetty Green and therefore must refrain from comments favorable or unfavorable. To judge a person on second-handed information is not very good policy anyway. But we do wonder what the energy and ability required to build up a fortune of a hundred million dollars would accomplish were it devoted to consecrated effort at building up the kingdom of God. Too many of us are too busy making money or going after success along other lines to accomplish much along the line of building up God's work. And how unreasonable it is for us to do so! The chief thing in life is the saving of souls and the greatest glory for anyone will always consist in following the footsteps of our Lord who was the greatest soul-saver of all. Of what use, after all, is the building-up of a fortune if that fortune doesn't make the world better and it cannot be taken with us when the time comes for us to leave this old earth?

When Jesus told of the man who was so selfish with the goods with which God blessed him that his only thought was to build bigger barns and then live in ease and comfort he not only rebuked, but warned as well, the man or woman whose only thought is the enjoyment of the material blessings which Providence has thrown in the way. No one lives to himself alone and the most heartless and cruel of all creatures is the one who can be content with plenty while others suffer in abject want. But the parable bears a wider application than to the individual. In it we see a solemn warning to peoples and especially to ourselves.

America is conscious of standing in the eyes of the world with that which is best and truest of human achievements. We have political and religious liberty. We have been blessed with men and women without number who contributed to the sum of invention and industry. Earth has, for who knows how many ages, been concealing wealth which we have discovered and appropriated, the hills and mountains have been unlocked and their secret wealth revealed to us; the forrests have laid down their lives to enrich us; rivers have become our slaves, and fields our obedient servants. All these things, like the windows of heaven, have opened and showered upon us blessings so great that we were not able to receive them all. Just now, while we are so prosperous, the world is fuller of misery than perhaps ever before. Nations are going through the hell of war and millions—many millions of innocent ones are suffering for the want of the simplest necessities of life. Starvation, disease and an army of other evils are upon them. We can do no less than relieve their woes in the name of our Christ. To neglect this opportunity may mean our own destruction.

Every age has devoted some thought to the care and preservation of the youth because there never was a time when men did not recognize that they owed certain obligations to the future and the surest way of cashing them in was by properly caring for the physical, moral and spiritual protection of the growing generation. The menace to the nation lies more in the corruption of the youth than in the possession of a class of hardened old sinners who are already corrupt. The latter will soon lose their hold on things and pass from the stage anyway while the former are only beginning to influence things and will soon be having them their own way.

That which applies to the nation should apply to the church as well. Every effort should be made to insure a strong and vigorous posterity so that the great work of the Lord may not only go on but go on with greater vigor and power. God makes provision for the child and the youth in the great work to be done on earth. In youth the heart is to be given to God and the hand devoted to His. Youth is the time of activity and preparation for the future. Of course, we know all this, but the points rise when we assert them. Where are the youths? What are they doing? The answer to the first question is, that some are in the Lord's work and are active, but not all, and no one is in a position to know what they are all doing, particularly those who are not in His service. The attractions of the world are great and the youth is not always fortified against them. Young people are always in the majority in the moving picture show and other places of worldly attraction; they are seldom the more numerous class in divine service. The fault lies partly with the young people themselves because they give way to their worldly inclination, but the large part of the responsibility rests with the parents. They are lax in their efforts to bring up their children in the fear and admonition of the Lord. The old-fashioned family worship, the home Bible study and the religious instruction of the home cannot be substituted or neglected, and because they have been allowed to go, the church is suffering severely and the Lord's cause is weakened materially.

The following prayer, offered in the national house of representatives lately by the chaplain, has been noted in a number of quarters:

"Father in heaven, help us to realize fully that procrastination is the thief of time, that we must work while it is yet day, for the night cometh when no man can work. Forgive us, we pray Thee, when we put off until tomorrow what should be done today; when we proclaim from the housetops patriotism and fail to put it into practice: when we pray for the kingdom of heaven and supinely wait for its appearance; when we seek to pluck out the mote from our own brother's eye and behold not a beam in our own eye."

It is most un-Christian to question the motives back of any honest man's prayer and so, taking the prayer as it stands by itself in cold print, we can see nothing in it but the sincere expression of one who is endeavoring to lead the thoughts of our national lawmakers toward heaven for guidance. Nevertheless, some prefer to understand it as, "spoken at" the president rather than an address to God. This reminds us of a public prayer made by a Boston preacher which a critic defined as "one of the most eloquent appeals ever made to a New England audience". An exchange, commenting on the chaplain's prayer, says: "That prayer ought to be emblazoned on a banner and set up before the windows of the white house." Our impression is that a prayer should be intended to go considerably higher than the windows of the white house. Also, we think the prayers of any Christian should be respected by Christian people generally, and should not be interpreted as mere expressions of Republican protest against the policy of a Democratic president. Party politics is a necessary evil, but can't we pray without getting it into our prayers? And can't someone else pray without our taking the liberty of reading our party prejudices into that one's prayer?

THE MORAL EFFECTS OF THE WAR UPON AMERICA

By
Rev. Charles S. Macfarland, D.D.

Recent experiences in Europe may have led to over-emphasis, but I am constrained to the feeling that the moral effect of this war upon America may be worse than upon any of the nations involved. Among the belligerent peoples there are compensatory influences for its awful tragedies. One witnesses examples of splendid bravery and self-sacrifice, the spirit of both patriotic devotion and Christian resignation on the part of widows and children, of allegiance to conscience, the willingness of the rich to share with the poor, the deepening of the religious sense, which in some cases has risen to a spiritual atmosphere far above the conflict, the sense of a sublime faith in the future, in some cases the discrediting of militarism, at times the spirit of intercession, and many other moral and spiritual elements which, perhaps, go far to counteract the demoralizing influences of human strife. Many or most of these elements are wanting in the moral atmosphere of our country.

"What right has the United States to intervene!" protested the wife of a pastor in Paris as we were at dinner on Sunday, when the word "intervention" happened to be used by a member of the group about the table. "The United States has shown no interest or concern in matters of justice and righteousness. They have simply kept their eyes out for commercial advantage. To be sure, they have supplied the allies with munitions, but it has been a purely commercial transaction, and they would just as soon have sent the munitions to any other country for the same or more money."

My friend in Paris was not without grounds for her vehemence. We have given ourselves over in many directions to the commercializing of the misfortunes of our brethren across the sea, even to the amplitude of complacency. And we have exhibited at the same moment the spirit of Pharisaism and thanked God that we are not as other men are, especially as these poor publicans in Europe. We have forgotten that the same material ambitions and selfish competitions and suspicions which have caused this war are right in our own midst. The nations of Europe are suffering not only because of their immediate sins, but because of their past iniquities and we are not altogether free, at least, from blots upon our history. Some of our militarists are not very much better than the militarists of Europe. The same social disorders that must bear their share of responsibility over there are present with us also. If the nations of Europe had only thought less about their foes without and more about their foes within, they might have preserved their common civilization, but we are making the same sort of analysis. Our brothers and our sisters across the sea have been trained and guided wrongly? Grant it all! The children of their fathers were conceived in national sin and born in racial iniquity, and the result is international depravity? Yes. But how far is our own better state due to our better national morals, and how much to our more favored station upon the map of the world? Yes, we have been guilty of the prayer of the Pharisee.

I feel sadly sure, moreover, that we are losing some of the moral idealism which was gaining its way in our midst. Our "preparedness" program has not been free from militaristic touches, and some of them are affixed to it by men and women who once were predicters of an international morality whose prophecies they have now cast off in contempt. But its worst influence has been that it has obscured that larger moral preparedness toward which we really were tending. We are not at this moment very much concerned about the violation of some of our own treaties and we are trudging along very much in the paths of the same old diplomacy that has brought Europe to ruin. The ideals of international righteousness which we had begun to dream have been at least sadly obscured by the dust of our parades and the imploring speech of the prophet of the armored conscience is drowned by the brazen band and the shouts of those who cry, "We trust in chariots and in horses." I am not speaking of a sane and normal consideration of protection, but of the hysteria which assures and admonishes us that moral power and physical force are convertible terms.

But perhaps the worst of these moral effects has been the loss of our sympathy and compassion. We have gotten "used to it" until the massacre of a nation has little more effect upon us than had the sinking of the Titanic with a thousand souls but four short years ago.

We have made some such impression as this upon thinking men and women in Europe, even though their feelings have not been very clearly voiced. A European correspondent, writing concerning our new plans for war relief says, "We had come pretty nearly to feel that the American people were overwhelmingly concerned with their own commercial gains." The criticisms and reproaches which one hears in Germany, France and England are thus not concerned so much with our diplomacy as with what they feel to be our national selfishness.

And yet, withal, we profess at the same time to be looking toward a reconciliation and a reconstruction in which we shall exercise a moral influence and we live to talk upon it with complacent assurance. So are they looking toward it. There will be opportunity for moral intervention. Despite all mutterings and trivial complaints, all these peoples are really looking or will look to the west for light, and there may be a great work of reconciliation by the spiritual forces in America with the like forces in Europe.

The American churches and the American people have before them an open door, but it can only be entered in the habiliments of unselfishness. We have not yet entered it. For Belgium and her three million destitute and starving people we have given seven cents per capita, while New Zealand, bearing its own war burdens as part of the British empire, has given a dollar and a quarter per capita to Belgian relief. England, staggering under the war load, has received and cared for thousands of Belgian refugees and given millions of pounds besides. It was thought that the United States, the only great nation untouched by war, might furnish the food supplies for Belgium, but the commission was obliged to ask food from the whole world to save Belgium from starvation. It must be remembered also that the gifts to Belgium from our country include the large contributions of the Rockefeller Foundation, so that the total of popular contributions is smaller than appears. For Servia, with her five millions of suffering peoples and her five thousand orphans, we have given less than three hundred thousand dollars, while the British Serbian Relief committee three months ago had raised a million and a half pounds ($7,500,000), and France two million francs ($400,000). To the more than one million Armenians, whose story forms one of the darkest chapters in human history, we have given, covering the whole period, about one dollar for each sufferer. For the sufferers in northern France little or nothing, and for Poland's millions of homeless, wandering peasants, mostly women and children, a total of something like two hundred thousand dollars.

It is estimated by those who claim to know, that our national wealth increases at the rate of about twenty-two million dollars a day, and I suppose it would be larger than this at the present time, owing to the commercial influence of the war. If that be the case, then, up to April, 1916, we had given to all the war sufferers during the entire period a total of something like one day's profit.

And yet, the effect of what little we have done has been startling. After my friend in Paris had ended her outburst, I said, somewhat calmly, "But just what intervention has the United States of America attempted? I have been going about through the country and I have found physicians and our nurses and other men and women from the United States whose only intervention seems to have been for the alleviation of suffering and want." I had not proceeded very far when she broke utterly down and made unnecessary confession of her unjust reproach. But still, she knew it had not been unjust and that she had merely been confused.

Our only counteracting influence to a reproachfulness which is in danger of reaching the feeling of contempt, is and will be our work of relief. I will frankly say that I might have found access to French Protestants difficult had it not been for the reason that we had helped (little enough) to meet the needs of their churches. And yet, Pastor Roussel came over here to raise a little fund of one hundred and ten thousand dollars, and we had to let him go back with only twenty thousand of it.

The American churches, therefore, as represented in the federal council, are attempting to approach the people at a new angle, to appeal beyond the ordinary impulse of philanthropy to the religious and spiritual motive. It has been felt that we might well begin with the churches, for our Christian churches have as yet failed to rise to the great occasion and opportunity before them, have lost sight of their distinctive spiritual mission, and have themselves been drawn into the vortex of a seething civilization. We have come very near declaring, or at least assuming, a "moratorium" of Christian faith. Christian leaders are everywhere drawing new maps of Europe instead of seeking to realize an international kingdom of the spirit. They are still dealing with the terms of international diplomacy which have wrought the very disaster from which they seek to escape. Like Saul of Tarsus, we have not stoned Stephen, but we have held the coats of those who did.

We may, without intruding upon men's consciences, in the spirit of the Publican, find ways of suggesting that peace and justice will both be approached by the churches, and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere. But the first manifestation of our love must be the reaction of our human sympathy.

The United States has the most magnificent opportunity for moral power in the world that ever faced a people, a chance to make herself inviolate, unassailable, immortal, if she will listen to the law of Jesus: "He that saveth his life shall lose it, and he that loseth his life for My sake, shall find it."

MENNO SIMONS

(Continued from page 3.)

man, he calls himself old). In handling the following points he seems to have followed the order of Gellius. (1) "Of the Sending and Calling of Preachers." Gellius had tried to defend the calling of his fellow laborers as lawful and scriptural on various grounds which Menno denied in many words because neither their preachers nor their churches were Christian. While Gellius desired the true calling of the Doopsgezinden preachers, Menno, in justification of himself wrote his "Renunciation of Rome" which appears printed separately in the beginning of his

published works. (2) "Concerning Baptism." Here Gellius had brought foreward twenty proofs for the baptism of infants, the first six were from the Old Testament. Menno would not allow a single one, much less spare many words and repetitions. (3) "The Lord's Supper", was very briefly handled by Menno. Gellius had tried to show that in his church the communion was celebrated in the true spirit, so that the Doopsgezinden might as well take part in it. Menno answers this asserting his usual opinions. (4) "The Ban." Menno here first presents a short explanation of the ban and then continues to say that it is necessary so as to preserve the church in doctrine and morals, so that the offenders, after fruitless warning, might be ashamed and reform. After this he charges Gellius, who had tried to justify his fellow laborers, that they had not introduced the ban among themselves which he regarded to be absolutely necessary. He denied that it had been abused by the Doopsgezinden.

(To be continued.)

THE C. E. TOPIC

July 30.

How Missions Are Blessing Our Nation. Luke 19:41-48.

The topic is a broad one and includes a consideration of both the home and foreign mission field. The benefits to be derived from them are so great that every class of persons is included. The home field is vast but the blessings it brings are numerous. The foreign field is as wide as the world, but its blessings are so vast that only eternity can measure them.

Our country is blessed because home missions endeavor to bring every portion of it to the Lord Jesus Christ. The nation whose God is the Lord is the happiest and most comfortable. In it lives are won from the service of sin to the service of the Lord. Men are redeemed and lead redeemed lives which make them blessings to themselves and instruments for raising souls sunk deep in sin and unrighteousness to the light of faith, love and service. No one would want to live in a community that has no church. In such a community no man's life or property would be safe and no woman's virtue would be respected. A community transformed by the Gospel is the ideal community in which the greatest amount of happiness is assured

City missions are the things that save the very worst that cities can produce. The millions living in the festering slums with no outlook but poverty, crime, lawlessness and immorality would be doomed to unspeakable misery both here and hereafter, were it not that city missions hold out the lamp of hope to those who will accept it. The only message that exactly suits the abnormal and crowded slum conditions that have developed with the growth of our cities is the message of the Gospel. In cities there are numberless poor, sick and unfortunate ones, without friends or influence. Here, then, we find a field for securing blessings that come from doing as Christ commands, namely, caring for the poor, healing the sick, visiting the prisoner and comforting the sorrowing. It is a sickening condition that the city presents with its sin, impurity and unbelief. The Gospel is the healing remedy for such a condition.

America has been the open door of the multitudes who come here from distant lands. Some come from lands whose type of Christianity is that which stands for priestcraft and superstition. Some who came were of the lawless elements, many were ignorant, uneducated and unprepared for life in a country such as ours, with its free institutions. Their notion of liberty was either entirely at variance with the freedom of our land or it was decidedly vague. The result of this has been that in many places large communities, made up of peoples of strange speech and customs have grown up to taste the materialism of our country without getting much of its religious influences. These people must be evangelized because they have souls to save and from them will come many of our future citizens who will either bless or curse our country. In just the proportion that they accept Jesus will they be a blessing to us. Work among the foreign element is something that will spell blessing to the present and future generation.

While this is a white man's country, there are those of other races here. The Indian is as much a heathen as the Hindoo or the Chinese. He will only become a self-supporting and respected citizen as he learns to be a Christian. He is an apt learner, for he has learned all the white man's vice and reaped his harvest of curses. Mission will win him from sin and savagery and make him an honored member of the community and a blessing to his fellows. The negro is here in great numbers. Naturally he is religious, but the white man has neglected and opposed him. When given a chance he has proved himself capable of uplift and usefulness. Thoroughly convert the negro and he becomes a saint and a citizen worthy of confidence. Leave him to his vices and he becomes a menace to the community.

Foreign missions are a blessing to us as a nation because as we see their needs and supply them, we become men and women of broad vision. We see our duty to be everywhere, we recognize that the soul of a man ten thousand miles away is just as valuable as the one next door to us. In engaging in foreign mission we recognize the great principles of the brotherhood of man and the fatherhood of God. We live in a land of limitless possibilities and opportunities and with these things, as well as our money, "it is more blessed to give than to receive." Missions make big men with a wide outlook upon the world, a higher sense of duty, a willingness to serve and to sacrifice and an intense desire to glorify God. All these things are great blessings.

THE S. S. LESSON

July 30.

The Words of the Cross.

I Cor. 1:18-2:2.

Golden Text—Gal. 6:14.

In the latter part of the lesson Paul tells of his coming to Corinth. It was after his studied effort to move the Athenian philosophers who left him and ignored him because they thought the talk about the resurrection was nonsense. The Corinthians were another type of men whom the Atheneans would no doubt have regarded as their intellectual inferiors. If the Athenians rejected the resurrection doctrine it only increased Paul's determination to keep on preaching it. If the wise and great refused to benefit by its power, he knew that the poor and lowly could be used of God for spreading it abroad just as well. Vs. 18-24. Through the cross the power of God is declared. Paul believed this because he knew that when Jesus died there, He paid the penalty for sin and thus satisfied the perfect law of God with a perfect sacrifice. The curse was to be upon the one who hung upon the tree. Jesus became that curse of His own free will so that anyone who believed on Him might benefit by the sacrifice and be accepted as though he himself had paid the penalty. Paul could not be ashamed of the cross. He knew that it was the mark of God's great love for mankind; he knew that it was the badge of His Son's suffering; he knew that there his own sins were washed away and he knew that any one who accepted it would, like him, be saved. Rom. 1:17. Are men ashamed of the cross today? They are if they do not follow Him. Those who are ashamed of Him, He tells us, will be the ones of whom He shall be ashamed before His Father in heaven.

The cross is the "power of God unto salvation". No one will be saved, no matter what his life, his works or his virtue. "All have sinned." None will be saved except through the atonement made on the cross.

The cross portrays wonderful drawing power. To know God's love and the love of His Son, to know the love that prompts men and women to go forth to tell its sweet story must draw one to God. How can we help it? If we miss the drawing power of the cross, it is because we have not given it serious and earnest thought.

Again, the cross brings peace to the world. All men have within them the knowledge of an offended God to whom they must answer. They know, too, that of themselves they can do nothing. It is the cross that satisfies the demands of God and therefore brings satisfaction to the soul of the sinner.

Vs. 19-27. The wisdom of God revealed through the cross. Man is wise in his on conceits but in his own wisdom he missed finding God. All nature speaks of Him as a first cause, a benevolent, designing and merciful Creator, but in the most luxuriant of nature's display, in the words of the old song, "Every Prophet Pleases and Only Man is Vile." Man's wisdom is after all foolishness. It cannot bring peace, it cannot assure eternal life, it cannot make men love one another and it can by no means find a way of salvation. The Jewish scribes thought themselves wise, but their wisdom led them to commit the greatest crime of all time. The Athenian philosophers supposed their wisdom was all-sufficient, but in following it they let themselves be led away from the only thing that could reveal God and insure eternal salvation. The Jews wanted a sign. They had many such as prophecy, the life of the Lord and the preaching of the apostles. They refused to heed these signs and went the way of those who "having ears, hear not." The Greeks sought wisdom. They rejected the cross and its Christ as foolishness and thus they rejected the fountain of all wisdom.

Vs. 24-31. The glory in Christ Jesus. Beside the cross all of men's greatest achievements sink into insignificance. Beside the cross the humblest becomes the greatest. It makes the despised and the outcast noble and mighty. The cross proves how vile man is and how good God is that he can rise from this vileness to the highest and best things.

NEWS OF THE WEEK

THREE STATES SWEPT BY TERRIFIC STORM

Atlanta, Ga., July 16. — Serious floods in North Carolina, South Carolina and Virginia today caused five known deaths, rendered hundreds homeless, damaged property and crops to the extent of $10,000,000, according to first estimates, and demoralized railroad, telegraph and telephone communication. Following the hurricane that struck the south Atlantic coast Thursday, unprecedented rains have fallen, driving rivers and smaller streams from their banks and imperiling many lives.

The French broad river has broken from its course near Asheville, flooding factories and homes in the lower part of the city. The Vanderbilt estate at Biltmore, was not damaged. Two persons were drowned at Asheville while trying to get food to flood refugees in the second story of the Glenn Rock hotel. Many are marooned in their residences along the river and rescue parties for hours have fought their way against the rushing current in an effort to reach them.

Throughout western North Carolina the situation is reported serious. Two dams at Hendersonville collapsed, releasing hundreds of tons of water and fears are felt for the big dam at Lake Toxaway. The Southern railway bridge over the Catawba river at Belmont, has been washed away, carrying ten or twelve workmen into the river. Whether they were drowned has not been learned. The Seaboard Aairline bridge over the Catawba river at Mount Holly, N. C., has collapsed as also has that over the Catawba on the Salisbury-Asheville line. Many highway bridges also have been swept away.

Practically all railroad traffic in southwest Virginia and eastern West Virginia was tied up today. Telephone and telegraph wires are down and heavy crop damage has been reported. Crops in some sections of South Carolina also suffered heavily.

Near Winston-Salem, the town of Rondo, was cut off from the outside world for several hours until a telegraph operator flooded out of his office, carried his instruments to a high hill and cut in on a telegraph wire. The tide on the Yadkin river is 81-2 feet higher than it has been in forty-three years. A southern railway train supposed to have left North Wilkesboro yesterday afternoon has not been heard from, while one that started from Winston-Salem to that town had stopped at Elkin. Residents at Jonesville and adjacent towns are moving to high land.

TENDER SINKS IN HURRICANE; FEAR 142 LOST

Charleston, S. C., July 14. — The big naval collier Hector, carrying sixty marines in addition to her crew of seventy men and twelve officers, sank off Charleston late today, according to a report tonight from Capt. Hunt of the tug Vigilant, which tried to go to the Hector's assistance. He was unable to say whether those aboard escaped.

The steamer Alamo had been standing by the collier today, having responded to calls when it was disabled some sixty miles off shore in last night's hurricane. Static conditions were such that no wireless report could be obtained tonight from the Alamo. The sea still was running high.

The Hector left Port Royal for Santo Domingo yesterday. It attempted to put into port here when the storm disabled it, but, according to Capt. Hunt, went down about nine and one-half miles from the Charleston lightship. Capt. Hunt said part of the collier's superstructure remained above water.

The lighthouse tender Cypress went out at 10 o'clock this morning to the assistance of the Hector, but was unable to breast the heavy seas, and returned.

The Hector displaced 11,200 tons, was 384 feet long, and was built at Sharrows Point, Md., in 1908.

The hurricane which struck Charleston last night abated today. One life was lost here. Damage to shipping and the water front was not great, and the balance of the city did not suffer severely.

Washington, D. C., July 14. — Appeals to any vessels in the vicinity to go to the aid of the Hector were broadcasted by the navy radio towers at Arlington. Wireless orders were sent to the coast guard cutter Seminole off the North Carolina coast to go to the rescue.

The Hector left Charleston Wednesday afternoon for Guantanamo and had on board, in addition to its crew, sixty maine recruits to fill up vacancies in the marine expeditions in Santo Domingo and Cuba.

JUDGE CLARKE OF OHIO SUCCEEDS HUHGES

Washington, July 14. — John Hessin Clarke, federal district judge at Cleveland, Ohio, was nominated by President Wilson today as an associate justice of the supreme court, to fill the vacancy caused by the resignation of Charles E. Hughes, to accept the Republican nomination for the presidency.

Prompt confirmation of the appointment by the senate is expected. A call for a meeting of the judiciary committee for Monday to consider it, was issued tonight. Two years ago the senate confirmed the nomination of Mr. Clarke as district judge, after an investigation had disposed of suggestions that his service as counsel for a railroad might have impaired his usefulness as a jurist.

Judge Clarke is a Democrat and for years was identified with progressive movements in Ohio, being associated with the late Tom Johnson, Newton D. Baker, now secretary of war, and other leaders of the party in his state

CASTRO AGAIN ORDERED DEPORTED BY UNITED STATES

New York, July 16. — General Cipriano Castro, former president of Venezuela, and his wife, who arrived here yesterday from port of Spain, Trinidad, on the steamship Vauban, were ordered deported from the United States by a special board of inquiry at the Ellis Island immigration stand today. The hearing, which lasted fifty minutes, was private. The charge against General Castro, however, was to involve moral turpitude. The order as applied to Mrs. Castro was characterized as technical.

General and Mrs Castro who had been permitted to spend last night on board the Vauban now are detained at Ellis Island. After similar action was taken against Gen. Castro on his former visit to this country, three years ago, and after an appeal to the department of labor was denied he sued out a writ of habeas corpus in a federal court.

The writ being granted the former president of Venezuela republic was permitted to land after he furnished a bond, pending an appeal by the government. Gen. Castro voluntarily left the country before the appeal was heard.

LARGEST SHIP APPROPRIATION IN HISTORY

Washington, July 13. — The senate today began discussion of the $315,000,000 naval bill, the largest naval appropriation measure by many millions in the nation's history and bearing increases of nearly $50,000,000 over its total as it passed the house.

An indication that the senate is in sympathy with the liberal increases written into the bill by the senate naval committee was seen in the approval without opposition of a section increasing the enlisted strength of the navy from the present 54,000 to 68,700 men and 6,000 apprentice seamen. The house bill provided for an increase to only 61,000.

COMMISSION PLAN WILL SUIT WASHINGTON

Washington, July 13. — The state department has received unofficial information to the effect that the Mexican de facto government will propose the formation of a commission to adjust the differences between the United States and Mexico. In official quarters it was said today that if such a proposition is submitted by Mexico this government will accept it. Such a commission, if created, will be composed of representatives of the Mexican and United States governments only. This arrangement, it was pointed out today, would be in harmony with the tentative agreement between the two governments that the differences are to be settled by means of direct negotiations.

SHARK HUNTERS ARE OUT IN ROWBOATS

Matawan, N. J., July 13. — Hundreds of armed men, in rowboats and launches, were hunting today for the man-eating shark that yesterday killed a boy and a man, and seriously injured another youth in Matawan creek and caused a reign of terror all along the New Jersey coast.

It was reported that another man, named Baldwin, was attacked and killed by a shark at Keyport, N. J., at the mouth of the creek.

The body of Lester Stillwell, twelve years old, has not been recovered, and it is believed the shark devoured the lad.

A dispatch from Long Branch today said that a monster shark had been killed at Newport, N. J., and that its stomach contained part of a human body.

The scare that has been felt along the New Jersey shore mainly in summer resorts since the first shark raid on bathers has virtually suspended all beach bathing. Even at Coney Island precautions were taken against a visit of the shark. The tragedy yesterday was all the more startling because it occurred in waters sixteen miles from the ocean

TWO HEADS WILL CONFER

London, July 15. — The conference of the German chancellor, Dr. von Bethmann-Hollweg, with the political leaders of the reichstag has been adjourned to Monday, says an Exchange dispatch from Amsterdam, so that the chancellor first may have an audience with Emperor William at imperial headquarters.

The result of his negotiations with the leaders of the reichstag, the dispatch adds, is awaited with interest throughout Germany, as it is supposed the chancellor either will be forced to define his peace policy or to retire.

A dispatch from Berlin under date of July 5, said that the campaign in favor of resumption of active submarine war was going on energetically. The agitation, it was said, was supported by the navy league, publicists, Conservatives and part of the National Liberals. One of the two purposes of the agitation was said to be a movement against Chancellor von Bethmann-Hollweg, largely on the ground of internal politics. The other branch was directed toward the resumption of the submarine campaign.

BRITISH MAKE STAND IN NEWLY WON POSITIONS

Paris, July 16. — Under a blanket of fog last night the Germans in the region to the south of the Somme river hurled violent attacks against La Maisonette and the village of Biaches, recently captured by the French, and took those positions by surprise, says the French official statement issued this afternoon. The French, however, immediately started a vigorous counter-attack and recaptured both places. North of Chilly the Germans also penetrated the first line trenches of the French, but later were ejected. Near Oulches, north of the river Aisne, the French stormed the German trenches.

Petrograd, July 16.—Russian troops have captured the town of Baiburt in Turkish Armenia by assault. This information was given in an official statement issued by the Russian war department today. Baiburt is sixty-five miles northwest of Erzerum and about sixty miles south of the Black sea port of Trebizond.

Rome, July 16. — Despite violent thunderstorms, there was heavy fighting yesterday between the Austro-Hungarians and Italians in the Posina valley, says the Italian official statement issued today. The Italians made progress at several points and captured the town of Vanzi.

London, July 17. — The British forces have held all the ground gained in Friday's advance and have taken two or three more small sectors in the German second line.

In Galicia, near Delatyn, Vienna reports the repulse of Russian vanguards, which attempted to enter the town, as well as the failure of an attack against the Austrians southwest of the town.

The Russian forces continue their advance west of Erzerum and now are within ten miles of Baiburt. Petrograd also reports successful fighting at other points along the line, especially in the region Mush.

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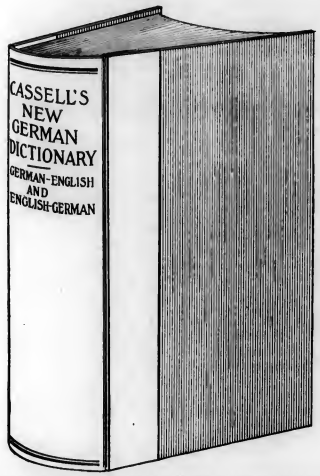

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IN MENNONITE CIRCLES

The late Nathan G. Roth of West Swamp, Pa., bequeathed practically his whole estate to the General Conference foreign missions.

Bro. Warren Shelly of the Wadsworth, Ohio, church recently preached in the Quakertown and East Swamp (Pa.) churches. His many friends were glad to meet him on his visit to his old home.

Prof. G. A. Lehman of Bluffton college is spending some time in the Swamp and Quakertown (Pa.) charges, conducting a class in music and training a combined choir from the three churches for a cantata, to be given sometime during the middle of August.

That there is a Mennonite community in Chicago is shown in the fact that on July 4 some forty came together in an informal gathering in one of the Chicago Parks. We hear considerable of Mennonite home mission efforts in that city but it seldom occurs to us that many of our own people are living there and following various businesses.

The organization of a Mennonite immigration bureau in Kansas is intended to be of assistance to such of our people who desire to leave Russia and other European countries after the war. The Mennonites of America have always stood ready to be of help to their brethren who seek the friendly shores of America. It is possible that the European governments will make it exceedingly difficult for immigration. That remains to be seen, however.

The second All-Mennonite convention will be held in the magnificent new church, erected last year, in Carlock, Ill., August 30 and 31. Representatives from the numerous branches of the church will be present and give addresses on live topics. Invitations are extended to Mennonites everywhere. Those interested in Sunday school and missionary work will find much to their interest on the program. Besides, this will give all a chance to get acquainted and find out how close they really are to one another. Carlock is easily reached from Chicago. Entertainment will be free.

Rev. J. W. Schantz of the Schwenksville and Souderton (Pa.) charges is seriously ill in the Jefferson hospital at Philadelphia. His many friends among the readers of the Mennonite offer their sympathy and pray for his speedy recovery.

Bethel, Bluffton, Freeman and Tabor colleges have forwarded to the editor their attractive new catalogs. All of them offer splendid educational opportunities under Mennonite influences and should be supportel both by Mennonite students and Mennonite contributions.

Deacon Nelson Hallman of the East Swamp church some months ago, seeing the need of a Sunday school in an isolated community near by his home, interested several friends and with them organized a school which now numbers a membership of more than fifty. Home mission work of this kind counts.

Missionary P. A. Penner writes from India: "Just a few lines to you, brother. We are anxiously waiting for news as to whether Wienses are returning to India this fall. We need them very much. Also need a doctor. Too bad that Langenwalter could not come. Workers will be scarce unless some help comes soon. The asylum is growing fast, too fast for the funds at hand. Schools are opening in a few days; they were closed during May. Bro. and Sister Steiner are on the hills; I go to Mauhadei occasionally and Mr. Cobble from Janjgir also goes. Korba bungalow is being put under roof The heat has not been so fierce as in previous years, but nevertheless it was hot. The rains, we hope, will break on time, June 15. One of the most sympathetic government officials, Mr. Bell, was mauled and killed by a huge tiger. His wife, pluckily hammered away at the tiger with the but end of her rifle until the beast let go of Mr. Bell, but the accident had happened, it was too late. Sorry to lose him from our midst. We have a few candidates for baptism; they are under instruction. A severe storm tore a number of tiles from our bungalow. Just before the break of the rains we may expect these storms. They are called pre-monsoon storms."

Gratefully Acknowledged.

Our tuberculosis sanitarium near Upland, Cal., which was built in 1913 and opened for patients in March, 1914, has in this short time of its ministry proved its worth as a means of providing for persons afflicted with the dreaded disease a possible chance for recovery under most favorable atmospheric conditions and sanitary care and treatment. From being frowned upon and even actively opposed at first by the community in which it is located, it has come by this time to be greatly appreciated by the people and the officials of this same community as an efficient factor in the solution of the problem of the proper care for the afflicted and the necessary protection of others against avoidable exposure to contagion.

Thus the institution is reflecting credit upon the church under whose auspices its work is carried on, and those who contribute to its maintenance can and ought to feel that their gifts are devoted to a most worthy cause, which gives concrete expression to the spirit of Christian ministry.

The building of the sanitarium was made possible by the free-will offerings of many who contributed to the cause in larger and smaller sums, responding to appeals made in the papers and by special solicitors sent out by the conference for the purpose. The great majority of the promises then made have been paid in and the money thus realized has been applied to the financial cost of the ground and buildings and equipments; and as they have kept on coming in together with other voluntary contributions, the management has been enabled from time to time to make necessary additions and improvements, as well as keep down deficits in the running expense account when, in accordance with a resolution of conference, patients were admitted who were unable to pay the fixed charges. These charges, it may here be said, are quite low as compared with other institutions of the kind. Br. H. J Krehbiel has traveled lately in the interest of the sanitarium, receiving cash, also outstanding subscriptions as well as new ones.

Some of the yet outstanding pledges are slowly coming in still and we keep looking for the rest, which, if all paid in, would be a much needed help in the good cause. All the names of those who have contributed number over thirteen hundred. An acknowledgement has been sent in every case to the individual donors, but only recently has the practice been started of making public acknowledgement in the church papers. It is the intention from now on to give in both the "Bundesbote" and the "Mennonite" full lists of all contributions received from month to month, including those given in redemption of past pledges as well as cash donations and new subscriptions when paid in. Making this start with the month of June, we trust that contributors of the past will understand that their very timely help in getting the work established was and is not the less appreciated for not having been also thus publicly acknowledged. The Lord knows every cheerful giver and will let no gift given in His name fail of its reward.

In the name of the sanitarium committee.

J. L. Schowalter, Treas.,
Upland, Cal.

HOME MISSION

In his quarterly report to the home mission board W. W. Miller writes concerning Chicago mission as follows:

At the close of another quarter of the Englewood Gospel chapel services for Christ, Chicago and the world we hasten to remind those who are at all interested in the rescuing of the perishing and of steming the awful tide of men

and women and children, rich and poor, young and old, who are deliberately, unhesitatingly and rapidly moving toward those almost hopeless and unredeemable depths of sin from which state precious few ever return, that the chapel in the midst of the fields already white for harvest, is still on the map, and the workers are gloriously privileged by God's grace and power to do some effective service for Him in this part of His vineyard. Our work has very noticeably increased in numbers and interest during the last quarter. In spite of the fact that the writer has been absent from his post of duty here in the chapel and in the field much of the time in the furthering of the work here from another angle, there has been a larger attendance at all the various services held than ever before, so that the Lord is certainly blessing our feeble efforts slowly but surely. A number of very helpful special services were held in the hall during the quarter, prominent among which were the discussion of the subject, "Using Sunday for This World and the Next", in the C. E. service by the university student Mennonites; the quarterly Sunday School convention, held on the evening of May 26 with Amos Oyer in the chair. Representatives from the various Mennonite missions in Chicago were present. A children's day program was rendered Sunday evening, June 18, by the boys and girls of the Mission Sunday school. The hall was filled.

Do not cease to pray as you give and give as you pray for this one of the many life-saving stations that dot the map of the missionary world. We are all sowers and shall in the end reap what we have sown. Those who are busy sowing to the spirit, shall at last reap life everlasting. What a harvest that will be to garner for those who have chosen in this life to be a slave in position for Him.

W. W. Miller.

NOTES AND COMMENTS

The commission on church and social service suggests that Sunday, September 3, be given appropriate attention as Labor Day, that day being the Sunday nearest to Labor Day.

That a remarkable change in the situation has taken place may be noted in the facts that while in 1905 for every dollar put into new church buildings $2.80 were put into new breweries while in 1915 for every dollar put into new breweries $38 were put into new churches.

Pastors should give the coming All-Mennonite convention all the publicity possible. Those interested should send to Rev. J. A. Huffman, Bluffton, Ohio, for programs. Carlock, Ill., is on the Lake Erie and Western railroad and about 10 miles west of Bloomington, Ill.

Have we forgotten the wonderful history of the Huguenot churches? Are there any churches of more strategic importance? Would it not be a calamity to let their strength fail? These French Protestant churches have appealed to America for $150,000. It is for 500 churches to meet meagre salaries (some at $1.00 a day), to provide humble places of worship for those devastated and to keep the Protestant church in France in existence.

According to a newspaper report Pastor Russell of Brooklyn, N. Y., who attempted to make speeches at Gretna, Man., was turned back by the authorities. Pastor Russell's freak theology has been responsible for the unsettling of thousands of Christian people. Though living apart from his wife and having been proven entirely ignorant of the Greek and Hebrew languages upon which he pretends to base much of his peculiar views and having become very wealthy, many people are still deceived into thinking him a prophet. To the thoughtful Christian Pastor Russell's scheme of theology is nothing short of an absurdity.

The Religious Telescope calls attention to the fact that recently a church leader in Missouri said that his denomination had five hundred churches rotting down in that state. It is a pity that the neglected churches in one part of the country cannot be transferred to those sections where they are wanted and their need is felt. It is all the more a pity that there should be communities where a church would be permitted to fall to pieces because of neglect. It seems that there still remains as much home mission work to be done in some well churched communities as there is in the churchless sections.

OF MISSIONARY INTEREST

Buddhism is not a spent force or dried-up stream in Japan yet, according to the American Messenger. There are still in that land, in round numbers, 72,000 temples, 37,000 Buddhist halls and numerous small private shrines. The city of Kyoto, not many years ago, saw the erection of a temple that cost over $1,500,000. It is said that the massive pillars of this structure were raised to their places by long ropes made of the hair of devout Buddhist mothers and daughters.

James Burett, writing in the World Outlook, says: "Four years ago, up in the northwest of India, a child belonging to a Brahmin family fell into a well. All the men of the family were away and the women were helpless. The servant known as the sweeper—a very low caste man—offered to climb down into the well and rescue the child. His suggestion was regarded by the woman as scandalous, for his touch would have defiled the drinking water of the household and also the drowning boy. Hence the little fellow was left in the well to be fished out dead some time later by the 'clean hands' of a Brahmin. Rather death than defilement from the touch of an 'untouchable'! At present there are upward of 19,000 castes and subcastes in India, most of them belonging to one of the three great groups known as Brahmins, Shudras and Outcastes. Individual belongings to the latter of these groups are considered so impure in nature that to touch them brings defilement — hence their common designation, 'the untouchables'. The higher castes, though relatively tolerant of each other, must not dine together nor intermarry, on pain of a social persecution which, for most individuals, is almost unendurable."

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interests of foreign missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with his precious blood. I warn you that it will go hard with you, when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—Dr. A. J. Gordon.

EIGHTY YEARS LATER

The following incident, showing the way a woman's influence may live on during the years, first appeared in the Youth's Companion. It illustrates how a little thoughtfulness and piety may, like seed, increase in blessing as the years go on.

One Sunday morning in the year 1833 a family, newly settled on the unfenced prairies of Illinois, awoke to find that the cattle had strayed in the night. The boys were sent to find them, and as they started, their mother called to them, "Boys, as you go, remember that it is the Sabbath day!"

Her husband heard her words and they led him to think that the boys had not much to remind them that the Sabbath was different from other days. Accordingly, after they had returned with the cows and had eaten their breakfast, he called his wife and children together and had a simple household service of Bible-reading and prayer.

Before another Sabbath he had found a way to have a regular religious service in that neighborhood. Someone owned a book of Payson's sermons, and one of the neighbors was a good reader. Another could sing, and another was accustomed to offer public prayer.

They began to hold morning service and an evening prayer meeting in a private house. People came a long way to attend; there were more than twenty the first night.

Next, they organized a little church, and in time they built a house of worship,—a prim, dignified New England meeting house, with a tall white spire. It stands at the cross-roads to this day.

For eighty years the church has given its tone to the community. Not far away there is another neighborhood of a very different sort, and the contrast between the two is striking. In one, liquor is sold freely, and there have always been disorder, rioting and tragedy. In the other, the little church has kept the life of the people sweet, clean and wholesome.

Not long ago the church celebrated its birthday, and there was a surprising attendance from far and near. One of the charter members still lives; he was one of the boys who started out to find the cows that morning eighty years before. Others told of the great things that the church had done, but he remembered his mother's call on that Sabbath morning, — the seed from which so much had sprung. There was a deep hush over the congregation as he told the story of that

morning; the assembled people seemed to hear in their midst that mother's gentle voice of admonition. Through the little church she has been speaking for eighty years, and through it she "yet speaketh".

MENNO SIMONS

By A. M. Cramer.

(Continued.)

From this trifling it appears that this was the weak point of both sides; with the Reformer that they did not rightly regard or practice it and either the Doopsgezinden that with their overforcing it, they saw litle fruit. (5) "Concerning the Church." Here is an introduction concerning the true church which seems to me to be direct and conclusive. Hereupon he assails the ground upon which Gellius tries to defend his position, that, although many non-Christians are to be found in it, it is nevertheless the true church of Christ; with this he has much to say of the invisible church of the Christ as though he were speaking of the Savior in heaven and not of the one upon earth. I think Menno opposed this with better arguments. An ideal of an invisible church is surely not in his mind. I think his words deserve to be taken to heart in our time. What was said in the second to the last of the Doopsgezinden and what Menno argues in reply gives many contributions to history up to that time, otherwise it does not amount to much. It is somewhat remarkable that Menno declares in both the beginning and the end of the work that he was compelled, by virtue of his office, to take up the pen against Gellius. One sees here that both he himself and the Doopsgezinden regarded him as their head and leader.

In the early part of 1554, on the 6th and 15th of February, Menno had a debate with Martin Micron who had previously been a preacher of the Dutch Reformed church in London and afterwards in Norden. We have fuller accounts of this than any other occurrance. Menno first makes mention of it in a work against A'Lasco, published shortly afterwards. Two years later Micron gave out a publication (1556), the title of which was "True Account." In the same year Menno issued an "Answer" to it as a well intended but severe epistle. And in reply to this Micron wrote a reply in 1558. The causes for this were: About Christmas in 1553 two shiploads of Dutch Reformed, who had fled from England, came to Wismar. but, because they were Reformed, They had first gone to Denmark, and not Lutherans, they were turned away. It must have been a distressful journey. When they came to Wismar they were stuck in the ice. Then the Doopsgezinden, who were tacitly tolerated in that place, showed them good service, greeted them as brothers, took them into town and secured work for their poor. Yet, at Christmas time, two or three days later, a disputation was instigated between Hermes Bakkereel who accompanied the Reformed exiles as pastor, although he was no ordained pastor, and Menno. The latter had kept himself out of sight, but Hermes learned his place of residence from a child. Menno says that the Reformed insisted upon such a debate; Micron, that the Doopsgezinden troubled his fellows with their peculiar ideas. The whole circumstance shows how quarrelsome people then were. The debate, however led to no results, each party claiming to have won. The Reformed then sent one of their party to fetch Micron who was at Embden, seemingly looking for a better refuge for his people there. Micron came immediately. The conference was now properly to be over the points summed up in his "Apology" to the preachers, given out in 1552 and already discussed by us. But as early as the first day they wandered from the subject (Micron, according to his own account, led in this) and confined themselves wholly to the subject of the incarnation. This is no good sign to me. No matter how highly one may esteem this subject there were other points of difference over which they might have spoken to greater profit and certainly greater satisfaction. It was the duty of both men to spread the kingdom of truth and to strengthen themselves and those under them in the faith and not to have such a discussion with only the thought of theological victory in view. I think they should have given greater attention to other points and not wasted two days quibbling over incomprehensible things, plundering the Bible, which is given for revelation and encouragement in order to shame one another, arrogantly giving the wisdom of men first consideration in a matter over which nature itself casts a veil. (Both men deny this in their writings) and in the end getting farther apart. While both were earnest seekers after the truth from different points of view, they should have given up some of their preconceived notions and admitted that some things are beyond human understanding, or, they might, at least, have taken up other subjects and then come nearer to the truth and nearer to one another. On the first day they debated eleven hours without eating or drinking and after that sat down in a brotherly fash ion and ate a meal together. After the second meeting, nine days later, they separated in an unfriendly way and the Reformed complained that they were shut out of the house by the Doopsgezinden. Menno, however, says that "some of their number above the door next to the street were too noisy in their talk (the meeting was held in secret) for which reason some of the brethren said that they would better be gone and asked them if they all wanted to be helped out of the door."

Much as I have studied the pages of both accounts I cannot venture to estimate the present worth of their controversy by giving an account of their different opinions and doing them justice and yet I see the importance of it and wish that some one or other would give the matter a thorough investigation. Whoever wants to do it, let him make the attempt. But because the Holy Scriptures teach that Jesus was supernaturally born of Mary and of the Holy Ghost, I have convinced myself of the uselessness of one to attempt this matter, but accept it in faith. I also accept the fact that Jesus was the Son of God and different from all men because he was without sin, but first find this revealed to me at His baptism and transfiguration and observe it in His whole life and all His words and deeds and feel myself thereby more thoroughly aroused to believe fully on Him as my Savior, to endeavor to become like Him and to give the highest appreciation to the fact that the Father sent Him into the world and surrendered Him to death. Moreover, while I observe this wrangling over the origin of the Savior I am reminded that some years ago Professor Ullman wrote convincingly, earnestly and penetratingly concerning the "Sinlessness of Jesus" and fully demonstrated its truth and showed its importance to the security of our belief and the rest of our souls and the regulation of our lives. One is grateful that this healthy and reasonable doctrine of the Gospel has won the field and (the work has been translated into Dutch) is here available with writings of this kind.

A single incident from the two accounts may show the spirit of the debate. Micron's account began thus:

Menno Simons: "Men and Brethren: About six weeks ago we debated on religious matters with Herman, in which we handled many things, but without edification, while we now, then, are again come together to debate, let us proceed as Christians in the fear of God and only seek His honor and the spreading of the truth which I desire from the whole heart. What else shall I seek, since I am a man sick for life and hated of all? Also of you, Martin, I desire that you keep before you the fear of God in this debate, and do not seek your own honor, but that of the Lord Jesus Christ alone. Be not minded here as you were in London where you preached, taught and had books printed in order to acquire the honor of men."

In contradiction to this Menno writes: "When we met for discussion I said to Micron, I hear that your name is Martin Micron. You are unknown to me, I have never heard of you before you came here. But I understand that you have made quite a reputation in London, England, and that you have published writings. Therefore my brotherly admonition to you is that you hear no more powerful truths and firmer foundations in our discussions than you have heard or learned before this, that you seek not your own fame and honor but the praise and honor of God." And he appeals to all his brethren to witness that he had not said that Micron charged him with.

What must we say to this?

Both men solemnly declare in their prefaces that they intend to report nothing but the truth. It seems that they did not understand one another from the beginning and were misled by their passions. One hopes that the introductive prayer made by Micron and found in his "Account", was not without fruit, or else it was nothing less than a Babylonish confusion.

(To be continued.)

An incident in the life of Dr. Paul W. Harrison, of the Arabian mission of the Reformed church, shows how a missionary may live out the gospel of sacrifice which he proclaims. An Arab one day brough a child to him, suffering from a disease which required the transfusion of blood as the only cure. Dr. Harrison asked the father if he would allow a vein in his own arm to be transmitted to the body of the child. His refusal was instant and final. Then Dr. Harrison quietly opened a vein in his own arm and gave the blood necessary to restore the child. The father uttered his amazement by declaring that he would not have done that for a house filled with gold. — Chr. Workers' Mag.

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EDITORIAL

The Mennonite people everywhere have made remarkable strides along the line of education. This is quite natural, of course, because the church has made progress and its people have been progressing. When nearly every member was either a farmer or worked at a trade and when the church and its people were confined to rural localities the necessity for educational advance was not so pressing, although it always was a need. Today we need to keep pace with the world. Our youths are just as capable of taking up the bigger things of life as are those of other people and they need the advantages for training and education that are offered to young people the world over. The American public school system fits as well with our people as it does with the people of other churches. This system either fits the pupil for taking up life's serious responsibility as soon as he is well up in his teens or it prepares him for advancing to work in the higher institutions of learning. It is quite natural that many of our youths should desire a college education and that they should make great sacrifices and efforts to acquire it. The question naturally arises, To what college shall I go? Our colleges, is the answer to this question which our church has to give. Although the big universities are broadening along many lines and are assuming that the small college is hardly anything more than a feeder to the university, we insist that there is not only room, but a real necessity for the smaller Christian college. It is needed in the first place because it is Christian. The atmosphere of a larger university, while not always so, is apt to have an unhealthy influence upon the youth. In it there is not the intimate individual relation between all the students and the professors. The student body generally is so cosmopolitan that undesirable associations can easily flourish. Again there is too much materialism and too little of the spiritual in the ideals that the modern university inspires. The denominational college trains the young people in a way that the denominatibn expects them to be trained and for the work that the denomination has for them to do. This is a work that can be done nowhere else. It insures loyalty to the church and its ideals; it fosters friendships and associations which are bound to become a valuable asset to the church and it gives the church an opportunity of knowing how the young material is developing and what may be expected from it.

In a few weeks the halls of our own colleges will open to our young people for another year's hard work. It is to be hoped that parents who are about to send their children away to institutions of higher learning and young people who are planning to take advantage of them will have sufficient loyalty and be sufficiently convinced of the value of the opportunities offered to select our own schools for their patronage.

During the celebration of the last Fourth of July a great number of so-called harmless fireworks were sold. These sparkers, while emitting a bright light, were said to be harmless. Result: A number of children were fatally burned and what was intended to be a harmless holiday for somebody ended with grief. No humane parent would consent to placing a deadly toy into the hands of a child and the heartless wretches who undertook to make money out of a deadly toy by giving it the reputation of being harmless, should be severely dealt with.

There are many things which masquerade as harmless while in reality they are deadly. The lad who is permitted to take the first drink with the assurance that it is harmless, or the foolish girl who allows herself to be led into familiarities that in themselves may appear only as harmless little foolishnesses may awake when it is too late, to the realization that they have been playing with deadly things and have received the fatal sting before they realized it. Avoid everything that has but the slightest appearance of evil. It may seem straight-laced, but it is safe and the way of safety is always the sensible way.

The high cost of materials does not spare anythnig, even a church paper. While it is not the chief mission of a church paper to make money, it nevertheless makes the work of the paper more effective and makes it possible for it to reach more people when the paper can be depended to pay for itself. It should be the aim of every church member to see the institutions of his church well supported and put on a basis that eliminates the worry of making ends meet. We believe that the Mennonite is a necessity and that without it the Mennonite home lacks the one thing that keeps it in vital touch with the brotherhood. The money end of the work has not been over-emphasized because it is not the chief end of the paper, but we have a right to expect that all of our people will do their part toward increasing its subscriptions and so assist the board of publication in its effort to supply the all-important church literature that our periodicals represent.

CONDITIONS AMONG THE MENNONITES OF RUSSIA

Following are parts of letters from Heinrich Unruh, a Mennonite minister of Jablonowka, South Russia, to his brother in Kansas. The letters which were printed in Der Herold of Newton, Kans., are dated March 24 and 29, 1916.

"I write you a postal card every month. Do you receive some of them? And how are you getting along in these times of sorrow? We are yet alive, but have grave cares concerning the future. We do not know what may await us; but one thing seems certain: We shall soon see ourselves compelled to bid adieu to our beloved Russia. Whither shall we go? It is our intention, as soon as we can after the termination of the war, to go over the Atlantic, as you did forty-two years ago. Even now we ask you to permit us to stay with you for a time. We shall come to you poor, though well-to-do we were here. The ways of God seem dark, but they are light. In Him we will trust. Pray for us."

"Your letter of February 9 we have received, or rather a part of it. We are yet alive and must confess that, compared with many others, we are yet in good circumstances. But dark, very dark lies before us the future. You know what is threatening us here. The first anxious question confronting us is, How shall we fare until the end of the war? After the conclusion of peace many, yes, probably all who have the needed money to undertake the journey, will leave our beloved Russia, provided, of course, that somewhere a door may open for us.

"The draft for 14 dollars I have received with some delay. Oh, how great is the need here! In many, many families material help is needed. There is very great opportunity to do good."

Interesting as these letters are, the writer of the letters for good reasons, omits that which would be of even more interest to his friends in America. Many Russian Mennonites have been arrested and deported to Siberia. Many have perished on the way and in the camps where they are kept prisoners. The able-bodied men among the Mennonites have been drafted into the army, although it is probable that they are not required to take part in actual fighting. Those who remain at home are in great distress. There is among them great fear of massacre by the native Russians. In many families the bread winners are absent.

The writer of the letters intimates that he has lost his property and expects to come to America a poor man. The Russian government has published a decree confiscating, practically, the land and real estate property of Russian subjects of German descent, including Mennonites.

The Mennonites of Russia live in colonies. The farms are, similar to the homesteads of the West, all of the same size—about 170 acres. In the great Mennonite colonies a farm is worth from 15,000 to 30,000 rubles (1 ruble =50 cents). The government will pay six rubles per Desjatine (1 Desjatine=nearly 3 acres), or 390 rubles for a farm. Of this sum one-tenth, or 39 rubles will be paid cash and the rest will be paid in 25 yearly payments of 14 rubles each, provided that the present owner will remain in Russia. A number of letters have been received from Russia, fully confirming the newspaper reports concerning the proposed confiscation. The government has decided that the Mennonites may this year remain on their land and have the use of it, but in 1917 they will be compelled to sell their property to the government at the said price. The inconsistency of these measures becomes apparent when it is remembered that the Czarina herself is a German lady. Needless to say that her property is exempt from confiscation. The Czarina has denied the faith of her youth and united with the Russian state church. TheMennonites also would in all probability be free to own property in Russia if they denied their faith.

Why this unjust confiscation? Are the Mennonites disloyal to the Russian government? By no means! The fact is that they are in general more patriotic than would seem consistent with Mennonite principles. On many occasions they have given proof of their loyalty. You find the picture of the Czar in nearly all Russian Mennonite homes, and in the great history of the Mennonites of Russia, by Friesen, the frontispiece is the portrait of "the dear father" (for such instead of "little father" is the correct translation of the name by which the Czar is known among his subjects). The reference to "our beloved Russia" in the above letters expresses the sentiment of the Russian Mennonites throughout.

The great Mennonite colonies in Russia were established in 1789 and 1803. The last emigration of Mennonites from Germany to Russia dates from the year 1840. The number of Russian Mennonites is supposed to be about 100,000 including children. The most highly improved farms in Russia according to the unanimous testimony of non-Mennonite travelers, are those of the Mennonites.

The question arises: Is there nothing that the Mennonites of America can do for the brethren in Russia in their great distress? Would not President Wilson, the advocate of humanitarianism, be willing to make an effort, through the American Ambassador to Russia, to inquire into existing conditions, if he were asked to do so? It is gratifying to know that the American government has protested against he outrages committed by the Turks on the Armenians. It is to be feared, however, that the Armenians were not all loyal subjects of the Turkish government. A strong revolutionary society has existed among them for many years. Although the Turkish way of dealing with the Armerian question can by no means be countenanced, the fact remains that many Armenians took the sword and perished with the sword, and the innocent had to suffer with the guilty. With the Mennonites of Russia the case is quite different. Their loyalty to Russia is above suspicion. While the Russian government proposes to rob them of their land, every effort will be made to induce them to stay in Russia. The government knows that they can ill afford to lose them.

In the seventeenth century, at the time of the persecution in Switzerland, the Mennonites of Holland petitioned the government of their country to ask the authorities of Bern in Switzerland to permit their persecuted brethren to sell their property and leave the land. The rulers of Holland were quite willing to do this. There is every reason to believe that the American government will be found willing to use its good offices in behalf of the persecuted Mennonites of Russia, if the proper steps are taken to call their attention to existing conditions.—John Horsch in The Gospel Herald.

VACATIONS

Vacations mean much to those whom the year has been one of grind and hustle, but not everyone likes the same kind of a vacation. What to some would be recreation would to others be a positive torture. Professional people generally try to get away from their accustomed places for the rest they need, but rest seldom means doing nothing to the useful and active person. Frederick Lynch, in the Christian Work, describes several very interesting vacations as the several persons in question regarded them as follows:

As many are now beginning to plan for vacations, perhaps I might take this opportunity to report the conversation on this very subject which, not long ago, I took part in at a luncheon where half a dozen men, all of them of considerable distinction, were gathered. One of the group brought up the subject by asking another what were his plans for the summer. He remarked that he was going to a quiet little town in the Berkshires, where he could pursue certain studies in a subject in which he was interested, and perhaps begin work upon a book. Whereupon another member of the group protested, saying that that was no vacation. Upon this our friend of scholastic tastes said, "It is the best vacation I could have."

This preliminary conversation led someone to say: "It would be interesting to hear from each one here just what sort of a vacation he would prefer for the coming summer could he choose it at will. I suggest that we go around the table, beginning with Professor ———, who has just told us that he wants to read and write." All acquiesced in this suggestion and the professor spoke first.

"My life," he said, "is one of constant lecturing and teaching. During all the working year I am giving. When I am not lecturing or hearing recitations, I am counseling young men or reading manuscript. I have a big correspondence. People write me from all over the country asking me questions — questions which I have to answer at considerable length. I have a large correspondence with European scholars. Thus it is constant drain. I have no time for uninterrupted study. I cannot get the time for continuous thought. I look forward to the summer with perfect longing The moment the term closes I hasten off to my little house among the hills. There for four months I sit on my porch and devour the books which even now I have packed up for taking. After a while the urge to write takes possession of me, and I write hour after hour. My last book was all written on that little porch in the Berkshires. No vacation, did you say ———? I come home rested, refreshed, filled up with new thoughts, actually eager to work."

The next to speak was one of the preachers. "The vacation I long for is just the opposite of this," he began. "I get so wearied of talking, thinking, reading, planning, teaching and preaching," he said, "that I want to drop it all. I want to get back to nature. I shall rush off when July comes to the White mountains. I shall sleep pretty much of the first three days, then I will get out my old clothes and I shall start out over the mountains. There is nothing like it in the world. First I will climb Mt. Willard and one or two of the lesser mountains to get into trim. Then I go up Mt. Lafayette. Then I will go up Mt. Washington and stay over night on the summit, and come down over that wonderful trail, over summit after summit, to the Cranford Nitch. It is not only that my muscles harden, or that I breathe the golden air, but that my soul expands among those glorious distances, those vast domes soaring all about me, those huge rocks which make one feel the puniness of all the works of our own hands. After a month or six weeks of this I come home renewed in body and soul. Renewed in mind, too, for although I have not thought a thought, my brain teems with thoughts the moment I enter my long closed study door."

The third speaker was a preacher also. He said: "My experience is more like that of the professor I, too, grow hungry for books, having little time to read. But I do not want to study or read books that tax the mind too much. I go to a little hotel up in Connecticut and walk through the wood paths, but always with a volume of essays in my hand, or a volume of the poets. I like also to take along a dozen volumes of the poets who are writing today, to see what they are saying, to note their reaction on life. And, above all, I read a lot of novels. They take me out into the world of romance, of quick, dramatic action, and rest me as does hardly anything else I read."

When it came to the editor's turn to speak he said: "I would go to Europe every summer if I could, simply because it takes one into a world so absolutely new, amid scenes so engrossing that one forgets everything associated with his daily life. The moment I get out of New York harbor all my past existence drops away. I seem to leave it in America. I am a new man in a new world. My regular tasks, even my home—unless I leave loved ones there—rarely comes into my mind. Worries and cares are left behind. Thus for two months I roam about in a new existence. In America, no matter where one goes, he is still among familiar ways, houses, customs, faces. Once one gets into Switzerland or southern France it is all as new as another planet. It is the great and real vacation. And it need not cost much."

The next speaker was a preacher, a young man. He said: "I like the ocean. Nothing refreshes me so much. Even the sight of it stirs me. My soul expands before its vastness. I must have Viking blood in me. For I like to sail from morn till night, and the stiffer the breeze the better I like it. Could I afford it I would buy one of these fifty-miles-an-hour motor boats or hydroplanes. I love to plunge into it early in the morning. I can sit for hours watching it break in high-flung foam against the unyielding rocks. At evening I love to walk along a beach and let its gentle murmur still my soul."

The last speaker was a quiet, little, old man, head of one of our great organizations who listened with a twinkle in his eyes while the young preacher waxed poetic about the sea. Very quietly he said: "You will all laugh at me But my ideal vacation is a place where I can talk. I like to get among the crowd. I tried going into the Maine woods for one summer, and it bored me to death. After ten days of it I rushed off to a crowded resort where there was a big hotel and a big country club, and where at any time of day or night I could find a group of men who wanted to talk. I had a glorious time. The first of July will find me in my place on the porch of the hotel, where six other men who love to talk as much as I do will be there—all but one. He has ceased talking. But he talked to the end."

THE C. E. TOPIC

Aug. 6.

The Consecration of Friendship.

Eccl. 4:9, 10.

The unhappiest mortal alive is the one without friends. He may have health, wealth and honors, but he misses the thing that makes living worth while and contentment possible. A friend is one not so much for what he can get for friendship as for what he can give with it. "It is more blessed to give than to receive" works out in all true friendships. The Bible is full of examples of friendships such as David and Jonathan, Jesus and His disciples, Paul and Timothy, etc. From these friendships we learn much that will help us in bettering those we have made. Jesus not only was the friend in the little circle that clustered about Him. He came to be the special and most helpful friend to those who needed Him most, the poor, the sorrowing, the outcast and the persecuted. He will be our friend though we have no other, and having Him for our friend we will need no other. He is indeed the friend that sticketh closer than a brother. The influence of His friendship while upon earth was such that those who came under it were willing to forsake all and follow Him and then go out into the world, telling the wonderful story of His love, finally to lay down their lives after many unspeakable tortures in proof of their appreciation of His friendship.

The question before us is, How may friendship be consecrated? It is evident that consecration may have nothing to do with our friendships. We are commanded in Scripture to be a separate people and not allow ourselves to be unequally yoked with unbelievers. We are especially to do good to those of the household of faith. We are to love the brethren. This does not mean that we are to hate those who are no Christians because we are to love all, even our enemies, but it does mean that our intimates, those with whom we are to associate in closest relations are to be of the household of God. The ruin of many a young man or woman has been their evil associates while the usefulness and salvation of many more has been their keeping friends who love, confess and serve their Lord and Savior. Friendship is consecrated friendship when it is patterned after Christ's. He went about doing good. He went where there was misery and helped those in their misery. He never spared Himself to help a friend. He wore Himself out in supplying their needs. He healed, taught, prayed and sacrificed for His friends, finally He died for them.

To be a truly consecrated friend we must first be a friend of God, then our friendship for others will be what He can approve and bless. The higher type of friendship does more than just care for the material and physical need of others; it is especially devoted to caring for their spiritual needs. It is a good thing to help a weak fellow along in the world, but it is a better thing to help that one on to heaven. It is a splendid thing to share our possessions with others, but it is infinitely more noble to bring them to a saving knowledge in Christ Jesus, their Savior and Redeemer.

THE S. S. LESSON

Aug. 6.

The Greatest Thing in the World.

I Cor. 13:1-13.

Golden Text—I Cor. 13:13.

In making an analysis of this wonderful chapter Henry Drummond points out that it emphasizes love by contrast, namely with eloquence, prophecy and sacrifice God uses eloquence. It is the power men have to so use their gift of speech so as to move their fellows. Some have been so beautiful in their expressing virtue and grandeur as to appear very angels. Some men become the masters of men by their gift of expression. All this is right when properly used. God has always had use for eloquent men. Aaron was especially needed to help Moses. The prophets needed tongues of fire to convey their messages. John the Baptist needed the gift of direct powerful oratory to move his fellow Jews. Paul knew how to use his persuasive powers to turn men to Christ. There was need of a Luther to declare His cause before the world's greatest emperor, and a John Knox to so preach as to cause a wicked queen to tremble. While eloquence is a valuable and potent gift, it is not the chief one and should not be sought as such. Without the sweetening power of love behind it, it may either be abused for selfish ends or become an absolute failure. God has always had prophets, men with visions and the spirit to declare them. Where there is no vision the people perish. So long as there are better things to come, there is need of men cast into the mold of the prophet. But not all are prophets. Visions are rare occurrances. Those we have, must be realized in the spirit in which God expects us to realize all good things, namely, in the spirit of love. Sacrifice is always noble. Noble men and noble nations are born in sacrifice. The good things of the world come to us through sacrifice and suffering. But sacrifice loses its point when there is no love behind it to prompt it and sustain and reward it.

Faith and knowledge are inspirations to larger things. Men grow by knowledge, they realize by faith. But knowing and growing and believing and getting, if separated from the finer sense of love do not raise one to the height where he realizes that he has been touched with that divine spark, are after all only human things that only bring human results.

Human things fail, there are false prophecies and mistaken visions; there is an eloquence that is wasted and comes to nothing, it may even be a dangerous, harmful thing. There is a knowledge that does not endure and is but partial. Not so with love. Its visions are eternal, its language is ever potent, its knowledge is born of unmistaken intimacy. When all things fail, love continues to be as fresh, as mighty and eternal as ever.

In his analysis Mr. Drummond names nine ingredients, namely, Patience, the love that suffers long; kindness, generosity, the love that envieth not; humility, the love that is not vaunted or puffed up; courtesy, that is, not given to unseemly behaviour; good temper, that is not easily provoked; gentleness, that thinketh no evil, and sincerity, that rejoiceth not in iniquity but in truth.

Love is a thing that reveals itself in growth. A child's way of doing things is crude, clumsy and a mere attempt at trying to do it right. A child's thinking, like its doing, is but a little effort, but the time comes when the mind matures and the hand gets its cunning. So with love. It keeps on growing toward full maturity. It improves with practice. The best way to love is to love, begin loving and keep on loving and love will grow to a mighty power. The time of perfection is coming. As one looks as into a blurred mirror now and only sees faintly the outline, so the time will come when the blurrs are to disappear and then we shall see as eye to eye. We are still in the imperfect, the blurred period, so far as love is concerned; in due time we shall come to the perfect state where we shall fully know its depth and sweetness. If all things pass away, three abide, namely, faith, hope and love. These never die, but the greatest of them is love.

PROGRAM OF THE ALL-MENNONITE CONVENTION

To Be Held at Carlock, Illinois, Aug. 30-31, 1916.

Wednesday Forenoon--Devotional exercises Address of Welcome and responses by representatives of the various branches of the Mennonite church: Emanuel Troyer, C. R. Egle, J. S. Shoemaker, George Schultz, W. S. Gottshall, A. B. Yoder, D. D. Miller and others.

Wednesday Afternoon--Address, "The Development of Sunday School Work Among Mennonites."—Peter Schantz, S. Lambert, P. C. Hiebert, J. F. Lehman, J. K. Gerig, I. R. Detweiler and Samuel Goudin.

Wednesday Evening—Sunday School Question Box. Address, "Religious Education as a Church Problem." N. E. Byers. Address, "Relation of the Sunday School to the Home, Church and State." J. H. Kliewer.

Thursday Morning—Address, "Mennonites as Pathfinders in American History." C. Henry Smith. Address, "Stratagic Issues Faced by Twentieth Century Mennonites." Valentine Strubhar. Address, "The Church in a Transition Age." J. E. Hartzler. Address, "Unity and Uniformity." E. M. Slagle.

Thursday Afternoon—Addresses by J. N. Kauffman of India, Amos Oyer of Africa, and J. H. Voth.

Thursday Evening—Addresses by P. W. Penner of India and Miss Nora Lambert of Armenia.

CONTRIBUTIONS

Champa, C. P., India.

B. F. Welty, Tacoma, Wash., for preacher, $15; P. J. Wiens, Newton, Kans., for an orphan, $25; a friend, Newton, Kans., for lepers, $50; H. H. Rose, Upland, Cal., for Bible woman, $15; H. Fast, Sr., Mt. Lake, Minn., where needed, $10; B. F. Welty, Tacoma, Wash., for preacher, Rs. 76.10.0.

Many thanks to all the kind donors. God bless each one.

P. A. Penner.

For the Sanitarium.

Received in June.

Bruderthal cong., per H. Riesen, $33.18; Daniel Ruth, $50; H. K. Ackerman, $1; Katharina Enns, $5; Agnetha Quiring, $10; Wm. Plett, $10; A. S. Friesen, $15; John Gerber, $10; Peter Steffen, $15; Abraham Steffen, $25; Mrs. Magdalena Meyer, $5; Sam. Beutler, $5; Edwin Herr, 50c; S. S. Baumgartner, $10; William Roth, $10; Mrs. R. R Gering, $10; Jacob Staufer, $25; Fred Aeschliman, $10; J. C. and Albert Schluneger, $15; A. J. Ensley, $5; P. S. Ensley, $5; J. C. Wicks, $50; Ed Reinhard, $50; collection at Colfax church, $15.70; William Rubin, $25; C. A. Stevick, $50; Milton Ensley $5; Emil Leisy, $10; John Krehbiel, $25; Christian Krehbiel, $20; Daniel Schrag, $20; Joseph Gering, $5; Andreas Schrag, $10; Peter Gering, $10; Jacob Krehbiel, $25; Daniel Krehbiel, $25; Fritz Bartlet, $5; Mrs. K. Krehbiel, $5; John Stauffer, $50; C. E. Schroeder, $10; Estate of D. T. Eymann, $300; Miss Lizzie Kinsinger, $2; D. W. Friesen, $3. Total, $995.38.

NEWS OF THE WEEK

BOMB KILLED SIX AT SAN FRANCISCO

San Francisco, July 22. — Six persons were killed and forty or more were injured by the explosion here today of a timed bomb in the midst of a throng viewing a preparedness parade. The police arrested Frank Josephson a lodger in a sailors' boarding house, who cried, "I didn't do it, I didn't do it," and trembled violently when he was searched at the stationhouse. The police said he had not been accused of anything. Charles M. Fickert, district attorney, issued a statement attributing the deed to a mind unbalanced by arguments for and against preparedness. The parade was not interrupted.

The explosion occurred at Stuart and Market streets, two blocks from the ferry building on San Francisco's main thoroughfare. The bomb, concealed in a suitcase packed with cartridges, bullets, gas pipe, glass and scrap iron, blew a gap through the crowd of men, women and children. The one-story brick building against which the suitcase stood, was wrecked.

The holiday crowds cheering a contingent of veterans of the First California infantry of the Spanish-American war, became a shamble. The blare of fifty bands anl the roar of drums drowned the cries of the injured, but the sidewalk was strewn with torn bodies. The police say it is possible that several bodies were blown out of existence.

Through this violence the parade continued without a break. The veterans of the Grand Army of the Republic, waiting in Stuart street to fall into line, proceeded with the march. An ambulance, summoned to care for a fainting spectator, stood across Stuart street when the explosion occurred. The patient's leg was fractured and a man, aiding the attendants, fell with a fractured skull, but the ambulance steward was uninjured. He packed both men and some other victims into the ambulance and rushed them to a hospital. The official count of the parade indicated that 51,319 persons were in line.

One freak of the catastrophe was the fact that dozens of shoes, apparently blown or torn from the feet of those nearest the bomb, were scattered over the scene. Articles of clothing also were found, and one woman who escaped with slight bruises was stripped almost nude by the force of the blast. The proprietor of a cafe near which the bomb was placed, stood less than six feet from it and escaped injury.

JAMES WHITCOMB RILEY PASSED AWAY

James Whitcomb Riley, the poet, died at his home, 528 Lockerbie street, Indianapolis, Saturday night, July 22, at 10:50 o'clock.

Mr. Riley had suffered a slight stroke of paralysis about 9 o'clock in the morning, but Dr. Carleton B. McCulloch, his physician, observed that he grew better as the day passed. In the evening Mr. Riley received relatives and intimate friends with whom he chatted and joked. When they bade him good night it was with the thought that he was out of danger.

Shortly after 10 o'clock Mr. Riley became restless. His nurse, Miss Clementia Prough, found that he wished to get out of bed and assisted him to his feet. He walked around the room, then sat at the side of the bed and, after resting a moment, reclined again. Miss Prough brought him a drink of water, which he seemed to enjoy.

"Would you like to lie on your side?" Miss Prough asked.

Mr. Riley nodded and the nurse assisted him into the position in which he rested most comfortably. She turned from the bed a moment and then observed Mr. Riley breathing heavily. She stepped again to his side and found that James Whitcomb Riley, beloved wherever English is spoken, was dead. Miss Prough awakened Mrs. Chas. L. Holstein, at whose home the poet lived. The rest of the household quickly was summoned and Lockerbie street, the street of so many happinesses, had become a little avenue of sorrow.

The death of Mr. Riley has helped definitely to put at end an old secret well guarded by Mr. Riley himself. He would tell no one his exact age, but his relatives, always feeling that they should respect his living wish on the subject, now say that the poet was born at Greenfield on October 7, 1849. Thus he would have been sixty-seven years old the coming October.

INFANTILE PLAGUE GRADUALLY LESSENS

New York, July 23. — A marked decline in the infantile paralysis epidemic was reported by the board of health today, the figures for the 24 hours, ending at 10 a. m., being 115 new cases, 23 deaths, as compared with 135 new cases and 39 deaths for the preceding 24 hour period. Brooklyn, which has been the scene of the greatest ravages of the disease, showed the largest decrease in new cases today.

Health officials have met much opposition, it was said tonight, in the poorer sections of the city where mothers and fathers contest removal of their children to hospitals where they may be better cared for and by isolation, aid in preventing the spread of the plague.

HANLY WILL LEAD PROHIS

St. Paul, Minn., July 22.--The Prohibition national convention which has been in session here since Tuesday adjourned sine die after nominating J. Frank Hanly, former governor of Indiana, as candidate for president of the United States, and Dr. Ira D. Landrith of Nashville, Tenn., candidate for vice-president.

Dr. Landrith's nomination was made unanimous after the other vice-presidential candidates had withdrawn.

Mr. Hanly's nomination came on the first ballot and followed a number of hurried conferences between advocates of the candidacy of William Sulzer, former governor of New York.

HOSPITAL TRAIN ORDERED

Washington, July 18. — A hospital train of ten Pullman cars, designed by the army medical department, has been ordered from the Pullman shops at Chicago. Five of the cars are to be equipped with regular hospital beds and have large side doors for loading and unloading stretchers, two will be of the regulation sleeper type, equipped with extra fans, medicine cabinets and ice tanks, one will carry a complete operating room and another a kitchen large enough to care for more than 200 sick persons.

In addition to the regular army personnel the train will carry a special corps of army nurses to serve in the wards and operating car. The cars will be painted maroon, with the insigna of the army medical department.

HAS WORLD GUESSING

Baltimore, July 23. — The only thing that can be affirmed of the submarine merchantman Deutschland tonight is that she is alongside a pier in the Patapsco river, where she berthed fourteen days ago when she completed her voyage from Germany. It was officially stated that clearance papers as yet have not been filed, and this strengthens the belief that negotiations for insuring a consignment of gold alone are responsible for delay in the submersible's departure.

SHOULD ARRIVE SOON

Norfolk, Va., July 23. — Predictions from German sources that the German merchant submarine Bremen, sister ship to the Deutschland, would attempt to enter the capes today were not borne out, but hope was expressed tonight by persons who accurately predicted the coming of the Deutschland two weeks ago, that the Bremen would appear within a day or two. Obviously, however, some concern as to her whereabouts is being felt. A large crowd of sightseers gathered at Cape Henry today.

CARRANZA TROOPS REPORTED CLOSING IN ON BANDIT ARMY

El Paso, Texas, July 23. — Closer and closer is the cordon of Carranza troops being thrown about Villa and the remnant of his main band, beaten and scattered in the recent engagement along the Nazas river, in northern Durango, according to private dispatches here. These dispatches, however, added little to previous reports from Chihuahua City that the forces of Generals Ramos, Garcia and Lares are vigorously pursuing the Villistas down the head waters of the Rio Nazas and that the capture of the bandit chieftain, according to the de facto government reports, seems imminent.

Mexicans reaching here from the vicinity of the American field base at Colonia Dublan, Chihuahua, said that 500 good rounds of ammunition has reached here recently from Columbus and that the expeditionary troops for the past week have been engaging in target practice.

Washington, July 23. — The war department has instructed army commanders on the border to submit weekly reports showing the actual physical condition of their commands, describing the treatment accorded the men, and detailing the duties they are performing. The reports, it was said today will be published uncensored by the department to meet criticisms, alleging mistreatment and undue hardships suffered by militiamen.

San Antonio, Texas, July 23. — Eight men were slightly injured today when a home seekers' special train collided with a troop train at Bay City, Texas, on the St. Louis, Brownsville and Mexico raidroad according to official reports to General Funston here. Four of the injured are members of the second battalion of the First Minnesota artillery on its way to Brownsville.

According to the quartermaster's department here, the accident was the first in which any national guardsmen have been injured. Approximately one hundred thousand state troops have been sent to border stations until today. The record made by the railroad men has been highly satisfactory to army officers.

The Minnesota troop train was reported to have stopped for water when the passenger train ran into it.

CZAR'S TROOPS ON OFFENSIVE SOUTHWEST OF LUTSK

Petrograd, July 23. — Teutonic troops in Volhynia tried last night to break the Russian line along the river Stokhod, near Berezница, twenty-five miles northeast of Kovel, but failed and were compelled to retire, the war office announced today. German attempts to recapture a lost position northeast of Smorgon also were futile.

Paris, July 23. — The new French lines south of Soyecourt on the Somme held against a German counter-attack, the war office announced this afternoon. The German attempt, made last night, broke down under the French fire. The artillery battle along this front continues.

London, July 23. — The battle on the British front in northern France was resumed today along the whole line from Pozieres to Guillemont, the war office report says. The British carried German outer works at Pozieres and violent fighting is in progress.

Berlin, July 23. — Heavy attacks by the British along the Somme front in northern France on the line running from Thiepval ot Guillemont, have been fruitless despite disregard for losses among the large number of men employed, the war office announced today.

Vienna, July 23. — Under the menace of a heavy Russian assault the Austrians in the Carpathian region of southern Bukowina, southeast of Tatarow, have withdrawn toward the main road of the Carpathians, the war office officially announced today.

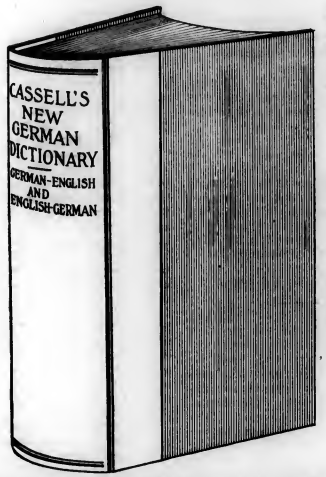
London, July 22. — Activities in the offensive of the entente allies, which swings between the eastern and western war zones, in a manner designed to prevent the central powers from making any considerable transfer of troops from front to front, now is centered on the Russian front.

The czar's forces under General Sakharoff, have taken the offensive energetically and their victory in the salient formed by the junction of the Lipa and Styr rivers, southwest of Lutsk, appears to be much more important than either the official claims from Petrograd or the Austro-German admissions of yesterday indicate.

General Sakharoff has the enemy retreating in disorderly flight. Having forced the passages of the Styr and Lipa, the Russian troops already are beyond Berestechk, having in two days' fighting taken prisoners from the Austro-Germans 300 officers and 12,000 men. In addition a quantity of war booty has been captured. The number of Austro-Germans captured on the eastern front since July 16 now totals 26,000.

CASSEL'S

NEW GERMAN-ENGLISH DICTIONARY



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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The size of the book is 8x5½x2½ inches and contains 1360 pages, bound in good cloth binding.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, AUGUST 3, 1916. No. 30.

IN MENNONITE CIRCLES

The condition of Rev. J. W. Schantz of the Schwenksville and Souderton churches, who is in Jefferson hospital at Philadelphia, Pa., is somewhat improved.

Our missionary, Brother P. J. Wiens, and his wife plan to return to India in October if passport and other arrangements can be arranged by that time. Dr. Florence Cooprider of the Old Mennonite mission intends to sail for the field from Vancouver about Aug. 25. It is expected that the daughter of P. A. Penner will accompany her.

Arrangements are being made by the Sunday school workers of the community to render in the Milford Square (Pa.) school house the two beautiful missionary programs, "Kanjundu, or, From Fear of the Enemy", and "The Slave Girl and the School Girl." Both of these exercises are requiring elaborate preparation. The former is a beautiful story of India mission life.

Prof. G. A. Lehman of Bluffton college has charge of the song service of the Indiana State C. E. convention, to be held in Muncie, Ind., August 24-27. He is also booked for an address at the convention. The official organ of the C. E. societies of the state of Indiana is printed at Berne, the business manager being a Mennonite, Mr. O. F. Gilliom. It is entitled "Christian Vim", and is full of it.

Dr. Forrest E. Dager of Philadelphia addressed the organized class of the West Swamp (Pa.) church a week ago on "Co-Workers With Christ". He dwelled upon the value and need of the Christian worker knowing his Bible, and gave some valuable advice. The doctor was in his usual happy mood and pleased everybody. The class is arranging for another meeting with a popular speaker.

From the annual Bulletin of the Wadsworth church, we glean the following particulars: It has a total membership of 181. Last year 10 were received by baptism. 3 by letter and 3 by confession There was only one loss by death. Six marriages were solemnized. The total receipts for missions were over $53. The church treasurer received nearly $1100 during the year, over $841 of which were subscriptions. The Sunday school has three organized classes.

The secretary of the Altoona (Pa.) mission writes to the editor: The time of the year has arrived when we are laying our plans for the future work of our mission. I want to thank you for your co-operation in this work in the times past and appeal to you for a continuance of the same. We shall be glad to receive anything in the line of clothes, shoes or contributions. Anything received will be acknowledged at once. Will you kindly bring this to the attention of your Sunday school superintendent and Christian Endeavor president, as our appeals did not reach either convention. Address all correspondence as well as all shipments to A. A. Snyder, Sec'y, 1923 13th Ave., Altoona, Pa.

We print below some proverbial sayings of the Nupe people, collected in "A Grammar of the Nupe Language" of Nigeria, by Rev. A. W. Banfield, missionary of the Mennonite Brethren and Rev. J. L. MacIntyre:

Take and hold it, does not mean, take and eat it.

Truth makes the hands cleaner than soap.

When the knife is too sharp it cuts the sheath.

God is in no hurry.

Pepper is small, but it smarts.

The big toe never does the ear any harm.

A sick man saw a corpse going by, and he thanked God.

—The Armory.

NOTES AND COMMENTS

Mohammedanism is said to be divided into as many as 200 sects. These hate and oppose one another with almost the same vigor that they hate Christianity. Undivided as they are, however, the Mohammedans offer Christianity its most serious challenge.

Ex-Governor Hanley of Indiana left the Republican party because, as he says, "The Republican party, in whose services I have spent the best years of my life, has refused to adopt a platform or nominate a ticket favorable to the prohibition of the beverage liquor traffic."

The supreme court recently greatly weakened the power of the Harrison Narcotics act by ruling that users of such drugs cannot be fined or imprisoned for having them in their possession. The deadly drug habit, which claims thousands of victims every year, is one of the most difficult ones to handle no matter from whatever angle it is viewed. Like any other vice, law finds itself unable to deal with it properly unless there is spiritual and moral sentiment enough to assist it.

One of the powers of the Mormon church has been its ability to demand of its young men that they give up everything and go off at their own expense and preach their peculiar doctrines. Recently, however, it has been reported, it is becoming more and more difficult to secure men for this kind of missionary work. They are now depending upon women and girls to assist in carrying on their missionary propaganda. The Mormon church with its centralized power and the vast financial and political influence it possesses will remain a menace to our faith, our homes and our country so long as it is permitted to exist in its present form.

The hurrah and the romance having been wilted out by the merciless sun and the dry monotonous country along the border states the enthusiasm of many of the thousands of young men who were ready to fight Mexico is rapidly waning and we are hearing plenty complaints about the "grub" and discomforts incident to a soldier's life. We are glad that so far the Mexican situation has developed into nothing more serious than the calling out of the guards and a little foretaste of camp life, which after all is nothing to be compared to the horrors of the European war. This may go far toward dampening the war spirit which has nothing behind it but shallowness and masquerading under the name of patriotism.

This month marks the second year of the world's most bloody and most senseless war which began, no one seems to know why, and will end, no one knows when or where. It is estimated that more than 2,000,000 men, the flower of Europe's manhood, have already perished. The number of blinded and crippled must be relatively as high. The cost in money is such that many generations after us will still be paying. Here is the answer to the claim that the best way to assure peace is to prepare for war.

On the continent of Africa alone the New Testament or parts of it have been translated into 148 languages and dialects. The two latest additions are Dabida, a language of British East Africa, and Limba, the language of a tribe in the hinterland of Sierra Leone Parts of the New Testament have actually been translated into pidgin English, that strange lingo, half baby talk and half slang, which is the chief means of communication through all the East. The difficulties presented in translating the New Testament into this barbarous hotch-potch must have been tremendous, but they have been surmounted. Another language of the same sort is Chinook. This consists of about two-fifths Chinook, two-fifths red Indian tongue and the rest English and Canadian French. It is the tongue of barter on the Pacific coast of Alaska and the Dominion. At least 50,000 Indians speak it, and lately St. John's gospel has been issued in this jargon for their special benefit. There is also a version of the Scriptures translated into the primitive language of the head hunters of Borneo. It was made by German missionaries, printed in South Africa, paid for with British money and circulated in Papua.

The epidemic of infantile paralysis not only has seriously threatened the lives of many of the little ones in New York and thereabout, but has worked hard-

ship all around. The crowded sections with their thousands of children are without sufficient playground facilities. Outings and such like are not permitted because of the danger of infection and in some localities even the Sunday schools have to be closed. It is now practically impossible to take a child out of New York without a certificate from the health officer.

Li Yuan-hung, the new president of China, is reported to be a Christian, a communicant of the Catholic church and one who has always been strongly opposed to connection of church and state. He has at different times openly opposed efforts to make Confusionism the state religion for China and stands for absolute religious freedom in the republic.

The great tragedy of Europe began in August, 1914—two years ago. A cablegram announces the call to Christians in many of those stricken lands to observe the first Sunday in August as a day of special supplication to the heavenly Father. However frightful the physical and material damage of war, the spiritual harm is no less serious. We need to pray for the spirit of forgiveness and reconciliation. And Americans especially need to pray that we, who have so much for which to give thanks, may be zealous and generous in practical help.

The American Hebrew reports that a memorial petitioning President Wilson to use his good offices to intercede with the governments of Europe for an international conference that will consider the conditions of the Jews and their right to a protected political home in Palestine has been submitted to the president by William E. Blackstone of Los Angeles, Cal. This memorial was unanimously adopted at the recent convention of the Presbyterian General Assembly at Atlantic City and has had the approval and endorsement of eminent statesmen, clergymen, philantropists, financiers, business and professional men throughout the land.

It is believed by Mr. Blackstone, who has long been a staunch friend of the Jews, that the imminent outcome of the present great cataclysm abroad is a most opportune time for the calling of such a conference of the Powers with a view to making some satisfactory arrangement for the permanent resettlement of the Jews in the holy land. Mr. Blackstone has been active in the cause of "Palestine for the Jews" for more than a quarter of a century, and in 1891 submitted a similar memorial to President Harrison, who gave serious consideration of the document, but no practical action was taken by our government.

CHILDREN AND CRIME

The saving of the child means the salvation of the man or woman, and the neglect of the child seriously menaces that one's salvation in maturity. One of the sad coments on the condition of the world is the decline of home institutions and even the home itself. Instead of it being a place where children are reared in an atmosphere of religion and morality, it frequently becomes a mere sleeping and eating place. Children belonging to such homes are too often left to grow as best they can and learn as best they may, trusting to luck that everything will turn out all right in the end, and by such a looseness in the home-training society gets the making of some of its worst criminals. Judge Austin, a former judge in the juvenile court at Columbus, Georgia, writing for Light, gives some interesting but startling results of his observations and experiences. It is strange that in this land of Christianity and culture such viciousness as the judge notes is possible. Judge Austin says:

Children who make the most and the gravest mistakes are the neglected ones. Blood has little to do with it, although blood and heredity must not be altogether eliminated. Congenital defectiveness will always fail under neglect, but nearly every case can be saved by intelligent care. It is dangerous to neglect the constitutionally sound child. Whom the world educates is nearly always destroyed.

The ordinary home today is not much of a school of morals. The public school is not intended nor adapted to the genetical raising of children. The school teachers of today in a large sense are simply intellectual looms weaving networks of fact and figures across mental cavities. Sunday school teachers are largely untrained. Parents consider life too short to look after the details of domestic control. Most children, therefore, go into the world to learn lessons which form future character.

The average age of young criminals today is between 18 and 21 years. The average age of first noticeable offense is between 12 and 15. Prompt and efficient methods, all over this land, with the expenditure of at least $25 per capita will save the state over a hundred per capita later and protect society from an almost hopeless criminal class.

Nine out of ten children, both boys and girls, before my court were those permitted to run the streets day and night. A certain boy with eleven others were up charged with indecency in a public building at 9 o'clock at night. The boys all ranged in age from 9 to 15. The mother of this particular boy protested that her boy be not carried into court, saying that "she did not want it said of him that he had ever been in court on any charge, that such would be a blot on his fair name, etc., etc." The boy was not permitted to remain at home, however. It was put up to them promptly that the court expected the guilty boy or boys to step out and own up and thus exonerate the innocent ones if all were not guilty One boy walked up and said, "Judge, I did it myself, but please, sir, don't send me off; I won't do it again, and I will never be bad any more." The mother who was so concerned (?) for her boy's good name was shocked when she observed that this was her boy. She did not consider it a disgrace for him to run the streets at night. She did not even know that her boy possessed manhood enough to confess what she would have concealed for him. The boy who is permitted to visit around town, go into all the "movies", prowl around repartment stores, especially five and ten-cent stores, where every article a boy admires is easily accessible, stray from home and pry into vacant houses hunting for old iron to sell to the junk dealer, slipping around warehouses where loose things can be picked up and sold for a few pennies, is the boy the policeman has his eye on. There is a cause back of every delinquency nearly always traceable to the home. Some of the most noticeable and most skillfully planned burglaries are by children; an eight-year-old horse thief; a ten-year-old chicken thief; a party of five boys, ages 7, 8, 9, 11, 11, entering a hardware store on a principal street Sunday afternoon by prying open a skylight and going down a rope with knots tied in it, stealing $75 worth of pistols and cartridges to be used as protection on a proposed hobo expedition out west next day, inspired by a Saturday night "movie" of blood and thunder. All the boys except the youngest ascended the ladder, making a complete getaway. This little fellow was left because he could not climb the ladder, but he was hid in the cellar when he was to have been taken out under cover of night through the back door. He foiled the plan by appearing at the front door before dark to be seen by a passing policeman. None of these boys attended Sunday school, morning or afternoon, that day or any other Sunday. They were rarely ever in public school. The law is lax and largely responsible for delinquency; but law or no law, parents should know where their children are. Out of 250 children before the court during a certain period, only seven had attended Sunday school in twelve months, and only 33 were regular school students.

CONVERSION OF A MANCHURIAN BANDIT

Another Good Samaritan.

A Christian farmer in Hwatien, Manchuria, named Tung, was attacked in his home by a band of Hung-bu-tze in the dead of night. They bound him, set fire to his home, and robbed him of all his possessions. This happened about two years ago. Although this Christian man had suffered intensely at the hands of these robbers, he bore it in a meek and Christian spirit, and made no complaint to the officials.

Last year while in town he met a sick man, whom he recognized as one of the leaders of the band that had robbed him. The recognition was mutual, and the robber quickly covered his face with his clothes, hoping to avoid recognition. "Don't do that," said Mr. Tung, "I am not your enemy." Hearing this the robber fell on his knees, and earnestly besought him to spare his life. Tung replied: "What has brought you to this place? I have told you I am not your enemy. Please tell me all about yourself." The robber replied: "Last winter our robber band was driven out by the government troops into the wilds of Manchuria. We lost the road. It was bitterly cold, and we traveled all night, and my feet were frozen when we got to the inn, and I have been here for two months. My bills have accumulated and I am without clothes, and almost ready to die." Tung took out his purse and handed him 5,000 cash and said, "Go, pay your bills, and get something to eat. Tomorrow I will come and take you to the hospital and see what they can do for you." The robber instantly thought this was a scheme to entrap him and turn him over to the officials. He went back to the inn and spent a sleepless night thinking over the whole matter. Then he concluded to run away, but, alas, his feet were swollen and he could not escape! The next day Tung came according to promise with a cart and persuaded the erstwhile bandit to go to the hospital, paying all the expenses

himself. In his heart he thought, "this robber will hear the Gospel there, and may be converted."

The poor fellow was much moved and burst into tears. "I never saw such humane treatment: one will never find it outside the religion of Jesus Christ. Such feelings of compassion have never been shown China before. I will not die. I will trust Jesus."

And the repentant fellow did not die. He went out of the hospital last August a well man in body and soul. Tung spent over $20 to meet his expenses, but there is one more true servant of God in Manchuria today, because of the kindness he showed to the Hung-hu-tze bandit.—The Chinese Christian Intelligencer.

MENNO SIMONS

By A. M. Cramer.

(Continued.)

I must confess that of the two accounts Micron's makes a better impression than Menno's. The latter bitterly complained about his opponent and charged him with deliberate untruthfulness and all kinds of un-Christian conduct, but from his own account he went too far in this and lost sight of moderation and temperance, not sparing abusive language, he all the while tried to incite suspicion of all kinds of mischief against Micron I am convinced that this last hurt Menno: he held him up as a fickle person in whom there was little of the fear of God and as such we do not know him. He appears to be a bigger man. While he could observe with Christian love and moderation the goodness, the more than ordinary zeal of this leader of the everywhere oppressed Doopsgezinden, he nevertheless continued his efforts and let his zeal be governed by moderation. With it he was generally sound in his arguments and surpassed his faction in learning while Menno proves himself to be more of a crafty quarrelsome disputer who went through the whole Bible in order to win a controversy. On the other hand it may well be that in this affair he was an even match, at least he had a sound conception which one cannot question, that the whole of Christ, and not merely the human nature had suffered. The result of this dispute injured the good cause. Menno was newly excited in his preconceived opinion concerning Protestants and the learned. Micron, whom we learn from his own writings just quoted and his letters to Bullinger as an excellent theologian, proves himself in them as a zealous opponent of the Doopsgezinden, and that which began so auspiciously in the friendly reception of the refugees at Wismar and might have led to reconciliation and brotherhood, ended in bitterness and hatred.

After this debate Menno seems to have applied himself to writing "A Clear Incontrovertible Confession and Demonstration, Founded on the Holy Scriptures, That the Entire Christ Jesus, God and Man, Man and God, Is God's Own, Only and First Begotten Son, etc. — With a Reply to A'Lasco." The book was in the hands of Micron in Embden as early as May, 1554, so that it must have come to light scarcely three months after writing against G. Faber, but in that book he had only briefly touched upon the subject of the incarnation. The debate with Micron stirred him on to greater consideration of the question and so he undertook to write a book upon this subject of eight years before to deny that which was directly uttered against him. I can find little worth in the book. It is divided into three parts. He says: "The first part is a reply to some articles and accusations without regard to foundation of our actions of which John A'Lasco accuses and blames us without any truth whatever." The second is part of my confession of the origin and descent of the flesh of Christ demonstrated according to the power of the Scriptures. The third part contains the principal objections, especially of John A'Lasco to our foundation, which are overwhelmingly answered according to the Word of God." In the last part he introduces and discusses certain subjects which had been introduced in the debate with Micron. We here again observe his bitter attitude toward the preachers and the learned, but less of the craftiness.

We now come to the last epoch in Menno's life. From traditions of the time we know that in his latter years he lived in Woestenveld, near the village of Oldesloo in the county of Fresenburg in Holstein between Hamburg and Lubeck. The exact time when he settled here is not given, but he was already living there in 1556. During this year he either printed or had printed some works which he gave out himself. From Starck we learn that very severe edicts had been issued by the leagued cities of Hamburg, Lubeck, Rostock, Wismar, Strasland and Luneburg in 1555, because the Doopsgezinden had greatly increased in that place. It is to be presumed that this very much persecuted man took up quarters in the place just mentioned. He then lived there, so the account goes, in quiet for five or six years under the protection of his ruler. The count to whom the dominion belonged had served as a soldier in the Netherlands and had seen Doopsgezinden suffer and die for their faith. Moved thereby he offered these unfortunate ones a home on his lands for which they were only to pay yearly a rix dollar (for family or house) for protection. In Schijn's account, P. 407. When a rich nobleman intercepted and arrested Menno's printer, this friendly noble demanded and compelled his release. The result of this was that soon the Doopsgezinden came from all points about Fresenburg and the desert region became thickly populated. There our Menno found a very agreeable field of activity. Apparently he there continued to fill the office of elder or bishop while Dirk Philips held the same office farther east along the coast at Danzig and Leendert Bouwens, and maybe others, filled the position at Embden. We must not suppose that he gave his particular attention to the churches nearest him. I believe that it is on this account that we have so little information; it, however does appear that Menno always continued to be active in the blessed work the small circle afforded. God has distributed talents so unevenly that some are best fitted for higher and others for inferior places. Menno was placed in a very high position by the Doopsgezinden. To this time no one had attained to a greater, and perhaps no one had attained so great a regard and influence as he. This is shown more conspicuously by the deficiencies of the other leaders than by his own excellence and he deserves it more on account of his zeal than on account of his talents. But he still had many trials and difficulties to face as we shall now see.

While he was still in Wismar, in 1554, a small conference or synod of seven elders was held for the purpose of considering the affairs of the churches and especially the mantainance and application of the ban and in this way define it. These limitations which they drew up, although not satisfactory to the extreme zealots, appeared, however, from the examples we have of them to have gone too far. As I can well see, it went there as it often goes, when an idea once accepted, becomes more and more involved by disputes, troubles and wranglings. Among the Doopsgezinden there existed the sound principle that the Christian church must be composed of righteous confessors of the Lord, but thereby they were led to the notion that the church must be kept pure by punishing and separating the fellow members, rather than by loving and earnest exhortation. At this meeting, although no one was able to rise above the narrowness, they seemed, at least, to have tried to include as much mildness and caution as possible in the light of the prevailing at the time. When one understands that in the ban all other bonds were severed, for example, when husband or wife were banned they were to sever all association. We do not, however, find that it was stipulated here that any one should act against his conscience. This, I think, must be attributed to the influence of Menno, whose moderation and discretion is known to have been greater than that of D. Philips and Leendert Bouwens and others. These teachers now thought that they had settled the matter and put an end to disputes by their resolutions and articles, but they had deceived themselves. Quarrels only really began now. The more liberal Doopsgezinden, and they, by bloody persecution had more important things to think of, could not agree with the rulings. In North Holland, under the name of Waterlanders, they earnestly opposed them. At Francker they immediately differed over them. Some insisted that one should be banned as soon as he was guilty of sin, exagerating, as is usual with fanatical persons who overdoo things, that which in itself might be good. Against this others insisted that the sinner ought always be three times urged to conversion and reformation according to Matt. 18, which rule would be made the ban.

The extreme party carried matters beyond this and insisted that those who knew sin in others were, upon pain of being themselves banned, to report it to the church and the fallen one, though he showed sincere sorrow, was, so long as he was not taken back into the church, to be regarded as a worldly person and shunned and avoided. In order to come to a decision certain of the brethren wrote to Menno whose answer followed November 13, 1555:

Eccles. 1:14: The love of God is true wisdom.

John 3:16: For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.

(To be continued.)

If a kind word is spoken to one in sorrow, that is missionary work.

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Rev. S. M. Grubb - Editor
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USE ME

"Thou hast no tongue, O Christ, as once of old,
To tell the story of Thy love divine,
The story still the same, as sweet, as true,
But there's no tongue to tell it out but mine.

"Thou hast no hands, O Christ, as once of old,
To feed the multitude with bread divine,
Thou has the living bread enough for all,
But there's no hand to give it out but mine.

"Thou hast no feet, O Christ, as once, to go
Where Thy lost sheep in sin and sorrow pine,
Thy love is still the same, as deep, as true,
But now Thou hast no feet to go but mine.

"And shall I use these ransomed powers of mine
For things that only minister to me?
Lord, take my tongue, my hands, my heart, my all,
And let me live, and love, and give, for Thee." —Sel.

EDITORIAL

Any form of affectation gives the impression of insincerity. When you pretend to be what you are not, or when you do a thing in a way that is unnatural to you, you place yourself in a position where you are the least convincing. In the pulpit a man should be the most natural. He is there to plead and to move men to better things. If he gives the impression that he is "putting on". his best arguments fall flat and his greatest appeals make no impression. Some preachers talk with one voice, pray with another and preach with another. This is often the result of imitation. They have tried to do what should be the most natural thing in the world to them in a way they have noted others doing it rather than in a way they would be doing it if others were out of mind. This habit of imitating finally becomes so fixed that they "can't be real" even though they try. In preaching one should always remember that when one imitates, it is the most striking peculiarities of the one imitated and these are frequently that one's worst faults. It is pitiful and annoying to be compelled to sit under some thin-voiced preacher while he strains himself to the point of being almost hideous in an effort to give his delivery a deep-voiced effect. How can any one be led to think of his duty or to be rebuked of his sins when compelled to sit through such a performance, no matter how pure may seem to be the motives behind the performer! The lessons we learned best were those learned when the teacher forgot all about self and set about teaching us The rebukes that cut deepest were from those who didn't study tone when they called us to account. The pleadings to which we responded the most readily were those coming from persons who did not give a thought about how to plead, but just pled with all the earnestness they could command. The relation between pulpit and pew is the same as between us and others who seek to move us. If we want to move men we must just be natural.

One of the strongest temperance arguments ever brought to notice was presented when an exconvict appeared before the legislative committee in Albany, New York, and presented a petition for state-wide prohibition, signed by more than one thousand convicts from the Sing Sing, Auburn and Dannemora state prisons. The one who presented the petition asserted that if the inmates of the prisons had their say in the matter they would settle it in ten minutes. "Most of these men have known of the effects of intemperance," the former prisoner declared. "They know it was intemperance largely that put them where they are. If they had the say, New York state would be added to the prohibition column immediately. I know, for I've recently visited the prisons and talked with my former companions behind the gray walls. And I know, too, that they are praying this afternoon for the success of my argument." It is hard to understand how men of sense can yet be led to support the liquor curse. The familiar arguments about personal liberty, the need of revenue for the state, the ruin of business and the impossibility of enforcing a radical liquor law, are all so many ways of attempting to dodge the fact that the worst enemy of society is rum. That the very victims of the curse, the most hopeless of them at that, place themselves on record as desiring its abolition shows that all that is to be said in favor of the traffic convinces no one who has given the matter the slightest consideration.

Efficiency is one of the words which people regard as having magic power. There has been what one might call an epidemic of efficiency everywhere lately. Businesses have been organized with an eye to efficiency. Wars are conducted and expected to be won along the line of efficiency. Schools must make a record for efficiency, or fail. A man, to hold his position, must prove himself efficient, etc. It is no wonder that the efficiency idea has been allowed to get into the language and policy of the church. If by efficiency in the church is meant that the greatest possible numbers of souls are won and Christian character is developed to its highest notch, we have nothing to complain about the idea. The church is a divine institution, designed to win men from sin to God and to develop the character of the individual to the likeness of Christ. For it not to be efficient along these lines means the missing of the purpose for which it was called into being.

Yet, with this efficiency talk we suspect the ideals aimed are lower than they should be. Is an efficient Sunday school teacher the one who builds up his class in numbers or is he one whose influence upon the character of his pupils is such to make it what a Christian's should be? Is the efficient pastor one who can draw crowds and double the number of names on the church rolls, or is he the one who makes men's lives better for his having come into contact with them and inspire them to do noble and unselfish work for Christ? Is the church board efficient when it can manage the church's finances to satisfaction, or are they expected to know and use the best methods for promoting the spiritual edification of the membership? Is that church efficient that has mastered the art of meeting its emergencies and handling its local difficulties successfully, or must it be saving its life by losing it continually? These are but a few of the many questions which arise and must be settled in regard to efficiency.

We note that efficiency comes from a good foundation. Training must be secured, action must be keyed up to the highest speed and results must be noticeable in large measures. The efficient craftsman must know his craft well, plus having the ability to work at it to perfection and turning out his work in the shortest time possible. Spiritual efficiency must be well grounded upon the one foundation, Jesus Christ. To be spiritually efficient, a great measure of spiritual experience must have been experienced to back it up. Theory and practice always go hand-in-hand. One without the other makes a bungle of our task. In acquiring the spiritual efficiency our Lord will approve we need to get down to know the principles He lays down in His Word. Then, we must live them and act them. Faith, prayer and the Spirit's guidance are the aids to spiritual efficiency without which results are absolutely impossible.

STANDING ON THE PROMISES

By Rev. I. Mench Chambers, D.D.

For the sustaining certainties of life we are forced to stand upon either the philosophy of earth or a revelation from heaven. The test of the better foundation is experience Better than the individual experience is the composite experience of the ages. The formulas of men have always had a varying note. They change with the age, the need and viewpoint of fluctuating necessity. The philosophy of one age is practically absolete in another. As Peter asked of Jesus, "To whom else can we go?"

"If there be a Rock of Ages, where can I find it?" is the question of the soul. Every serious, thoughtful person hungers after the truth. The rationalist teaches that God has not given a positive and direct revelation, but that all truth is the summing up by man of the personal God-consciousness of the race.

If this be the final conclusion of man's search for soul-enlightenment and rest, then we are still left to guess, and there is no certified affirmation which passes beyond the realm of doubt. The majority of us cannot stand satisfied on such an hypothesis. The instincts of man's spiritual being deny the deduction. The insistent call of the soul after God implies an answer through a "revealment," and we believe that that revealment was made in the coming and presence of Jesus Christ. In and through Him God has spoken directly to the world. His was an eternal and all-adequate message of life to life. The Apostle Peter, speaking of Christ's presence with men as the Son of God and Savior, adds: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature."

The greatest affirmation known is contained in the revealed promises of God to man. They are in the Holy Word coming to us by divine inspiration.

These promises are great and precious for two reasons. First, they are based upon the absolute integrity of the Godhead. Second, they contain the provisions for the universal need of the soul. His Word is "Yea and Amen", final and absolute. God cannot deny Himself. What He has guaranteed, He will perform to the end of time.

The end of the divine promises provides for both our temporal and spiritual needs, and has in view the introduction of our spirit into the divine nature. All His promises imply exhaustless supply and unbounded provision. All things inhere in God, and in Jesus Christ all things become ours.

His promises are two-fold, that is unconditional and conditional. Unconditionally God has promised that seed time and harvest shall not fail, and that He will pour out His Spirit upon all flesh. These with others are God's statement of determination without condition. On the other hand He has given promises which are conditional. Their reception is dependent upon human obedience. "If ye abide in Me, and My words abide in you." "Bring the tithe into the storehouse and prove Me herewith and see." The blessing is conditioned upon man's compliance with the divine will.

Then, there is the ageless character of God's promises. No one generation can exhaust their supply. They do not become obsolete by the draft of the ages. A new generation bows before the same altar and seeks help from the same Father. The river of life never runs dry.

It is our great privilege to stand upon these divine promises and put them to the test. Thus is our life enriched. "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass. Acknowledge Him in all thy ways and He shall direct thy steps."

"I will not leave you comfortless"; here is a promise for troubled days. "Be thou faithful unto death and I will give thee a crown of life." What an inducement for struggle and sacrifice! Here we are never sure of winning out. Life often spells unexpected defeat to our best plans and hopes. How many souls must leave this life uncrowned! There the broken shall be mended. There the lost shall be found There God Himself shall wipe all tears away. There we shall see Jesus and be like Him. Where do you find such promises except in the blessed Word of inspiration?

Life would be a dark and dreary road without the sustaining power and virtue of the divine promises.

Those who are of the church triumphant have put these promises to the test and won the victory. Those of us in the church militant must heed them and discover in our experience their merit. In so doing, we shall come into deeper peace, and find always the sure undergirding of God's presence and sustaining grace

"How gentle God's commands,
How kind His precepts are!
Come, cast your burdens on the Lord
And trust His constant care.

"His goodness stands approved,
Unchanged from day to day;
I'll drop my burden at His feet,
And bear a song away."
—Amer. Messenger.

A TRAGEDY IN INDIA

God made her beautiful and meant her to be good Her tribe marred the fairness of her soul and trafficked in the beauty of her body.

She was a pupil in one of my far-away schools; one of the most winsome, one of the brightest. Her attendance was most regular. Her lessons were always well learned. In other houses all sorts of things happened to keep girls away from school. Tangai, our "little sister", could always come. She must learn to read, and to read cleverly. She must master arithmetic. She must recite long stanzas of Tamil verse, beautiful poems in praise of virtue. The more she knew, the higher the price to be paid for her.

Last month she came to school less often. She might come to the Scripture lessons if she liked, but they made her spend most of her time learning songs of the sweetest from the lips of a cunning-tongued song-maker, sung to quaint, plaintive, beautiful tunes; songs that are not soon forgotten and tunes that stay in the memory. The most wicked words and thoughts of the foulest sensuality fill those songs. The longings of unbridled passion, the transports of unhindered lust, are told in them; told so that the soul of hearer and singer are crowded with evil imaginings. Just when that girl's life is opening into womanhood, her mind is being soiled and debased, and made ready for iniquity.

Other girls around her will become wives. No such honorable estate will be hers. The people of her own household are deliberately making her wise in vileness unspeakable, so that she may please and amuse and satisfy the depravity of some rich libertine. All the lithe grace of her person, all her quick wit, every charm is being made for sale. She will be sold for lands, or houses, or rupees.

When she has lost her charm she will be cast out, and poverty will come with the weary days of old age, unless in her turn she can get and train and sell girls for the life that has been hers.

This picture is true, absolutely true, not only of one little girl, but of thousands; true not only of today, but of many centuries. When you pray that India may be made Christian, may your prayer be more urgent, for the thought that when India is Christian this ancient, deliberate and notorious traffic will cease. — Rev. A. C Clayton, in "Missionary Review of the World."

DO YOUR BEST

There is a mania for cheap things. Week-end and fire sales —going below cost—immense reduction in prices—the bottom knocked out, and similar sensational appeals are among the many schemes of the business world to stimulate trade. It is a day of lightness. Manufacturers compete with one another to make things cheap. The religious world is also in the procession. There's a cheap repentance, cheap conversion, cheap faith cheap prayer, cheap sacrifice, which, summed up, is a shoddy and make-believe Christianity. Every temple built out of such materials will go up in the conflagration that is to try every man's work. All such cheap expedients for the real work of salvation are only so many subterfuges of Satan to beguile the unsavory.

Doing whatsoever your hands find to do with all your might is the right rule for conduct. We ought to be ashamed to turn out any work below the standard of what we can do.

"Why do you carve so carefully the tresses on the back of your statue?" said one to an old artist. "It will stand high in its niche against the wall, and no one will ever see its back." "The gods will see it," was the reply. Always do your best. Here is where so many fail. They yield to the whinings of the flesh, and stop short of the full achievement. No one reaches the full zenith of accomplishment until he passes through the agony of labor. So many fail to travel that last mile. They toil on for a while, then grow weary and persuade themselves that they've done enough. The soul never comes to the full realization of its power until the last reserve force has been brought into action. Men sing, pray, preach in a half-hearted way, or even a nine-tenths-hearted way, and wonder why they are not more successful While there was a measure of blessing they missed the greater blessing that comes to the one who does his utmost. And this in itself is a great loss, and leaves such a sense of incompleteness. Through the travail of labor is born enduring achievement Man's extremity becomes God's opportunity. Might we not say that when we've done our best, God does His best?—Living Water.

If in your soul you desire to be of help to your fellow man, even though that desire may never be accomplished, even that desire, in God's sight will be counted unto you as missionary work.

THE C. E. TOPIC

Aug. 13.

True Beauty and How to Get It.

Prov. 31:10-31.

Beauty is hard to define because tastes differ and what is beautiful to one gets no notice from another or may even be displeasing. A Japanese landscape, painted by a Jap, needs to be admired by Japs. We, who belong to another race with another type of traditions behind us and another form of development, need one of our own race in whom the type of beauty which appeals to us has developed and who possesses the skill to show us beauties which we see, to paint the picture which will be dear to our heart. A woman in the heart of Africa thinks herself beautiful when her front teeth are knocked out, to us a beauty possesses perfect teeth. A Hindoo will decorate his palace with what appears to us hideous figures in order to make it beautiful, and so on. We believe our art is nearer to nature and therefore more beautiful. The man or woman who is to be most beautiful in our eyes is the one who is as God intended that one to be.

There is such a thing as beauty which is false. The painted woman of the streets who resorts to the use of chemicals to give her hair an unnatural color, which she thinks attractive, may persuade herself that her beauty is irresistable, but to many minds the painted face and the dyed hair are but the badge of a harlot, and

those who give themselves to such things endanger the respect they hope to command.

Beauty is that which pleases A beautiful face, a beautiful voice or a beautiful way of carrying one-self have their value. But not all beautiful things are so external. Many an unattractive face has been carried through this world by those whose lives men not only called beautiful but blessed; the cracked, harsh voice of an aged parent may be sweeter to the hearer than that of the most beautiful singer in the world; the gruff, uncultured ways of some have always covered hearts full of sympathy and helpfulness.

In estimating beauty we must take the whole life into consideration. Behind the sweet face and the gentle words there must be lives that are admired and lives that are loved for the joy that they have brought into the world. External attractiveness is often but the masque that conceals deadly things. Nothing can show such beauty of color and grace of form as the snake, damp with dew, glittering in the sunlight with a grandeur that a thousand of the costliest jewels could not imitate, but we would, nevertheless not want to handle the deadly creature, much less recommend it as a plaything for the children. The most hideous thing we may imagine is the devil. An artist was once commissioned to paint a portrait of Satan and he proceeded to portray a most attractive angel, beautiful in appearance in every respect except for hoofs so skillfully concealed that it required special and close examination to discover them. This is in keeping with ugly things. The devil knows how to appear as an angel of light. The wolf in sheep's clothing is all the more dangerous for his cunning and the bait of attractiveness which the evil one gives to wrong is all the more nasty and deadly because it conceals the fatal hook. Wine sparkles in its attractiveness. Having in mind the awful record of misery and death that follows in the wake of strong drink can any one call it beautiful. A life in which every desire and passion of the heart is exercised without restraint does seem the beautiful one to the foolish young and inexperienced one who has not yet tasted it, but the long line of wrecked bodies and souls that such lives have left behind is enough proof that such a life is as ugly as hell itself.

The life spent amid unlovely surroundings hardly is productive of anything beautiful. We become beautiful in character by associating with beautiful things and beautiful characters. The most beautiful of all that men may know is the character of Jesus. The most beautiful works of art and the most beautiful pieces of music and literature make Him their subject and so, by reflection, they are enabled to shed abroad some of his character. The same holds true of lives. By keeping them in close touch with Him, lives become like Him and through Him have a part in shedding abroad the beauty of holiness.

Every Christian should endeavor to make this a beautiful world, a world beautiful to live in and beautiful in the praise it rings out to its Creator. It is possible to do this only by bringing as much of the Christ into it as God gives us power to do.

THE S. S. LESSON

Aug. 13.

The Grace of Giving.
II Cor. 9.

Golden Text—Acts 20:35.

The Bible is full of examples of great givers. It commands that all have a part in giving. It is our duty to give not only for the support of the Gospel preaching but toward the needs of the saints as well. The great gift of God in Jesus Christ is a sufficient argument that all who love God and are grateful to Him should give. Paul was sending Titus and several companions to Corinth to prepare the brethren there for the collection he was about to take for the needs of the Mother Church in Jerusalem which had come to poverty for several reasons. First, the community of goods which they had established in the early days seems to have been a mistake and made the individual members too poor to meet the trials of necessity and famine. Secondly, the Roman government exacted great taxes in Judea and so kept the poor ground down. Third, famines and hard times were not unfrequent visitors throughout the East at that time. It must be remembered that the early converts to Christianity were recruited from among the poorest, and so Christians were the hardest hit when any great need began to pinch.

Paul very tactfully refers to the circumstances which he knew were possible in the Corinthian church. There was a possibility of their giving liberally and there was also a possibility of their neglecting too long the opportunity for doing so. It is not only important that Christians give. They must be ready to give at the right time. When people are hungry it is utter folly to wait until an opportune time. They need the assistance immediately. The world today is full of hungry people. The innocent war sufferers in Europe must be fed by the American Christians or they will perish. Those throughout the world today who are ready for the bread of life must also be fed now or they will perish eternally Promptness in giving is a matter which cannot be emphasized too much.

Paul gave expression to his confidence in the Corinthian Christians. He knew the willingness with which they were possessed. He had made it the subject of comment to Christians elsewhere. It was an example to the other churches, prompting them to do likewise. He then sent brethren to make sure that they would fulfill the expectations. Willingness to give is the first step in giving. The church or the Christian that is always asking, What may I give? rather than, What must I give? is possessed of the right spirit. The example of liberality has its worth because men are such imitators just as willing to follow others in their well-doing as they are to follow them in their faults. A personal representative from Paul was sure to help just as in our day the presence of a missionary fresh from the field is one of the best agents for missionary interests we know.

Paul follows the announcement of the sending of his representatives with some general remarks on giving which truly may be deferred as our title implies, "The Grace of Giving." Everyone should give, realizing that the blessings that come from giving are in proportion to our giving. Giving much means many blessings; giving little means few. In this connection it should be recalled that the Master commended the poor woman who had given much though it was but a few of the smallest coins. The rich, who gave much really gave little because they did not give until they felt it and possibly did not give from pure motives. Giving should be according to "purpose", that is systematic. To purpose to give also means to give as a privilege and not as a duty. If giving indicates true love, it will be a love that just gives and does not ask, How much? There are three ways of giving, namely, because we must, because we ought and because we like to. The latter is the most profitable because we know that the "Lord loveth a cheerful giver" and it is more blessed to give than to receive. The principle that God loveth a cheerful giver is illustrated by the way God gives. He sets the example by supplying all our spiritual and material needs. It is His way and He is best pleased when we do things His way.

Giving is compared to sowing. The sower reaps a manyfold harvest in just the proportion that he sows. In giving, like in sowing, we get more than we give, but if we give much we get much more. In giving we prove our thankfulness and show our gratitude. It glorifies God in that it shows a desire to be a blessing to our fellows. It leads others to glorify Him and show their gratitude Giving tends to make men thankful to God, especially for His Son who came to give Himself and inspire giving in all who love Him.

PROGRAM OF THE ALL-MENNONITE CONVENTION

To Be Held at Carlock, Illinois, Aug. 30-31, 1916.

Wednesday Forenoon--Devotional exercises Address of Welcome and responses by representatives of the various branches of the Mennonite church: Emanuel Troyer, C. R. Egle, J. S. Shoemaker, George Schultz, W. S. Gottshall, A. B. Yoder, D. D. Miller and others.

Wednesday Afternoon--Address, "The Development of Sunday School Work Among Mennonites."—Peter Schantz, S. Lambert, P. C. Hiebert, J. F. Lehman, J. K. Gerig, I. R. Detweiler and Samuel Goudin.

Wednesday Evening—Sunday School Question Box. Address, "Religious Education as a Church Problem." N. E. Byers. Address, "Relation of the Sunday School to the Home, Church and State." J. H. Kliewer.

Thursday Morning—Address, "Mennonites as Pathfinders in American History." C. Henry Smith. Address, "Stratagic Issues Faced by Twentieth Century Mennonites." Valentine Strubhar. Address, "The Church in a Transition Age." J. E. Hartzler. Address, "Unity and Uniformity." E. M. Slagle.

Thursday Afternoon—Addresses by J. N. Kauffman of India, Amos Oyer of Africa, and J. H. Voth.

Thursday Evening—Addresses by P. W. Penner of India and Miss Nora Lambert of Armenia.

DEATHS

Lehman. — Albert Quentin Lehman, son of Mr. and Mrs. John M. Lehman, was born November 25, 1913. and died July 11, 1916. aged 2 years, 7 months and 16 days. Services and interment on July 12 at the Bethel church, Versailles, Mo. Rev. J. H. Langenwalter conducted the services.

Badertscher. — Elda Badertscher, daughter of Mr. and Mrs. Dan Badertscher, was born in Putnam Co., Ohio, Sept. 4, 1894, and died July 15, 1916, bringing her age to 21 years, 10 months and 11 days. She yielded her life to the Savior in November 1913, and lived a consistent Christian life to her demise. Funeral services were conducted by her pastor, D. D. King, July 16, at the Bethel church, Versailles, Mo.

NEWS OF THE WEEK

MUNITIONS OF ALLIES ARE BLOWN UP IN NEW YORK

New York, July 30. — An explosion early today of ammunition intended for the entente allies and stored on Black Tom island in New York bay off Jersey City, rocked this city and the terrain for miles around, causing a property loss which may be estimated from 25 to 50 millions

First reports were that more than thirty persons had been killed. Later, however, the Jersey City police reported that all the firemen sent to fight the blaze, had been accounted for, but that Cornelius Leyden, chief of the Lehigh Valley railroad police, and sveral men who were employed as guards were missing and that one child, living some distance away, had succombed from shock. About sixty persons were in hospitals, several of whom may die.

There were two explosions. The first occurred shortly after 2 o'clock, one hour after firemen began fighting the fire which was creeping toward the thousands of tons of dynamite, shrapnel, trinitrotoluene and other explosives.

A report from Jersey City said the fire started in a munitions storehouse and spread from there to a lighter loaded with shrapnel. Bullets from exploding shells were reported to have set off 300 tons of dynamite which exploded with such force that the country for miles around was shaken as by an earthquake.

A shrapnel loaded barge was ablaze in the bay several hours later and shells were constantly exploding.

The tremors from the first detonation were of almost earthquake proportions, spreading for miles, smashing windows, setting big buildings atremble and causing injury to persons who were blown from their beds or hurled from their feet.

One of the shocks was felt as far away as Philadelphia. Three tons of dynamite were reported to have blown up in the second explosion. The flames continued to rage for hours, with shrapnel and powder constantly exploding. Five states felt the shocks of the explosion.

$700,000,000 PADDED ARMY APPROPRIATION BILL PASSED

Washington, July 27. — Nearly $700,000,000 for national defense in the fiscal year 1917 is the aggregate of appropriations reached in the senate today with passage of the army appropriation bill carrying in round numbers $314,000,000.

This grand total for preparedness still is subject to revision, because the army bill will follow the naval bill into conference where reductions are probable, despite the firm attitude of President Wilson in supporting the liberal response of the senate to the call for adequate defense.

The appropriations for preparedness as they now stand are as follows:

Army, $313,970,447.10
Navy, $315,826,843.55
Fortifications, (law) $25,748,050.
Military academy, $2,238,328.57.
Army and navy deficiency, $27,559,348.05.
Total, $685,343,017.27.

As it passed the senate the army bill exceeded the appropriations made by the house by more than $131,000,000. The senate agreed to an appropriation of $2,000,000 for relief of dependent families of national guardsmen and regular army soldiers in the Mexican emergency. Distribution of the fund is left to the discretion of the secretary of war, but in no case shall any dependent family receive more than $50 a month.

An amendment agreed to yesterday giving soldiers on the border the right to vote in the field at the November elections was eliminated from the bill on a point of order just before passage. The senate passed after debate the military academy appropriation bill, carrying $2,238,328.57, an increase of $1,019,524 over the house authorization.

THE MENACE "MENACED"

Springfield, Mo., July 29. — Three bombs exploded beneath the floor of the Menace publishing plant at Anrora, Mo., at 4:15 o'clock this morning, slightly damaged the publishing company plant and set fire to a mass of copies of the Menace, an anti-Catholic publication, just off the press. The fire was soon extinguished.

This week's issue of the Menace, dated August 5, carried several election articles. It is customary to start the presses Saturday but in an effort to defeat a candidate for governor in the state, the Missouri publication had been printed and mailed Friday. Workmen expected to have the presses running in a few hours. The greatest damage was done to the floor near the back part of the building.

SUBMARINE READY TO LEAVE

Baltimore, Md., July 30. —Although the German submarine Deutschland still was at her pier here tonight, developments during the last twenty-four hours indicated the intention of Captain Paul Koenig, her commander, to leave in a short time.

Early this morning the tug Thomas F. Timmons, which convoyed the submarine from the capes recently, got up steam. Captain "Zach" Cullison remained on board the tug all night and it was said arrangements had been made to take a pilot at short notice.

It can be said on good authority that the engines of the submerging machinery of the Deutschland are in perfect condition and that the vessel's departure is not delayed by any trouble aboard her.

SOCIALISTS MAKE PLATFORM

Chicago, July 27. — The Socialist party national committee today began the formation of a national party platform by a mail referendum vote. Registered members of the party, who number about 100,000, will receive drafts of the proposed planks. Among planks of the tentative platform are the following:

That power be taken from the president to lead the nation into war; that the power to fix foreign policies and to conduct diplomatic negotiations be taken from the president and placed in congress; that no war be declared or waged without a referendum vote of the people except for the purpose of repelling invasion. Establishment of one and one-half days each week as a resting period for all workers.

FARM LOAN BOARD'S WORK IS PROJECTED

Washington, July 27. — Devision of the country into twelve federal land bank districts and location of federal land banks in each of them under the new rural credits law will be undertaken soon by the federal farm loan board, four of whose members were nominated today by Predisent Wilson. Secretary McAdoo, who as an ex-officio member, completes the board, said tonight, that he believed it would be impossible to conclude organization of the system in less than six months and that it might not be in actual operation before next spring.

The four men nominated today as members of the board are Charles E. Lobdell of Kansas; George W. Norris of Pennsylvania; W. S. A. Smith of Iowa and Herbert Quick of West Virginia. The president is expected to designate either Mr. Norris or Mr. Quick, the democratic members of the board, to act as farm loan commissioners, and executive head of the farm loan system.

TREMENDOUS RUSSIAN DRIVE PIERCES ENEMY'S FRONT

Berlin, July 30. — Russian attacks against the German forces under General von Linsingen, northwest of Kovel, in Wolhynia, increased in extent and in intensity yesterday according to the German official statement given out today. The attacks which resulted in hand-to-hand fighting in some places broke down. Whenever the Russians penetrated the German trenches, the statement says, the invaders were ejected by a counter-attack or their advance restricted.

British local attacks near Pozieres and Longueval on the Somme front were unsuccessful.

Berlin, July 30. — Reports of a conflagration at Petrograd, in which a bridge across the river Neva, twelve large steamers, including several trans-Atlantic liners, and the Putiloff gun works and other establishments were destroyed, are printed in the Lokal-Anzeiger.

London, July 30. — The Russian armies under General Brussiloff and Letchitzky have pushed forward in a penetrating movement through the Austro-German line. This success is admitted in both the Berlin and Vienna reports, which say that the Teutonic lines have been withdrawn farther to the west.

The most extensive advance was over a fifty-mile front from Brody north to the Kovel-Rojitche railroad. In this sector 20,000 prisoners and fifty-five guns have been taken in the last few days, Petrograd asserts. This success was won by the troop under General Brussiloff. The gain by General Letchitzky's men was further south, the Teutonic allies being pushed backward toward Stanislau.

On the Western front the British and French are holding back German forces, and British troops have made additional progress on the hard fought Somme battle ground.

London, July 27. — Heavy shelling of the German lines on the Somme front by British guns is in progress following the success of General Sir Douglas Haig in clinching his hold on Pozieres, possession of which was necessary to a further advance toward Bapaume, his objective.

NORTHERN ONTARIO TOWNS ARE ENTIRELY WIPED OUT

Engelhart, Ont., July 30. — Forest fires raging in northern Ontario are believed tonight to have resulted in the loss of from 150 to 200 lives. Other scores of persons have been injured and it is thuoght many of them will die.

Several small towns have been wiped out by the flames that have been raging for forty-eight hours. Reports thus far show that fifty-seven perished at Nushka, a French-Canadian settlement, and thirty-four at Matheson; Cochrane has eighteen dead and thirty-four injured; Iroquois Falls, fifteen dead and many injured, and Ramore, fifteen dead. The number at Portcupine Junction is not known, but the entire town was destroyed except the railroad station.

Toronto, Ont., July 30. — Reports received from northern Ontario state that the towns of Cochrane Matheson, Nushka Station and Timmons have been wiped out by disastrous bush fires which started yesterday. East Porquois Junction and Iroquis Falls are reported burning.

Serious loss of life occurred and it is believed at least one hundred persons have perished.

Fifty-seven bodies are reported found at Nushkaskadon and 25 at Matheson. Many are injured.

All wires are down north of Englehart and only meager reports have so far been received from refugees.

A relief train, with doctors, has left North Bay for the scene and Cobalt has sent relief trains.

Cochrane, in Nippissing county, is the largest of the towns burned. It had 1,700 inhabitants. The other towns named are in the same section in Nippissing or Sudbury counties within a radius of 25 miles. The population in each of these towns is composed of only a few hundred persons.

The death list will be materially increased, it is feared, by victims in outlying districts.

CAPTAIN OF STEAMER WAS EXECUTED BY GERMANS

Berlin, July 28. — Captain Charles Fryatt, of the Great Eastern Railway steamship Brussels, which vessel was captured by German destroyers last month and taken into Zeebrugge, has been executed by shooting after trial before a German navy court-martial. The death sentence was passed on Captain Fryatt because of his alleged action in attempting previously to ram a German submarine.

Testimony was presented at the court-martial to show that while Captain Fryatt did not belong to the armed forces, on March 28, 1915, while near the Maas lightship he had attempted to ram the German submarine U-33.

Captain Fryatt and the first officer and the first engineer of the Brussels received from the British admiralty gold watches for "brave conduct" and were mentioned in the house of commons.

The submarine U-33, according to the official accounnt of the trial, had signaled to the British steamer to show her flag and to stop, but Captain Fryatt did not heed, and, it is alleged, turned at high speed toward the submarine, which escaped only by diving immediately several yards below the surface.

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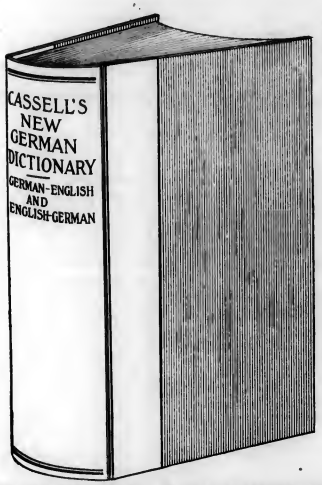

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The Mennonite.

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VOL. XXXI. BERNE, INDIANA, AUGUST 10, 1916. No. 31.

IN MENNONITE CIRCLES

To Aid Missionary Students.

Should we not give financial aid to young men and women, who have been accepted by the home mission board as candidates for missionary workers, but who need more education, however, do not have the means for paying their own way?

Many undoubtedly agree with the board in believing that we should give them the necessary aid. It is for this reason that we would herewith call upon all who do have this conviction, and feel moved to do so, to send their special gifts for the above purpose to the treasurer of the board, Prof. G. A. Haury, Newton, Kan. This will be one way in which we may add force to our prayers that the Lord of the harvest may send more workers into His harvest.

The Home Mission Board,
H. P. Krehbiel, Sec'y.

A Call for Applicants.

In dealing with the problem of reaching the people in our city missions, the home mission board was, as they believe, divinely led to realize that the work could be more effectively done if aided by trained nurses with special training for missionary visiting. Of course this will require years of educational training to become prepared in this way. But the increased efficiency and the added sense of power through knowledge will well repay the consecrated mission worker.

Needy, but promising fields, are ripe for the harvest by the hand trained to the sickle. Sisters, who among you feels that the Lord wants you in the harvest of souls? Who is it that is ready to enter upon this promising work, whether already a trained nurse, or willing and ready to enter upon the training, with the purpose of becoming a city missionary visitor? The means for defraying the expenses of the education will be supplied by the board. Place this matter before the Lord and if He gives you cheer, then do not hesitate to act.

Any one who feels moved to consider this beautiful field of activity will kindly address the secretary of the home mission board. Further information will be gladly given upon request.

H. P. Krehbiel, Sec'y.
Newton, Kans.

General Conference Program—An Earnest Request—Repeated.

A year from now, D. V., we shall again meet in general conference on the Pacific coast—a propitious place, so we ought to expect also a propitious program. The program committee has been anxious to begin to arrange such a program for this significant gathering of our church council. So it earnestly requested that questions and topics for consideration, and suggestions along any line of work coming within the range of our conference be sent forthwith to the secretary of the committee. But very few have so far responded. Are you not interested?

Come, brethren, assist us in arranging this program, so as to make the forthcoming "Pacific Coast General Conference" the best of any yet — under the guidance and blessing of God.

Send any communications to the secretary,

J. B. Epp, Meno, Okla.

The other members of the committee are, J. J. Balzer, Pres., and A. M. Fretz.

The second All-Mennonite convention meets in the Carlock (Ill.) Mennonite church August 30 and 31.

The Sunday School convention of the schools of the Eastern District conference will be held this year in the Allentown church on August 22.

Bro. Reed Landis of the Mount Hermin School, Mass., who is an evangelist in the Eastern District conference, preached in the churches, of which Rev. J. W. Schantz is pastor, last Sunday. Bro. Schantz has returned to his home from the hospital.

Mrs. S. K. Mosiman has been spending several weeks among the churches of eastern Pennsylvania in the interest of Bluffton college. Last week she was in the vicinity of Quakertown and participated in the exercises of the Sunday school of that place.

In the "Weekly Bulletin" of the Swamp charges the following interesting bit of Sunday school history appears: Thirty-six years ago, on August 9-10, 1880, the Mennonite Sunday schools held a convention at Springfield. These were the subjects discussed and the men who discussed them: Are the International Lessons an Advantage or Benefit? by James Funk and Rev. A. S. Shelly; Preparation for Teaching, by Rev. J. S. Moyer and Aaron Rickert; Teachers' Meetings, by Rev. Albert E. Funk and Supt. Daniel G. Stauffer; the Use of Illustrations, by Supt. Charles H. Moyer and Rev. Henry A. Frederick; Infant Schools, by Rev. N. B. Grubb and Peter R. Klein; Review Exercises, by James H. Shelly and Daniel S. Shelly. Supt. John G. Weinberger gave an address to the children on The Sunday school, Its History and Object. Six of these speakers are dead. Rev. A. S. Shelly was not in the ministry at that time, but a teacher. Rev. Albert E. Funk is now a minister for the Christian Alliance people, but was then pastor of the First Philadelphia church. Rev. Henry Frederick was for a while pastor of the Germantown church and was well known and beloved. He died in 1892. Daniel S. Shelly was a brother of Rev. A. S. Shelly. Two of the above superintendents were from West Swamp, serving very efficiently. They have gone to their reward. Verily, thirty-six years bring about great changes.

In a note, addressed to the editor, Bro. P. A. Penner writes: Can't send an empty sheet to you. Paper is too expensive nowadays. All is well in Champa. The rains broke on the 8th of this month. We trust that the distribution will be such that the farmers, who are very poor, may get a crop of rice. We are anxiously waiting for news as to when Wienses will return to India. We need them and one or more single ladies and a doctor. All of these ought to come this fall together with the inspector. We are just wondering how many of this list will eventually come. This awful war does change many things, doesn't it? When will it end? We have not yet succeeded in getting the needed land for asylum extension, but we hope that in His good time we will. We are at least making preparations as though the land were already in our possession. The official, Mr. Bell, who has been very kind to us and was a sympathetic friend of missions, was recently killed by a wounded tigress. He wounded the beast from the tree. The animal went into the thicket. He followed the blood tracks to a ravine, where the brute was lying. Before Mr. Bell could level his rifle the wounded animal was on him and almost disembowled him. His plucky wife pounded away at the brute with the butt end of her rifle until the tigress ran away, but the accident had happened. Mr. Bell was brought into Bulaspur, where he died of his terrible wounds. Too bad. By God's help we saved a woman from snakebite last week. This is my fourth case. Every one of them saved. I have the snake in alcohol.

HOME MISSION BOARD MEETING
July 18-21, 1916.

Because centrally located and because the work there is undergoing certain phases of development at this time, Chicago was chosen as the place for a mid-term session of the home mission board. The management of Moody Institute having kindly granted the use of a room for our work, also rooming and boarding accommodations during our stay, the sessions, which lasted for four days, were held in that great center of Bible instruction. M. M. Horsch, who had been at work in Manitoba, came from the North with David Toews. J. B. Baer, who was seeking relief from asthma in northern Michigan, came by boat down Lake Michigan, while from the East came W. S. Gottshall, and from the West H. P. Krehbiel. J. W. Schantz unfortunately was under treatment in a hospital, so could not attend the meeting.

Many weighty matters were pressing for attention, and it was

with a due sense of dependence upon divine guidance and with much supplication at the throne of grace that the subjects presented were dealt with. In the following the general results of the deliberations are given.

With regard to the aims pursued in city mission work, a definite policy was decided upon, namely that of Church Extension. All proper means that make for the rescuing of souls shall, as far as possible be employed, coupled with the endeavor to gather those won into an organized church.

The church building, which is about to be erected in Chicago, shall be built of brick, with basement under the whole structure, the cost complete with all interior equipment not to exceed $7000.

For both Chicago and Los Angeles it was decided that for the present the workers shall consist of the superintendent and one assistant, together with such volunteer helpers as may be available. Occasional helpers on part pay may at times be employed.

As the new chapel in Los Angeles has not been finished on the inside, and as the other buildings need some repairs and painting, all to cost about $250, it was agreed to have these matters taken care of as soon as our treasury will permit.

Believing that the right kind of training and education added to the missionary spirit is essential toward attaining the greatest efficiency in city mission work, and further believing that special training as a nurse, together with proper education and training for the missionary work, constitutes the preparation needed, it was resolved to employ as soon as possible a trained city missionary visiting nurse. A call for applicants for this position is to be published. (This call appears in another column of this paper.)

With the growth of the home mission work, the new conditions arising, and the new forms of work being taken up, the old regulations were found inadequate, so provision was made for the formulation of new regulations for both the board and for the workers.

A friendly proposal having been submitted by brethren of the Eastern District conference to transfer the mission at Altoona, Pa., to the care of the home mission board of the General conference, it was agreed to continue the correspondence for the purpose of obtaining additional information.

In view of the importance and need of giving financial aid to candidates for home mission work, who have been accepted by the board, in defraying their expenses while gaining their education preparatory for the service, it was agreed to create a special treasury for this purpose, and to issue a call for special contributions for aiding needy home missionary students. Such contributions are to operate as a rotating fund.

It being deemed desirable that Cassie Niswander, now active as visitor in the Chicago mission, should be ordained to this service, W. S. Gottshall was asked to ordain her.

In reply to an invitation from the Committee on Evangelization of the Federal Council, to join in a national evangelistic movement, the following resolution was adopted: Resolved, that it is the sense of this board, that while we are in hearty sympathy with all sound evangelistic work, we do not deem it advisable at this time to join in any united evangelistic effort.

A vacancy having occurred in our northwestern field through the resignation of J. C. Peters and John M. Franz, a call had been extended to J. D. Buller. He having accepted this call, correspondence is now being carried on toward perfecting arrangements with him. A plan is also under way to enlarge the field of service for N. W. Bahnman.

With regard to the fields in British Columbia and Alberta, David Toews, to whom as member of the board has been delegated the general supervision of our work in the Canadian northwest, was instructed to seek to make such provision for their care as opportunity will permit.

As recent experiences have demonstrated that there is a broad opportunity for special labor through our home mission board among churches and settlements in Manitoba, it was agreed to take up the work there as soon as possible.

It being reported to the board that it is probable that arrangements can be made with Bethel hospital to co-operate in obtaining and placing orphans, H. P. Krehbiel was instructed to complete such arrangements if possible. The expense for providing for orphans through the home mission board is defrayed from moneys provided by the Leisy Orphan Aid society.

Taking notice of the resolution, adopted by the Pacific District conference to transfer the Ruff-Warden field to the home mission board as an itinerary field, while they in fraternal co-operation propose also to contribute from their treasury some aid toward carrying on this work, it was resolved, that we deeply appreciate the friendly spirit shown by the brethren of the Pacific conference, and that we proceed through further correspondence to perfect a mutually satisfactory arrangement for engaging in itinerary work in the above field.

Other fields for itinerary activity are also under consideration, and it is hoped that ere long a number of fields may be occupied in this way which heretofore were not sufficiently cared for in a spiritual way.

As it is the purpose of the home mission board to accept candidates for home mission work who are still in school and acquiring an education, it was deemed advisable to develop a suitable series of questions to be satisfactorily answered by such candidates before they are accepted.

Together with the above the attempt will be made to develop a system by which the home mission board may serve as a medium for finding fields for work, young men ready to take up the ministry, and in aiding churches who desire this, in finding ministers.

It was the unanimous thought of the board that the following sentiment should be placed on record:

We, the members of the home mission board, have been moved with deepest sympathy for our brethren in the faith in Europe during this long and terrible European war. We now hear reports that possibly an extensive immigration of our brethren from beyond the sea may be expected in a not distant future. We desire, therefore, to extend to these our brethren beyond the waters our cordial greetings. Should an emigration really prove unavoidable we shall cheerfully offer a helping hand in every way possible to us, and we pray that God may vouchsafe His gracious guidance during any such trying experience that may befall our fellow believers.

The members of the board found it very helpful in the deliberations relating to city mission work, to be able to meet for a few hours in consultation with our city missionary, W. W. Miller, and our city missionary visitor, Cassie Niswander.

P. P. Toews, who is at present attending Moody institute, preparing for missionary work, was invited together with his wife to meet with the board for an interview, he being an applicant to become a missionary worker. Another applicant and student at the institute, Aganetha Fast, upon invitation also met with the board. She expects to finish her educational preparation next spring.

Friends of the mission work, the field of opportunity, is constantly expanding, and with it comes the increased privilege of greater service. Fields ripe for the harvest are awaiting the reaper, and, behold what cause for rejoicing—many consecrated young men and women, filled with holy zeal, are eager to enter into the service of the Lord of the harvest. Shall we prove worthy of and equal to the great opportunity entrusted to us? If we now stand idle all the day, could we say, "No man hath hired us." So "let us not grow weary in well doing" while these opportunities are ours, for "in due season we shall reap if we faint not."

H. P. Krehbiel, Sec'y.

HISTORY OF THE EDEN MENNONITE CHURCH
Schwenksville, Pa.

(Continued.)

The earliest record of the election of trustees in this church was held on the 6th of August, 1851, a month after the dedication of the newly built church. The board consisted of seven members, as follows: William Gottshall, Henry Ziegler, Samuel Penebecker, Abraham Hunsicker, Gottshall H. Gottshall, Abraham Longaker and Joseph H. Gottshall. This board of trustees constituted the church council who had framed a set of rules or by-laws by which the congregation was governed. No time is mentioned how long those elected trustees were to serve.

The next election of trustees of which there is a record took place on August 10, 1861, when the following were elected: Gottshall H. Gottshall, Abraham Hunsicker, Abraham Longaker, John Z. Hunsberger and Jacob H. Gottshall.

The next election for trustees was held May 14, 1870, when the following were elected: Gottshall H. Gottshall, Abraham Hunsicker, Abraham Longaker, John Z. Hunsberger and David H. Wasser. John Z. Hunsberger served on the board of trustees as secretary for 38 years, and David H. Wasser, trustee for 26 years. After 1870 election for trustees was held every three years for only three members on the board.

In 1885 John H. Longaker was elected on the board in place of Gottshall H. Gottshall who had resigned from the office. Brother Longaker served on this board until death, April, 1915. The present board consists of H. B. Kratz, M. B. Rosenberger and Charles Neidig.

John H. Longaker served as janitor since 1894. After his death Charles Neidig was elected in his place.

In 1851 a Sunday school was organized in the then newly built church, but owing to much opposition it had to be given up.

In 1867 another effort was made to organize a Sunday school, which met with no opposition. Wm. Blanchford served as the first superintendent; he was followed later by S. T. S. Wagner, Fred Meyers, Henry C. Gottshall, N. B. Grubb and W. S. Gottshall; from 1885 to 1895 I. K. Freed and S. H. Heimer served alternately as superintendents of the schools. Bro. Heimer served faithfully as superintendent until 1908, when Jonas Breisch was elected to the office. He was followed by Morris Nyce, Newton Gottshall and Wallace Markley.

The first musical instrument came with the Sunday school in 1867. The first organ was used. Leaders in singing or choristers were the Gottshalls and Thomas Geisinger; organists, Jacob Geisinger, Katie Neidig, Jacob Markley, Flora Walt, Gertrude Hendricks, Alice Neidig.

A mission society was organized in this church about 1904. The object of the society was to create a greater interest among the church members for mission work. A large number of the church members were members of the mission society who pledged themselves to contribute a certain amount of money for missions. It did effective work. The society met every four weeks on a Sunday evening with good attendance and great interest. This society has been changed to a Christian Endeavor society which meets weekly, using the weekly topics of the society.

MENNO SIMONS

By A. M. Cramer.

(Continued.)

With a sorrowing and troubled heart I wrote to you because a letter was handed to me, signed by five brethren in good standing, from which I learn that a violent dispute has arisen (God better it) amongst some of you, concerning the ban. If I do not misunderstand, one party would that no transgressor should be punished with excommunication until the transgressor should have been thrice admonished. I cannot agree with this doctrine. For there are some sins, for instance, murder, witchcraft, incendiarism, theft and other like criminal deeds which require summary punishment at the hands of the magistracy. If we were to admonish transgressors thrice in such cases, before they were punished, then the sweet bread of the church would be changed into sour leaven before the whole world. Therefore act with discression and do not treat criminal matters, especially if they are public, the same as you would other carnal works which are not considered by the world, as requiring disgraceful punishment.

The other party desires, if I understand the matter right, that all transgressors should be punished with excommunication, without being first admonished by all, and that all penance should be outside of the church. That doctrine is according to my humble understanding, erroneous and against the Word of Christ, Paul and James. For averice, pride, hatred, discord, defamation and quarreling are carnal things which work of death if not repented of. Gal. 5:19, 20; Jas. 3:16. Notwithstanding they are not punished until having thrice admonished as the Scripture commands. I wish that it were taken into consideration that as "The wages of sin is death", so also the repenting converted heart brings forth life as may be seen in the case of David, Peter, the murderer, Zacheus and others.

I also understand that these same brethren are of the opinion that if some brother has transgressed in something or other, and in sorrow of heart should complain to the brethren, that he had sinned against God, that then this same brother should tell it to the church; and if he should fail to do so, that he should be punished with the transgressor. This opinion is not only absurd, but it stands in my ears as a terrible one, for it clearly is against all Scripture and love. Matt. 18; Jas. 5:19, 20.

Excommunication was, in one respect, instituted for repentance. Now, if repentance is shown, namely, the contrite, sorrowing heart, how can excommunication then be pronounced against such? O, my brethren, do not put this doctrine in force, for it will lead to sin and not to reformation.

If we were thus to deal with poor repenting sinners, whose transgressions were done in secret, how many would we have to keep from repentance through shame? God forbid that I should ever agree with or act upon such a doctrine! Lastly, I understand that they hold, that if any one in his weakness transgress, and openly acknowledge his transgression, that they should regard him a worldling.

This again is an absurd doctrine; for if the transgression was done through weakness, then let us not be arrogant and be too hard upon the poor soul, lest we commit a worse fault. Not the weak, but the corrupt members are cut off, lest they corrupt the others. Of such unscriptural doctrine and practice I want to be clear. I desire that excommunication be practiced in a fatherly spirit, in faithful love according to the doctrine of Christ and His apostles, as I have abundantly declared in my writings for over five years.

Follow this, my brotherly admonition in this respect, which has been acted upon for twenty-one years. I could give you no other and better advice. I feel constrained to write to you for the above mentioned reason. I have in sincerity of my heart served my beloved brethren without partiality, as becomes us in Christ. I was asked to give my grounds for my doctrine, which I am at all times willing and prepared to do; not to the pious only, but also to the whole world as the Word of the Lord commands me to do. I do not live nor teach by the faith of others, but by my faith. O, that they were all of one mind with me! How paternally and discreetly would excommunication then be practiced without all offense, while now it is sometimes practiced offensively.

I beseech all the pious for God's sake to seek peace. And, if you have offended each other in the least, purify your hearts and be reconciled to Christ Jesus. Remember that you are the Lord's people, called unto peace, put under the cross, separated from the world and hated unto death. If you be baptized in one spirit, then follow my sincere desire, and be of one mind with Christ. Build up, and destroy not. Instruct one another in love, and do not disrupt so that divine peace be with all the children of God and remain whole with us unto eternal life.

May the peaceful spirit of Christ protect you all; may you all be sound in doctrine, ardent in love and without offense in life, to the edification of the church and to the praise of His holy name.

The cripple, your brother and servant, Menno Simons.

Nov. 13, A. D., 1555.

One might have supposed that such a sensible letter, full of earnestness, moderation and Christian exhortation, would have had its desired results, but Menno neither assumed nor had the power to end the quarrel by his command. Although we are not familiar with the immediate result, we know the final outcome. The more liberal separated themselves or were placed under the ban and formed a separated brotherhood under the name of Frankers.

A difference of this kind occurred in Emden where an attempt was made to compell a certain woman, Zwaantje Rutgers by name, to break all relation with her husband who had been banned. In defense of this woman it must be said that her life was a proper one. Some of the preachers and leaders, among them Hendrick Naaldeman, Jurijen or Georg Heins and Schedemaker, believed that she should be tolerated, Leendert Bouwens insisted that a time be set in which she must comply or be given over to the devil. In the meanwhile a letter was written to Menno, proving with what regard he was always held. We clearly observe from the tone of this letter that some (the hasty ones) had tried to win him over to their side so as to support their position with his word. He replied to them from his refuge in Woestenveld in the following letter:

A Letter to the Church at Emden, East Friesland.

For other foundation can no man lay than that is laid, which is Jesus Christ. I Cor. 3:11.

With a sorrowful heart I make known to the brethren that I receive one letter after another complaining of excommunication in regard to husband and wife which causes some great trouble with some, at which I am not at all surprised. For from the commencement of my service, which is more than twenty years, I have feared this issue, which cannot be settled under such excitement as it is at present found in the Netherlands. Detrich Philips and I consulted with the elders in regard to this matter as far back as 1547, and then it was resolved that we should act in this matter according to circumstances; and it was again so resolved at Wismar two years ago. Therefore we should admonish according to the most definite and plain rules; but if we cannot thus convince, we should not force anyone beyond what he conscientiously believes to be right. I hope that every pious person is sufficiently instructed in the Word of God to know that if either husband or wife commit adultery, theft, witchcraft, or anything else that is criminal, that such criminal misbehavior is summarily punished at the hands of the magistracy; or, to know that in case one can not undisturbedly live up to his faith, on account of his consort, but at all times combatted with false doctrine, beaten and abused, and thus slidden back in faith, through the obstacles of such fallen consort, one should abandon such consort, if he would stand before God and the church and save his soul.

(To be continued.)

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FRIENDS

What are friends for but to divine
Fairest and finest that we are,
And think in all our glances shine
The morning and the evening star!

Wealth may dissolve, a fading cloud,
Home prove a castle in the air,
Fame pass with the forgetful crowd,
Love, when one ceases to be fair.

But closer than our brothers they
Who are our friends fall not nor fail,
Forgive our faults, and help us slay
The dragons at whose breath we quail.

There is a Friend, there is a Friend
Whose love exceeds all other, who
Lives in our thought, where great skies bend,
Beyond the height, beyond the blue.

Who knows our inmost sin, but still
Gives us great love; and in the end
Each earthly friend with sweet good will
Patterns for us that mightier Friend.

(Harriet Prescott Spofford, in C. F. World.)

EDITORIAL

The apologists for the present great war, now in its third year of horrors, pretend to see some good things in it and insist that in the end it shall be a great blessing. They multiply words in describing the manhood, the valor, the patriotism and even the faith and virtue that war inspires, they even go so far as to say that it is the great inspiration to unselfishness. Can the poor deluded ones who follow the lead (or the orders) of their superiors to death be manly in the sense of true manhood when they become so many sheep for the slaughter? Are valor and patriotism best illustrated on the battlefield where the individuals are nothing but so many senseless pawns in the hands of those who play the game? Is a faith in human leadership and the success of human plans worth anything when compared to the faith that teaches us to love all men, even our enemies? That it is unselfish to die for one's country believing in her and her cause is a noble thing, we will admit, but for whose country are the black men on the French battle fields dying? For whom have the Poles been shedding their blood? Whose country's fate is at stake when negroes in Africa under Boor officers fight other negroes in Africa under German officers? A murder of a prince was not the reason, but the excuse for beginning a war for which preparations have been made for forty years, and grandfathers of many of those now fighting were taxed. It is nothing but murder. It has become a cyclone of murder. Nothing that this terrible riot of blood and fire has brought forth in the nations, or the nations, or the individuals participating in it, deserves to be condoned.

There are two extremes in regard to our public schools, and religion. Roman Catholics insist that the Bible, as we have it, should not be read in our schools, and wherever they have a sufficient following they do all in their power to have it banished; then, these same Roman Catholic critics, insist that public schools are godless and dangerous. How they can reconcile their opposite positions is hard to understand. That they want their own schools and insist that injustice is done them when they are deprived of a proportionate share of the public school funds for supporting them is not hard to understand. Roman Catholicism is a power that insists that it belongs at the head of all public affairs and that anything not having its sanction is godless. As a system the Catholic church organization is a wonder and it feels itself, no doubt, able to interfere with and control all public institutions, but, aside from the prejudices which we may naturally have as Protestants, Catholicism is sectarianism and sectarian control of anything which belongs to the whole people, as the public schools do, is an injustice which cannot consistantly be tolerated in a democratic country such as ours.

It may not be received in good grace by our fellow Protestants, but we maintain that the general attitude of the Protestants toward the question of religion in public schools is in some respects as faulty as that of the Catholics. Protestants generally insist that the Bible should be read in public schools but that it must be without comment on the part of the instructor. When the teacher is a person of good judgment, selections may be so made as to make the reading of the Bible mean something, but when the teacher is either indifferent or lacking in sense and reads day by day chapter after chapter without mode or method, little can be expected of the result of that reading. The Bible is the greatest text book of ethics in the world, in fact it is the only safe one to be followed. No education can be sound or even safe if ethical instruction is omitted. Why, then, should not the Bible be used in our schools as a text book of ethics? It is absurd to require it to be read to children and then make it a crime for the one who reads if he dares so much as to explain what he has read.

A fanciful teacher, or one lacking in balance, or one who is positively unbelieving or at least unChristian, may make a mockery of the whole procedure of Bible reading. Said a friend to the writer some time since, "The only Bible reading I recall was that read to us with peculiar emphasis by a teacher who was an active Spiritualist."

APPALLING STATE OF HOLY LAND

In spite of the strict censorship and the allied blockade the Syrian relief committee has secured information concerning conditions in Syria which is believed to be reliable. It is reported that all draft animals have been commandeered; all crops have been requisitioned, and are requisitioned as soon as they are sown; all able-bodied men have been drafted into the Turkish army. The land is barren as a result of the locust plague of last year. Food has not been allowed to enter the country. The allies have blockaded the Syrian coast, for fear that some food might reach Turkey and the central powers. Turkey has mined the Syrian coast. Food is very scarce; thousands are hungry.

The Syrian committee condemns no one, but simply reports the awful conditions prevailing in Syria:

The Presbyterian board received a report from the American missionaries in Syria at the time Turkey was getting ready to enter the war, when she was "milking the country". The report described the hard times in Syria. It said: "All draft animals were commandeered and crops were requisitioned. All able-bodied men were called to fight with the Turkish army, and no one was left to till the fields. The necessities of life became beyond the reach of the people.

This was the condition over a year ago. Conditions now are twice as bad, the Presbyterian board learns from its missionaries. A cablegram was received by the board a few weeks ago, and it is our authority for making this statement.

News of the awful locust plague which visited Palestine and the Lebanon, reached this country last September. The National Geographical Magazine described the great havoc done by these pests. "The land was literally covered by the armies of locusts for more than three months," writes Professor Dumit of the American college of Beirut. In other letters to his son Prof. Dumit says:

"From our vineyard which produces a ton of grapes under normal conditions, half a ratel (two and one-half pounds) were gathered; and from a hundred fig trees, a dozen ripe figs were brought in after the minutest search."

Reports received by the Presbyterian board tell of the havoc wrought by the hordes of locusts which swept Syria.

The blockade of the coast of Syria by the allies and by Turkey is working great hardship on the inhabitants of Palestine and Mt. Lebanon. Syria depended on Egypt, France and Italy for most of its food. No food has been allowed to enter the country since Turkey entered the war.

The French government is reported to be willing to allow food to be landed at Beirut, provided an American commission is given charge of its distribution. Naturally the allies must be careful that no food reach their enemies.

The state department is expecting an early concession from Turkey allowing a commission of Americans to take charge of relief work in the Lebanon and Palestine.

A great shortage of food is the inevitable result of the action of the Turkish government, of the locust plague and the allies' blockade.

Dr. James L. Barton, chairman of the American committee for Armenian and Syrian relief, says: "The Syrians of Turkey are desperately in need of physical relief."

Dr. Robert E. Speer, secretary of the Presbyterian board of foreign mission, says that "Need of relief in Syria is great and urgent."

Rev. Charles S. Macfarland, general secretary of Federal Council of the Churches of Christ in America makes the following statement: "We must be careful that we do not overlook the distressing needs of those peoples remote from us and whose voice does not reach our land so easily."

To meet these conditions a committee of native Syrians has been formed as an auxiliary to the American committee for Armenian and Syrian relief.

The American committee for Armenian and Syrian relief has already sent $35,000 to Syria to be used as an emergency fund by the missionaries, and reports that every cent of money previously sent had reached its destination.

A SPANISH SHOEMAKER

Until the year 1868 the Bible was an unknown book among the common people in Spain, its circulation being prohibited by the authorities. In those dark times a Scotch minister was once visiting Gibraltar, on the southern border of Spain, for his health, and as this fortress is a British possession there was a Bible depository there. While this minister was taking frequent walks in the Spanish territory adjoining, he was accustomed to fill his pockets with Testaments and circulate them among the people, who received them with pleasure.

On one of these occasions he visited the house of a shoemaker, with whom he had an interesting conversation, and found that an educational club was accustomed to meet in his house to talk over public affairs and the condition of the country.

The shoemaker admitted that these discussions had done very little good, and his visitor said, "You ought to provide yourself with a Bible and read that, and it would do you more good."

"Ah," said he, "I wish I could obtain one, but our priests do not allow it."

Great was his joy when a Bible was given to him, with the intimation that if his friends desired copies, by going to a certain house in Gibraltar they would be supplied.

Some weeks afterwards a well dressed Spanied inquired at the gate of the house where the minister lived, earnestly desiring to see him, and made himself known as the shoemaker who had received the Bible, which he said had been read regularly in their club meeting, and that his friends were very anxious to possess copies. So he had come to see if they could be supplied.

His request was granted, and then he drew from under his arm a package and said, "I have brought you a pair of shoes, which I have made as a token of my gratitude."

"You are very kind," said the minister; "but I am afraid the shoes would not fit me, and would be of no use to me."

"Please try them on, sir," said the other, "for I think they are the right size."

The minister put them on and found that they suited him exactly, and inquired how the shoemaker had ascertained his exact measure. He replied, "I knew that you had to pass over a damp spot, and I followed you and took the measure of your shoe in the sand and so was able to make the shoes which I have brought you, and I hope you will wear them as a token of the gratitude of a poor Spanish shoemaker for the precious book which you have given me."—American Messenger.

TWENTY-THIRD PSALM

The twenty-third psalm is a song which will live while the world lasts; it deals with the deep things of life with a simplicity so noble that it touches the heart of every generation.

The singer of this sweet song is one who has traveled far on life's way, and his path has not always been bright or smooth. He knows that there are sunny nooks and corners, that life is not all a wilderness, but that there are many bright patches of green where, for a brief noontide hour, one may lie down and be happy. But he knows, too, that life is not all pasturse or greenness and waters of rest; for has he not had to tread many a dark way, and walk through ravines where the sun never shone and in whose gloomy recesses there lurked danger from robbers and beasts? Life has been a checkered experience, but through it all one thing has been very real to him, he has always been sure of God. In his own eyes he is nothing but a poor, silly sheep, hungering for the green and beautiful pastures, thirsting for the refreshing waters, and prone to walk upon devious paths of his own; but as the sheep was guided and defended by the human shepherd, so was he guided and defended by that Shepherd divine, whose care was unceasing, and whose mighty love would be with him, as he felt, "throughout the length of days." He "brings the soul back," brings it home, leads it away from its crooked paths, and sets it upon His own "straight paths", that lead to the peace of the fold; and to all this he is pledged by his own name.

And again men need more than food and water. In the strange pilgrimage that we call life there are dark spots where lurk beasts and men, danger and death. So what we need is one who is not only kind but strong; and this the psalmist found in the gracious God who was the shepherd of his life. "Yes," he says, "Though I go through the valley of the deep, dark shadow, even there I am safe, and I walk through it with a fearless heart: for Thou art with me." How very sure this singer must have felt of God and of His power to defend him, for look! In those kind hands of his he sees the crook and the staff, the crook on which he leans and the staff with the hard wood and the great sturdy knots for beating off, and braining, if need be, the wild beasts.

In the second division of the psalm we see the psalmist finding refuge and peace, hospitality and safety, within the tent of his shepherd host. His wondrous host takes pity upon the panting man who has sought the shelter of His tent, and treats His guest right royally. "Come unto Me," He seems to say, "and sup with Me—thou with Me and I with thee." What a meal! where the Lord sets the table with His own hands, and the poor hunted man feels himself safe and happy.

A hunted man? Yes, he is hunted and we are all hunted, by the goodness of God. The word rendered, "follow", is the very word used of the pursuit of an enemy in battle. It is as if God's loving kindness and tender mercy were so eager to find the man that they were determined to run him down. And when they find him, is it any wonder that he longs to dwell in the house of God "throughout the length of days?"

This psalm is not a prayer but a confession of faith. The psalmist is too sure of God to pray for these things. He speaks of the things whereof he knows. And how the psalm fills with vividness and power, "when for the Lord we substitute the name of Jesus? He is the good" shepherd who brings us to the green pastures and the restful waters, who welcomes us to a place at His table, and fills our cups to overflowing. Shall we not, then, take heart, as we yield ourselves to the guidance of our Shepherd to whom belong the pastures on both sides of death? And so throughout the length of days we shall praise Him, all our days in the world that now is, and then in the world everlasting.—Sel.

THE C. E. TOPIC

August 20.

Growth—Body, Mind, Spirit.

Luke 2:40-52.

Growth is a sign of life. The tree that has ceased to grow is beginning to die. The life that is not growing is going into decline and uselessness. God expects everything to be growing and for that reason He surrounds us with the air, sunlight and nourishment needed for its development. He never places a creature in such a place where it is impossible for it to find the necessary means for its growth. The plant finds nourishment at its roots and the animal food so close that it can secure it if it makes the effort. Man is surrounded with those elements, which, if he will use them, enables him to rise to the high position above the creature world for God intends man to be more than a mere animal.

Two groups of thinkers disagree as to the make-up of man. The one group insists that he is just body and spirit; the other, that he is body, mind and spirit. Our topic suggests the latter which is perhaps the most popular position and seems to us to be the more consistant. Metaphysical as seems the discussion, it is capable of very practical discussion. The passage relating to the Lord which says, "And Jesus increased in wisdom and stature and in favor with God and man," certainly reveals to us a threefold method of development along the line of body, mind and spirit.

Physical development is important for everyone. One matures in mind and spirit as the body matures. The body is the home of both the mind and soul and its condition affects it. Indeed, we are the "temple of the Holy Ghost". The body may be used in a way not in accord with the divine plan. The sins of the body pollute the mind and destroy the soul. Cleanliness of body is as important as cleanliness of mind. Godliness and holiness are close kin to one another. We cannot conceive of a Christian doing his duty by God when he does not do his duty by the wonderful body God has given him. Anciently there was a so-called saint who gained a reputation for being especially holy by making a vow never to wash. Such a person in our time would be turned over to the health authorities to be dealt with as a menace to both himself and his fellow men. Since man is his brother's keeper, it is his business to keep himself in that state of cleanliness and health that will not make him an offense to his neighbor and a medium for carrying infection of deadly and dangerous germs.

Paul adviced Timothy to "be strong". It is our business to be strong. God does not like weaklings. There is no excuse for any one not to endeavor to be strong. Air, sunlight, food, the ability to strengthen our muscles and make ourselves healthy and strong by

exercise are choice gifts from God which we cannot afford to neglect. So long as the world is what it is and men and women are what they are, there will be some weakness and some sickness, but any intelligent person knows that ninety per cent. of the weaknesses and sicknesses with which people are afflicted may be avoided. Abuse of the body in eating, drinking and habits are a crime against self and God. Neglect of the things that prevent bodily infirmity not only afflict the one who does so, but places an unnecessary burden on society as well. It is a disgrace to be sick when one's own actions can prevent it. It is a crime to be sick when our way of living brings it on to the extent of menacing our own lives and interfering with the pursuit of happiness in others. Medical men tell us that a very great portion of the worst miseries that afflict society are the result of either drunkenness or immorality. Such an abuse of the body, while bringing severe punishment upon the offender in his life, also often curses the generations for which that one is responsible with horrors and miseries that are simply unspeakable. One should learn early how to keep the body pure and free from deterioration, remembering that much of the distress of old age is the result of ignorance, neglect or abuse that might be avoided.

The mind, too, must be the subject of our personal interest. Nothing is more pitiful than the sight of a mature person with the mind of a child. Sometimes this is an abnormal condition and so the occasion of greater pity. In the great majority of instances, however, our minds are what we make them become. Intellectual culture is one thing in regard to the mind that enables men and women to rise to the higher and nobler things God makes possible. But that is not all. We are told to "let this mind be in you which was also in Christ Jesus." Then, we are to cultivate our minds having Jesus for our ideal. If we do, we will be loving, kind, patient, unselfish, helpful, humble and forgiving. The great mind need not be the one possessed of great learning, keenness or ability, it is the one which comes nearest to the mind of Jesus.

Above the culture of body and mind comes the greatest of all, the development of the spirit. As body and mind must grow to fit in the plans of God so, too, the soul must grow. We grow by the food we eat. The Word of God is our spiritual food. We are made what we are as we possess the means and opportunity for securing the things necessary to our life. Prayer is the channel through which we seek spiritual needs. Fellowship is the atmosphere in which the spirit must grow. Faith is the attitude which it must hold toward God.

THE S. S. LESSON

Aug. 20.

The Riot at Ephesus.
Acts 19:23-41.
Golden Text—I Tim. 6:10.

As everywhere else where he preached, Paul's stay in Ephesus was a great success. The Word, when truly and sincerely preached, is certain to win some fruit. Ephesus was a great city. It had many people, great business and a wonderful temple. Such a place is always a fruitful field forChrist. The great cities of today with their millions of men and women, some rich and cultured, others poor and miserable, and their great business interests calling for energy and keenness, and their soul hungry, multitudes worshipping at the shrines of false gods such as pleasure and money-getting, need the best efforts of all the Pauls who can rise up in them. But with Paul's success had to come a trial. No abiding work for Christ can stand without a testing. Trials are always hard. They bring out the best that is in one and make sure that the work is solid. Paul might have left when he had established the work and given it over into trustworthy hands but God's way is not that way, those who work for Him must do so through sunshine and rain.

The gospel created a great stir in Ephesus. Why shouldn't it! Here was a city given to idolatry of the worst kind and the preaching of Paul brought many to realize what a humbug the whole thing was. Men cannot be left to their idols undisturbed when there are sincere preachers of the Gospel "on the job". It is the business of all who confess Christ their Lord to show the vanity of idols and the beauty of holiness there is in serving Jesus as their Lord and Master. There were men and women living in Ephesus who had been living in sin, giving way to their base passions and following degrading pleasures. These came under the preaching of the Gospel and were converted. Naturally the change in their lives was noted and the influence for good they obtained over others led others to change their living from sin and depredation to holiness and helpfulness. Could such changes take place without causing a stir? There is always a stir when men are converted. The best thing that might happen to any community would be the preaching of the Gospel in a manner that would cause a great stir there. They all need it.

The character of Demetrius is not unusual. He was an enthusiast for his religion because it paid. Even among Christians we sometimes find those who take on the nature of Demetrius and go into religion for the profit there is in it for them. Here was a case now, however, in which Demetrius and his fellow silversmiths raised a disturbance because religion hurt their business. Religion does hurt some business, such as saloons, indecent show places, dance halls, gambling and places of questionable resort. When they fight religion they pay the best compliment they can to it. They show that they are afraid of it and it rebukes them and leads people everywhere to determine to put them out of doing business, first by withdrawing their patronage, and secondly by making them quit their efforts alltogether.

Demetrius and his companions used several methods against the Gospel which are common everywhere where righteousness is established. First they stirred up fanaticism. This is not hard to do with unreasoning and unthinking people. Such people don't want to reason, they want to give way to their feelings and these feelings are usually not safe ones. Secondly, they appealed to the sense of business. They wanted to show that Christianity doesn't pay. Ever since that time the devil has used this method. "What can a man give in exchange for his soul?" is the question with which to meet this argument. Third, they resorted to persecution and the mob spirit. Mobs sent our Lord to the cross; mobs cheered while thousands of Christian martyrs died and mobs will always be a handy instrument in Satan's hands. Fourth, they endeavored to cry down the whole matter. Noise seldom brings results that last, but noises, ridicule, etc., will always be the means by which the opposers of the faith can cheaply win the unthinking to their assistance.

In the excitement of the riot Paul shows the heroic spirit and wanted to face the crowd. It was a fine thing, but a rash one, and he did well to listen to reason. God had other work for him to do than to get himself torn to pieces by a mob. While we should be fearless for Christ's sake He never demands that we make needless sacrifices of ourselves.

The town clerk's advice was sensible. The men whom they persecuted were guilty of no violation of law, the courts were open and the mob spirit was a violation of the law and the best thing to be done was disperse and go home. A clear-headed individual can often do more than a crowd of fanatics. In this case there was one who with a few words could restore order.

DEATHS

Detweiler. — John Detweiler was born at Hammerhof, Bavaria, Germany, on April 25, 1845. His parents were Elias and Elizabeth (Vogt) Detweiler. At the age of 13 years, on White Sunday, 1858, he was baptized and received into the Mennonite congregation at Eichstock by Rev. Ulrich Hirschler. On Sept. 1, 1867, he left the home of his boyhood and youth, followed by the benedictions of his beloved mother, then a widow, the father having died about 12 years before. He came direct to America, landing at New York on September 27. On his way inland he found work in the city of Buffalo, staying there 9 months, and then came to Summerfield, Ill., in July, 1868. There he met and three years later married Catharine Hirschler. Of the eight children born to them one son and one daughter died in infancy and another daughter, Katie, preceded the father in death about five months ago, while two sons and three daughters together with the mother and 13 grandchildren are left to mourn their loss in his death. The first three years of their married life were spent at Summerfield and the next 30 years in Kansas, first in McPherson county and then in Harvey county. In October, 1904, they moved to California on the ranch which since then has been the family home. Here they at once united with the church at Upland and through all these years the deceased has been a pillar in the church in support of its various activities. The sickness that led to his death was what is known as Bright's disease of the kidneys, which began to manifest itself in serious form last September. From his last birthday, April 25, he was confined to his bed. On Friday, July 21, he was taken again to the hospital for further treatment which had become imperative. There, on Saturday morning shortly after seven o'clock, his heart suddenly failed and he breathed his last. His long-felt and oft-expressed desire for release from that which is mortal was fulfilled. His age was 71 years, 2 months and 27 days. Funeral services were held on Tuesday, July 25, in charge of the pastor, A. S. Shelly, assisted by Rev. H. J. Krehbiel, the former speaking in English from Psa. 91:16 and the latter in German from Phil. 1:21.

CONTRIBUTIONS

For Champa, India.

Rev. Paul P. Tschetter, Bridgewater, for lepers, £26.00.0; John H. van Steen, Beatrice, Neb., remitted by Rev. P. J. Wiens, for Preacher Sonsai, $60; Miss Helen Boehr, Wisner, Neb., for the support of Esther, $3.25; a friend of missions for wherever needed, $75. Many thanks all the donors. God bless them.

NEWS OF THE WEEK

WILSON THINKS EMPLOYERS AND TRAINMEN CAN AGREE

Washington, Aug. 5. — From an authoritative source it was learned today that President Wilson now feels confident that existing difficulties between railroad trainmen and the railroads will be settled peacefully and without the strike that has been authorized by a vote of the 400,000 union trainmen of the United States. Just what information the president has on the situation which makes him feel that the controversy will be settled amicably, is not known.

The president is loath to believe that either the unions will strike or that the railroads will force a strike, in the face of the immense financial loss that inevitably must follow. However, if either side does take unexpected action and thus move to make a strike an imminent danger, it is said that the president has determined to take such steps as will be necessary to keep the men at work while the government uses its own power toward settling the difficulty.

The administration is not expressing any opinion as to the claims of either side and the shaping of its entire course of action for the present is based only on the president's sincere desire that there shall be no strike.

DETROIT BANDITS MAKE WAY WITH $34,000.

Detroit, Mich., Aug. 4. — Five automobile bandits who early this afternoon held up the paymaster and armed guards of the Burroughs Adding Machine company and made away with between $33,000 and $34,000 after shooting and slightly injuring one man, late tonight apparently have eluded several machine loads of policemen sent in pursuit.

Eleven machines filled with officers tonight were scouring the country in every direction after a fruitless northwesterly chase of thirty-six miles. Every road out of the city is being searched, including those leading to Lansing, Jackson and Ann Arbor and the Detroit-Monroe, Toledo and Lincoln highways.

The amount obtained by the bandits, at first placed as high as $45,000, late today was declared by P. G. Chapman, secretary-treasurer of the Burroughs company to have been between $33.000 and $34,000. The car which was held up carried a sum said to have been $50,000. A car following it and carrying $75,000 was not molested.

EXPERTS TO STUDY INFANTILE PARALYSIS

New York, August 3. — New forces were added to the campaign against the epidemic of infantile paralysis here, when two committees composed of prominent pathologists and bacteriologists from all parts of the country were selected today to study the disease in all its ramifications. The naming of the committees followed a conference of the experts at the college of physicians and surgeons of Columbia university.

The number of deaths and new cases reached a new high mark within the twenty-four hours ending at 10 o'clock today. New cases totaled 217 and the number of deaths was 43. Health Commissioner Haven Emerson announced tonight that the death rate of the present epidemic was now 20 per cent. of the cases reported, while in 1915 it was only five per cent.

Of the committees named at the conference of experts the first is to take up a laboratory investigation of the nature, communicability and virulence of the disease. The second committee is to devise practical methods for the prevention of the disease and its spread. The members of the conference today visited hospitals here and studied various cases of infantile paralysis. Tomorrow they will visit the more infected parts of the city.

WIFE ACCOMPANIES HUGHES AS HE STARTS TOUR

Bridgehampton, L. I., Aug. 5. — Candidate Charles Evans Hughes and Candidate's Adviser Mrs. Charles Evans Hughes left here today on a 10,000 mile stumping tour which will carry them from coast to coast.

Never before in the history of politics has a candidate for president been accompanied on a speaking tour by his wife. But Mrs. Hughes is almost an oracle in the family of the former justice. Her husband consults frequently with her, values her opinion of people and things, and on this occasion, when he is seeking the presidency, he is more than ever anxious to draw upon her advice.

NEW YORK CAR STRIKE MAY END TODAY

New York, Aug. 6. — Settlement of the street car strike, which resulted again tonight in a complete suspension of surface car traffic in all the boroughs of Greater New York except Brooklyn is probable tomorrow, according to a statement issued by Mayor Mitchel. The announcement came after a day of conferences initiated by Mayor Mitchel, with the cooperation of Oscar Strauss, chairman of the public service commission. At these meetings, it was said a basis of settlement had been reached which would be submitted tomorrow to the board of directors of the New York railways company and to its striking employes. The mayor and Chairman Strauss confered this morning with William D. Mahon, president of the Amalgamated Association of Street and Electric Railway Employes; William B. Fitzgerald, general organizer of the association; Hugh Frayne, organizer of the state federation of Labor, and Strauss then met Theodore P. Shonts, president of the railways company and his attorney. Later the mayor in a statement said:

"A basis of settlement has been found and will be recommended by President Shonts to his board of directors for ratification, and by the representatives of the men to the employes for ratification by them. Upon ratification of the proposed settlement by both sides the men will immediately return to work and service will be resumed on the entire New York railways system."

CARRANZA SELECTS A PEACE COMMISSION

Washington, Aug. 3. — The final word from General Carranza to initiate organization of a joint commission for the settlement of border disputes is expected to reach Washington in a day or two and officials believe the commission's deliberations may begin within a week or ten days.

Official announcement in Mexico City today that Mexican commissioners already had been selected was taken as a sign that the American suggestion for broadening the scope of subjects to be considered at the conference probably had been accepted. Neither the Mexican embassy nor the state advised tonight, regarding selection of the commissioners or General Carranza's decision as to the matters they will discuss.

While no formal comment was made at the department in advance of official notification, there was nothing to indicate that the three commissioners named, Messrs. Cabrera, Bonillas and Pani, would not be entirely acceptable to department officials.

President Wilson has a score of men under consideration for appointment as the American representatives, but it is understood he has not attempted so far to make a choice.

GIANT GERMAN SUBMARINE EVADES THE ALLIED SHIPS

Norfolk, Va., Aug. 3. — Somewhere out in the Atlantic today the German merchant submarine Deutschland and allied warships were believed to be playing hide and seek as the undersea boat sped homeward after passing out the Virginia capes last night.

At Cape Henry today one two-funnel warship was visible, lying out beyond the three-mile limit.

The Deutschland submerged a mile off the coast shortly before 9 o'clock and, as far as known here, was unobserved by the allied warship patrol guarding the capes against her escape.

"For about a mile the Deutschland ploughed boldly through the billows of the Atlantic. When about a mile outside the capes, we could see her lights slowly disappearing as she submerged."

The captain declared the submarine again will go through the English channel.

"There is no chance that the British cruisers will find the Deutschland," he said.

OFFENSIVE ALONG THREE-MILE FRONT NETS GAINS

Berlin, Aug. 3. — French troops have penetrated the German lines on Monacu farm, in the region of the river Somme, and have taken part of a trench to the north of that position, says the official statement given out today by the German army headquarters.

In the region north of the fortress of Verdun, the announcement adds, the French have recaptured a trench section which they had lost in the Laufee wood.

London, Aug. 3. — The operations along the Somme, on the western front, are momentarily transcended in interest by the situation at Verdun. The French, taking the offensive yesterday, made an attack along a three-mile front east of the Meuse, capturing several German trenches and organized points of support. Paris today reports this ground held against a series of German counter-attacks delivered last night.

Progress by the French in the Fleury sector, northeast of the fortress, also is announced, together with the capture of 1,100 Germans in the fighting on the east bank of the river since August 1.

BRITISH TROOPS TAKE MORE GERMAN TRENCHES

London, August 6. — The strong Turkish force which attacked the British at Romani, twenty-two miles east of the Suez canal, on August 4, was defeated and put to flight by a counter-attack, says an official statement issued today. The Turks, adds the statement, are being vigorously pursued by the British, who have taken more than 2,500 prisoners, including some Germans.

Paris, August 6. — A further gain of ground by the French in local operations northwest of the Thiaumont work on the Verdun front was announced by the war office this afternoon. A German counter-attack in this section was repulsed. Progress for the French southwest of Estrees on the Somme front, as a result of small engagements also was announced.

Petrograd, Aug. 4. — Russian attacks along the Sereth and Grabereka rivers south of Broday in northern Galicia have broken the Teutonic resistance and resulted in the capture by the Russians of six villages and the entire ridge along which they are located, according to a war office announcement today. More than 3,000 prisoners were taken.

London, Aug. 6.—Australian troops and soldiers of the new British army have distinguished themselves in the fighting in the Somme river region of France, where the British again have pushed forward.

Rome reports slight progress on the Thentino front against the Austrians. An Italian attack east of Monfalcane, on the Carso Plateau, resulted in the capture of some prisoners.

ROGER CASEMENT, CONVICTED OF HIGH TREASON, DIED

London, August 3. — Roger Casement, former British knight and consul, was hanged at 9 a. m. today in Pentonville jail for high treason. He was convicted of conspiring to cause an armed revolt in Ireland, and with having sought German aid to that end.

All the members of Casement's family were Protestants and he was brought up in that faith, but became a convert to Roman Catholicism within the last few weeks. On June 29 he was registered as a member of the Roman Catholic church, and since then Fathers McCarrell and Carey, of Eden Grove church, near the prison, have been ministering to him. He received his first and only communion at 7 o'clock today, when he assisted at mass in his cell. One of his attendants said that his overpowering love for God and Ireland was most striking. According to this attendant the last words of the condemned man, apart from his prayers, were: "I die for my country."

ITALIAN STEAMER SUNK

London, Aug. 4. — The Italian mail steamer Letimbro has been sunk by a submarine and twenty-eight survivors have arrived at Malta, says a Reuter dispatch from that place. Two boat loads with survivors also have arrived at Syracuse.

The Letimbro carried a crew of fifty-seven and her passengers numbered 133. It is believed that a large number of them lost their lives. The passengers included women and children.

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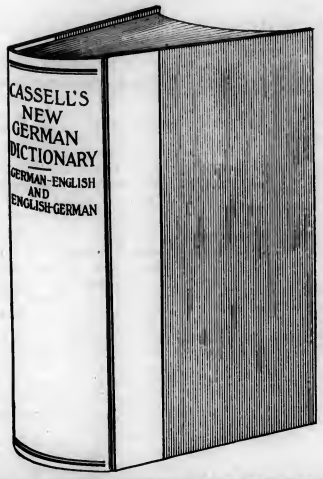

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VOL. XXXI. BERNE, INDIANA, AUGUST 17, 1916. No. 32.

IN MENNONITE CIRCLES

The annual Sunday School convention of the Eastern District conference will be held in Allentown, Pa., August 22.

The editor of the Mennonite having changed his place of residence, should hereafter be addressed at 2956 N. 12th St., Philadelphia, Pa.

The Swamp charges started a movement for the celebration of an Old Home Week Sunday, Aug. 6. It is planned to make this an annual event.

Mr. and Mrs. Haigh, missionaries of the Central Illinois Mennonite conference, who recently left to resume their duties on the field, are reported to be safe at Djoka Punda.

The Western Amish Mennonite conference meets at Milford, Nebraska, October 4-5; the Kansas-Nebraska (Old Mennonite) at Hesston, Kans., Aug. 30, and the Southwestern Pennsylvania (Old Mennonite) at Masontown, Pa., Aug. 24-25.

The combined choirs of the East Swamp, West Swamp and Quakertown churches gave renditions of the beautiful harvest cantata, "Ruth", on August 12, 13 and 15. The choirs were trained and directed by Prof. G. A. Lehman of Bluffton college.

A MESSAGE FROM OUR MISSIONARY SECRETARY

Through the columns of the Mennonite I would like to send greetings to dear friends and brethren all over this great and blessed land. No doubt many have asked where Bro. Horsch might be and what he might be doing. He is still a restless wanderer visiting our beloved churches and endeavoring to arouse greater interest among us for our dear Master's cause and kingdom. May we be about our dear Master's business as long as it is yet day, for the night may soon come when the work will be ended and an account of our faithfulness or unfaithfulness must be given.

Just at present, for a few days, I am with relatives at our Hammon mission station. By coming Sunday the campaign among our Oklahoma churches will be resumed. May the dear Lord graciously grant His help and blessing. It will be another six to eight weeks until the Oklahoma work is ended. There are so many small churches and even if only a very short time is given to each, it takes a long while to finish up. The extreme heat and drought taxes severely the power of endurance of a field worker. Yet, thus far the dear Lord granted the necessary grace and strength.

A quite welcome change from the ordinary routine of labor came with the meeting of our home mission board in the city of Chicago. We had our headquarters in the Moody Bible institute and were well taken care of, indeed. The genial Christian atmosphere surrounding us was gratefully felt and recognized. The material atmosphere, however, was anything but genial. The heat was terrific and perspiration flowed copiously. Yet, the dear Lord prospered the work of the board. It is our most fervent prayer that the decisions reached and resolutions passed may result in more efficient work and greater ingatherings of souls in every one of our home mission fields. The more I realize the great, yea tremendous needs of our own people, the more I am convinced that our home missionary efforts must attain greater proportions, if at last we would be accounted faithful in the sight of our dear Master.

Before coming to Chicago I was privileged to spend about a month with the brethren in Manitoba. I know our dear Bergthaler brethren and even quite a number of the Sommerfeld brethren will welcome the decision to send a worker to Manitoba as soon as a suitable one can be found. Brethren, pray to the Lord of the harvest that soon a laborer may be found, for in many respects the Manitoba field is ripe for the harvest! With us the responsibility rests to work this great and most promising field, for these dear people are of our own flock, our own flesh and blood. There are also districts in our eastern states that are very needy and should be worked, and who is to do it if we are not? Brethren, it's a serious business and the time is short! What shall the harvest be?

An occasion long to be remembered was the conference of our Canadian district at Altona. Surely, it was good to be present and witness the deep interest on Sunday's mission festival. The sum of over $500, collected for mission purposes, also is a true witness of this deep interest. During every one of the conference sessions was manifest the spirit of serious and earnest desire to do the work given over to this district conference by our Master. May the Spirit of God especially enlighten the minds and guide the footsteps of our dear Canadian brethren, for they are in the midst of serious and perilous times. The waves of the present awful world-conflict are felt by them and they need our deepest sympathy and prayers.

At last, dear brethren, pray for your work and your workers and uphold their hands both in a material and spiritual way. The Lord of the harvest is at hand. May He find us busily and faithfully engaged in His harvest fields.

With greetings to all

M. Horsch.

Hammon, Okla., Aug. 2, 1916.

A LETTER FROM JEBBA, WEST AFRICA, NORTH NIGERIA

(Brother and Sister Shantz are missionaries of the Mennonite Brethren in Christ, stationed in Africa. The following account, appearing in the Gospel Herald, will be of interest to those of our readers who know them and their work.)

We felt this morning that we should write a report from our field of labor, and sound a note of praise to our heavenly Father for so wonderfully blessing us in our new work.

The town of Jebba is abont 380 miles from Lagos, and is the dividing line between southern and northern Nigeria.

A large bridge has been built across the Niger river to the Jebba island, so now the trains run right through to Cona which is a great convenience.

Jebba has a great many Yoruba people, also some Hausa, Nupes. Across on the island there are more Nupes than Yorbas. This Jebba island is very thickly populated.

Our mission is situated on a hill 400 feet above sea level, and our church and school are at the base of the hill.

The mission house and church are built of cement blocks and are very substantial buildings. The school is the old grass church

The mission could not have been built in a more suitable spot than it is. The scenery is beautiful and while sitting on the veranda our eyes can feast on the beautiful handiwork of God. We can see right down over Jebba and the station, and on over the Niger river and the island and on to the beautiful tropical scenery on the hills in the distance. To the right we have the government hill and to the left the native town and market. How we admire the natural scenery which far exceeds the well kept lawns and the trimmed trees at home.

Our work here at Jebba is very encouraging. We have a large congregation every Sunday forenoon and afternoon. It does seem so nice to see the natives gather in response to the church bell from the native town to worship in the church at the foot of the hill—people who have left their idols and have turned to the living and the true God. Last month over 40 bowed for prayer. Oh, that the Lord may give us wisdom to teach these people the way to God. We surely need heavenly wisdom.

Then we also have the day school with 50 enrolled and taught by a native Christian teacher. This is a very encouraging feature of the work and we hope and pray that we may be able to win these scholars for Christ. Already quite a few have taken Christ as their Savior. They are taught English in the forenoon and Bible in the afternoon in Yoruba. They memorize a good deal of Scripture, and they also have to pass examinations on

the different books of the Bible. The other month they had a trial examination and one of the questions asked was to give an account of Stephen's death. One boy answered that he had no chop to eat and then he died. Some of these answers were very amusing. We also take a picture roll every Friday forenoon and teach Bible stories with the pictures. They like these pictures very much.

We also have a native worker out visiting the surrounding villages and he preaches to them. He is a very faithful young man and he visits about 40 villages which have not heard the gospel. The people are mostly idol worshipers and all Yoruba people. He goes out on a Monday morning, returns on Saturday morning, takes in the Sunday services, and in this way gets food for his own soul. He speaks to from 3000 to 4000 in a week. His work is far too much for one worker, and we are getting others ready and then we will be able to divide up the work for them.

A native woman from one of the villages was in to see us yesterday and she told us that many of them are casting away their idols and are going to worship Jesus. This is so encouraging, and we are going to visit these villages as soon as the weather permits us to do so.

There is a great work in these villages and we feel we almost have more work than we can do, and we are greatly in need of the third worker. We hope you will pray for these people in the villages that they may truly find Jesus. Also that our converts here at Jebba may get really established in the things of God, and may consecrate their lives to God's service. You who know how to pray, lift us up to the throne of grace. Our God is able.

"The effectual fervent prayer of a righteous man availeth much."

"The weary ones had rest, the sad had joy
That day, and wondered 'How?'
A ploughman, sitting at his work, had prayed
'Lord, help them now.'

"Away in foreign lands they wondered 'how'
Their simple word had power.
At home the Christians two or three had met
To pray an hour.

"Yes, we are always wondering, wondering 'how'
Because we do not see
Someone, unknown perhaps, and far away
On bended knee."

Yours in the interest of Africa,

S. S. and Susie Shantz.

THE LONELY PEOPLE AND THEIR BOOK

The Hebrews were a hermit nation. They lived lonely, without companion or fellow. They received from their neighbors, they gave to their neighbors, no sympathy or kinship of heart. They had one grand idea, that of God, one personal, supreme, jealous God; and they had from Him one book, jealously supreme and regally authoritative; one book, only one, their peculiar, strange book. Because they were a people of one God and one book we look back and we see them—the world looks up and sees them towering high and isolated above the buried and sandstrewn ruins of the kingdoms and empires that surrounded them.

Do we consider how unique is that Hebrew race and that Hebrew book? We cannot explain it except by the story of the revelation which it contains, how that insignificant little handful of men, holding the space of a few counties in one of our states, surrounded by people who gave themselves up to the grossest paganism, could have grasped and held the sublime conviction of one God. Only to this one people, no different in race from the people around them, not equal in native endowment to the royal races of the world, was God so clearly manifested that he was apprehended as the one only supreme Creator, God! What was there in that little strip of seashore, with no harbor, no commerce, that narrow line of land bounded by the sea on the west and by a little stream on the east running from a fresh pond in the north to a salt pond in the south, stirred by the stimulous of no foreign intercourse — a race of escaped slaves, of peasant farmers —what was there in their endowments that gave promise of the intuition which should see duty and see God as no other race has ever done except as it borrowed its inspiration from that inspiration which possessed that Jewish people? Ah! there we have the answer! The inspiration which possessed them came by the revelation of God. It came to them in God's wise ordination, not to the quick-witted world-encompassing Phenician traders from the ports of Tyre and Sidon; not to their stately masters, whose pyramids have seemed worthy to be a revelation from God; not to that proud and fierce people of Assyria to which Palestine was only one of a hundred conquered satrapies; not to that miracle of geniuses, many-harbored Greece; not to imperial and sturdy Rome — it came not to the world's great races, but to one of the smallest of them all, one of the most insignificant, because God would have it so, and because thus should we see that it was not by human wit but by the very revelation of God.

De we fairly consider the loneliness of that lonely people's book? Think how it stands out alone. What fellow, what companion had it? What have we had that was coeval with those Hebrew Scriptures? What was there by which they could be confirmed? Go back to the beginning of the century and ask yourselves what had then survived of its contemporary literature with which it could be compared. Egypt had left nothing, only a few lines of one historian, rescued by the Christian historian Eusebius. Babylon and Nineveh had saved nothing, not a line, except similar fragments of one historian preserved by Josephus or Eusebius. Persia? Persia only began to be as the Jewish history was ending. Greece? Rome? There was no Greece nor Rome when the splendid Jewish prophets were proclaiming the one Jehovah.

Here, then, appears this one book, full of wondrous history, on whose marvelous revelation our own fuller Christian faith is built, and we were asked, "What evidence have you of its truth? What is there to confirm it?" We were told that its history was false, that it was a late product, full of errors, that Xenophon and Arrian told different stories, which were truer than our Bible. What could we do? We could bring no confirmatory proof; for there was none. There was no evidence existing. It was all buried in the grave of the forgotten and irrecoverable past.

But behold a wonder? The earth opens its mouth. Our own generation has seen uncovered the monuments of Egypt, Assyria, and Palestine, which abundantly prove the truth of the Jewish history. No longer a lonely record, the Old Testament is supported by the exhumed records of the kings of Egypt and Babylon and Nineveh and Moab. We are now shown in the Boulaq Museum the very body of the Egyptian king who oppressed Israel. We know the names of the father and the grandfather of Arioch, King of Elassar, who fought in the confederacy against the King of Sodom. At a hundred points confirmatory evidence has been dug out of Assyrian ruins. In the day when the lonely book was attacked by unbelief, there appeared out of the very ground hosts of defenders. God's providence supports His book. — The Independent.

MENNO SIMONS

By A. M. Cramer.

(Continued.)

On the other hand, if he or she can live up to his or her faith, in all things undisturbedly, and not combatted with false doctrine, then they are in conscience bound to remain together undisturbed; for they are one flesh and live together as husband and wife should live.

Since then there are many dangers and offences connected with this matter, to punish with excommunication the souls thus bound, who otherwise walk without blame, in every respect before God; and since we are all flesh, therefore I pray the merciful Lord may keep me from consenting to or teaching such doctrine. In view of this my heart was filled with sorrow, on hearing that a certain length of time was given to Swaantje Rutgers in which to leave her husband; or, that in case of her failure to leave him, she was to be excommunicated and delivered over to Satan. O, my chosen brethren, consider well your actions, what slandering words will you put into the mouths of the slanderers! and what bad reports will you spread of the Word of the Lord and His church! How many grieved souls will you afflict! Yea, how many souls will you separate from the truth and what dangers will beset you! We never dared follow such a doctrine, for we feared the consequences. O, that you would desist from it! How would I, afflicted man, rejoice at it! My heart shall never consent to such indiscrete action and say Amen to such intentions.

I desire to teach according to my humble talents, a gospel that builds up, not one that breaks down. One that is acceptable and not one that is offensive; and I do not intend to encumber the service of God with something besetting, for which I have no Scriptural grounds. I can neither teach nor live by the faith of others. I must live by my own faith as the Spirit of the Lord has taught me through His Word.

Here you have my admonition. The Lord grant that you may follow it in all love, peace and unity. Be not too hard, nor yet too lenient. Excommunication is instituted for reform, not for corruption. O, that all were one mind with me in this matter! How carefully would the ban be practiced in this respect. But as it is, everyone follows his own inclinations and imagines it Spirit and Scripture.

O Lord! Grant then Thy Spirit and wisdom that we may judge rightly, "endeavoring to keep the unity in the bond of peace." Eph. 4:3. Beloved brethren, follow my advice for God's sake; for it will cause many souls to rejoice. The spirit of wisdom be with you unto eternity. Amen.

The cripple, your brother,
Menno Simons.

Nov. 12, 1556.

In these matters Menno again inclined toward the gentler side, not so much because of a clearer comprehension or greater liberality, for in thought he was as narrow as the rest, but he acted in a gentler way and with greater calmness. O, had they but listened to him! But this hastiness ran its course. In the following year the liberally inclined and their sympathizers were placed under the ban and given the name of Schedemakers and gradually united with Frekers, also called Feetwashers and Waterlanders; this party then became the largest division of the Doopsgezinden under the name of Waterlanders. The remainder, in opposition to them readily called themselves Mennonites, Leendert Bouwens gave them the name Drekwagen (Dirt Cart) because, he said, they took up all kinds of dirt. Menno took this matter very much to heart. One may well imagine his feelings as he saw the society which lay so close to his heart and for which he had given his ability and life and which appeared to flourish so nicely in and about Oldslo, so shaken and distracted. It must have grieved him all the more because this very measure which he regarded the protection and glory of his church was so terribly confused. In a letter dated September 1, 1557, he writes:

My very faithful brother(s) in Christ:—Grace and peace be with you. Chosen brethren in the Lord: I have nothing particular to write to you, but that I wish you to write to me how far the choosing of the brethren in Waterhorn and of Lebe Pieters has progressed. Not that I desire to impede the choosing of Lebe, but I would have been glad to have had a conversation with him before his entering the office of bishop, for my soul is troubled about that which passed between us last year.

O Brother Rein, that I could speak with you half a day and make known to you a little of my afflictions, sorrow and sadness and also of the great solicitude I have for the future of the church; what an amelioration, pleasing application that would be to my sorrowful soul. As it is, I have to bear it all myself. If the omnipotent God had not preserved me last year as well as now, I would already have been deprived of my mind: for there is nothing upon earth that my heart loves more than the church; and yet, I must live to see this sad affliction upon her. I think much, yet I write and say but little. Help me pray that I may find refreshment and may yet see a gracious result with all afflicted souls.

Brethren, beware of discord, foster love and unity, with sincerity accompany the peaceful, make use of few words, and in every respect show yourselves to be the children of God. O chosen brethren! Come and unite your earnest prayers for me in my affliction. I pray you, for Jesus sake, let my affliction be buried with you, hut, if you should speak about it to any one, then know with whom you speak. If all hearts were pure and all tongues seasoned with salt and all the mistakes of last year were truly and honestly acknowledged, how soon would I be found a cheerful man; now the Lord will be my comforter. May the poor church be saved! O, brethren, let us pray! I trust that you will not be offended at my writing in this last, to a private brother concerning the sixty dollars annually. I took the liberty of so writing for I do need it annually. The merciful Lord will send them to me. He knows where. Greet the pious with the peace of the Lord. My daughters greet you. The God of all grace be with you, most beloved brother, and with all the pious forever. Amen.

If something should be sent to my assistance, send it the first opportunity, for slaughtering time will soon he at hand and we have little with which to buy. O, brethren, do not think it hard of me, it is necessity which compells me to do so.

The cripple, your heloved
brother, Menno Simons.

September 1.

So far I have treated my subject in the order generally followed, especially by the precise and clear Brandt. It now follows that the weak Menno was won finally to the severity of the ideas of Leendert Bouwens concerning the ban and in his old age he undertook a journey to Cologne in order to persuade the High Germans to accept this position. In general these accounts are correct. They accord with the aforesaid J. H. V. P. N. or Carl van Gent, a tried and without doubt a believable writer. He, however, follows the general events without keeping himself to the chronological order. It appears important to me, especially Menno's conduct is set forth in the true light to add to the former accounts certain circumstances, particularly discussing his own account in the work against Zylis and Lemmeken.

It is certain that, on account of the resolutions at Wismar a general disturhance resulted among the Doopsgezinden The Zealots (and how, we wonder, could so many be found, possessed of an over-driven spirit of fanaticism, while the memory of those of the Martyr Book yet remained and bloody persecutions were still appearing here and there)—the extremists now wanted to have the ban, the severest shunning and the shunning of married people under the ban, applied. The more calm or soft mannered regarded the articles already sharp enough and opposed severer measures. The difficulty appeared not only in Waterland, in Franeker and Embden hut the High Germans also took up the matter, as did also those of Switzerland. In 1556, about the month of May, Lemmeke, a High German teacher, with others came to Menno to talk the matter over. The Upland brethren (Doopsgezinden in Germany, Switzerland and Moravia) had declared themselves against the stricter application of the ban. According to Menno, Lemmeke wholly agreed with him and promised that if the Uplanders would permit themselves to he persuaded and Zilis (another High German teacher) and Hendrick Naaldeman, minister at Embden, would remain with him, he would unite with the Netherland brethren. Zilis and Hendrick considered the matter and promised to bring it before the Uplanders, but before the summer was over Lemmeke changed and attached himself to the Germans. As it was, Menno then took a journey in the same year, 1556, in order to speak to the brethren personally concerning the han. He first consulted the Frankners. They then voted that it would he proper to shun any one leading a carnal life (Eph. 5) who would not reform after successive warnings. Matt. 18. They then thought that they had put the differences out of the way and thanked God, hut Menno saw that he must see what could he done with the others. According to Carl van Gent he now continued his journey to Cologne. There also "he received his full pleasure concerning the secret probe" that they supported him in the position that when a brother knows a secret wrong done hy another he is to bring it to a knowledge of the church in order that it might be corrected. This greatly pleased Menno. After that, when the Frankners came (there was a sort of a synod or conference) they hesitated in keeping their former faith, possibly encouraged by the Germans in their turning off, hecause the application of the ban in its relation to the husband and wife imposed the complete breaking off of all relations, Menno attributing this to world-mindedness and blind party spirit, hecame so amazed over this that he declared in his letter to Rein Edes he would have lost his reason had he not heen divinely sustained. The Franekers refused to unite until they had consulted Hendrick. In course of time these came and told Menno that they would not put too great a stress upon human opinions in keeping the han, hut on the Lord's Word with which Hendrick is then to have said that he had not rightly understood the matter before, but he would now do his best to change the opinion of the Franekers. Thereupon Menno left the country for Mecklenburg. Not long afterwards, however, Naaldeman informed him that he had changed his mind. This may have reference to the case of Zwaantje Rutgers concerning which Naaldeman and those of his opinion wrote to Menno. It is possible that different persons wrote to him. He, however, wrote to the whole church and, as we saw, inclined to the milder side. In the following year, 1557, the division hroke out in Embden, as it appears in a letter to Rein Edes. It had not yet reached Franeker. In that year, about this time, there was held in Strasshurg a great conference of about fifty Doopsgezinden elders from Moravia, Switzerland, Wurtemhurg, etc. A letter was written from this conference to the Netherland brethren defending Ziles and Lemmeke and advising them not to carry the han too far, especially declaring themselves against the application of shunning in the case of husband and wife in the han. The Overlanders earnestly advised the Netherlanders not to insist on the separation of husband and wife because it would result more in shame and scandal than in honoring God and saving souls "since the commandment concerning marriage is of greater weight than that concerning shunning". It was at this time that Menno came to hold the severe opinion wherewith we must soon unhappily end our biography.

(To be continued.)

THE MENNONITE

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PRAYER

Be not afraid to pray; to pray is right.
Pray, if thou canst, with hope, but ever pray,
Though hope be weak, or sick with long delay.
Pray in the darkness if there be no light;
Far is the time, remote from human sight—
When war and discord on the earth shall cease;
Yet, every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away. —Unknown.

EDITORIAL

The second All-Mennonite convention, to be held this year at Carlock, Ill., is getting notice in a larger field than the one of several years ago. This is encouraging to the promoters and should be a source of satisfaction to the many members of the various branches of our church who for years have been hoping and praying for unity. Most of our differences have been inherited from generations past, some of them have been born in the bitterness and passion of personal differences that should never have occurred, much less be remembered. The name Mennonite is an honorable one which every branch of the church has come to realize is a valuable asset and a mighty inspiration to the type of Christian life it represents. A united Mennonite church is an ideal. Its realization should be possible. Not to be able to realize it is to rob the name of its power and make it but a general label for groups in a house divided against itself.

The first convention was remarkable for the spirit which called it forth. It indicated that in every branch of the church there are those who want to see larger things and larger hopes realized in our church. It was also remarkable for the service that in one fellowship and under one roof there were representatives of so many branches gathered together in peace and harmony. That they could call one another brother indicates the great importance of making the brotherhood one in fact as well as in name. All have many things in common, which are important, and a few things upon which they disagree, which may not be as important as they are made to appear. The time has surely come when there should be a unity on the important things and an elimination of the unimportant things which keep us apart.

Someone has made a play upon the words "personal consecration" and spelled them "purse and all consecration". The idea is a good one even though presented as a pleasantry. Indeed it is not always as pleasant an observation as one would like to see it because too much consecration stops with the purse strings. When we only pity a starving man and then go home and eat our bellies full we make an irony of our pity and a mockery of charity. To mean a thing sincerely, our pocket-books must be reached; if they are not, we either have no means at all (which is seldom the case in this time and country) or we must be so mean as not to mean what we profess to mean. Could anything be nearer to hypocricy than that? In the same way consecration means devoting a thing to the Lord. There is no such a thing as partial devotion. To love the Lord with lip service, or even other kind of service, and then deal niggardly with Him when it comes to money matters, is but pretending to be what one should be. To give to God does not imply that we first must be rich so that our giving will not cause us to be inconvenienced. Rich people may give and give rightly if they want to do so, but giving is a grace in which all, rich and poor, may have a part. That is why the Master spoke so favorably of the poor widow with her few mites.

Recently the secretary of our educational board sent out an appeal to the churches through this paper for funds in order that the board might meet the necessary expenses involved in having a meeting. This was done for two reasons. First, the work of the board is so involved and so many interests are at stake that little can be accomplished unless they get together periodically and thoroughly go over their work. Some things may sometimes be accomplished by correspondence, but at best the work can only be touched on the surface. Secondly, the board hopes that the liberality of the churches will make it unnecessary for it to come to the conference for an appropriation. Conference is always under a severe financial drain and the money required for the board's needs is just as much needed for other purposes. The publication board pays the expenses of the board out of its profits and sometimes has money to turn over to the conference besides; the home and foreign mission boards are justified in drawing upon their funds in order to defray the cost of their occasional meetings, but the educational board has no income. Being a new institution in our conference our people should learn to feel that they are under obligation to make it possible for the board to do effective work. This can not be done unless the church supply the necessary cash. It is to be hoped that the churches will all avail themselves of the opportunity for helping the work of the educational board and thus prove that conference was justified in adding another board to its work.

BABIES IN CHURCH

Old Father Merrill used to say, "I always like to hear babies cry in church, for I always know that their mothers are there."

We remember once being quite annoyed by a baby in a chapel in Rhode Island, but when, after meeting, we learned that that mother and her husband had walked three or four miles to meeting with their baby, we were very glad that no unkind word of ours had added to their burden. "Suffer the little children to come."

A church out west is built with side rooms where mothers can sit with their babies, and then if baby cries they can close the door till the squall is over.

It is an unchristian shame for mothers and their babies to be barred away from the public worship of God. Who needs God's blessing and our sympathy more than mothers and their little ones?

One thing mothers with their babes should remember — never get in the front between the minister and the congregation, or in the middle of a mass of people. Take a rear seat, next to the aisle and near the door, and then, if the baby is uneasy, quietly step out, and when baby is still come back again. A little noise in the rear will make no special trouble.

Mr. Moody, when asked, "How may we succeed in getting people into the church?" answered:

"Bring the children. Let the mothers come with their babies." (A baby in the audience cries.) "Never mind the crying of that baby, it doesn't disturb me. When Mr. Sankey and I were in Liverpool I saw a poor woman come into our congregation of eight thousand people, and she had in her arms a big fat baby. She had come more than half a mile over the hills carrying that baby in her arms that she might hear the gospel preached. She was too poor to pay for a ride—a penny means a great deal more in England than it does in this country. She had scarcely taken her place in the audience when the baby began to cry. Thousands of people began to stare at her. They stared as if they would look her out of countenance. Many of them, by their looks, seemed to say: 'What are you here for? This is no place for you with that baby.' The woman grew more and more uneasy, but I kept my eye upon her lest she should leave the room.

"At last she thought that she could stand it no longer, and she rose to go out with the child. I said, 'Sit still, madam, do not go out; that baby will do no harm.' In a little while the baby went off to sleep. The woman listened attentively to the sermon, and when opportunity was given that woman was the first to rise for prayers. She went into the inquiry room and was converted. There were not many dry eyes in that audience, I can assure you, when they saw her seeking the Lord. Why would it not be a good plan to have a room in our churches, nicely warmed and nicely fitted up, and have some person appointed to take care of the children, and give the mothers an opportunity to listen to the preaching of the gospel? No class of persons needs the gospel more than mothers. They need it to bring cheer into their hearts.

"At New-Castle-upon-Tyne we had a mothers' meeting, in which we allowed no one to come without bringing a baby. And such a congregation of babies I never saw together. Some women actually borrowed babies to get into the meeting. It was a charming sight. There were three thousand babies."—H. L. Hastings, in Common People.

WORLD-WIDE SUNDAY SCHOOL NEWS

A Karuizawa Sunday School Institute.

In this Japanese mountain resort, the missionaries and Japanese unite training work with their recreation, and this summer the interest has taken a new turn for

Mr. Horace E. Coleman, as the recently arrived Sunday school field secretary for Japan has brought from America to Karuizawa a splendid Sunday school exhibit and library.

The progress which Japan is making is shown by the subjects discussed at the institute, such as "Teacher Training", "The One-Room Sunday School", "Graded Social Service", "Story-Telling", and "Finances in the Sunday School." For two weeks, Japanese teachers, pastors, Bible women and superintendents will be in training at the Karuizawa summer school. The suggestive motto of the school is, "The Children of Today Make the Church of Tomorrow", and the school prospectus says, "Japan will be won to Christ as soon as the children of a few generations are led to Christ. Observation and experience justify the declaration that less time and effort are necessary to win twenty children to Christ than one adult."

Sunday School Life in the Philippines.

Cock-fighting and the Sunday school go on almost side by side in the Philippines, and at San Leonardo it happened that the owner and his rooster actually went to church during a Sunday school and evangelical institute. The man was converted, forthwith gave his rooster away, and was found at Sunday school the next morning at 8:30.

At one of the Sunday services at that institute a little girl in a red dress wanted to join. The pastor thought her too young. Her parents were opposed to the Evangelicals, but on Tuesday night the red dress was there beside her father and mother, and all three joined together. "A little child" still leads, the world over.

Imagine yourself for a day in the Island of Iloilo. Filipinos are doing the Sunday school extension work. After teaching at the children's Sunday school from seven to eight in the morning and attending the adult Sunday school, the pastor and some eight or ten others go to the houses of different members where they hold Sunday school classes for both children and adults who can not be reached by the central school. This is where the picture postcards from America come in as a means of attracting attendance and carrying the gospel message.

At one of the Sunday school conventions thirty new schools were reported, and schools are reaching for the standard requirements as to teachers' class, cradle roll, and the promotion by each school of a branch Sunday school.

A Buddhist Sunday School Session.

From Mr. H. E. Coleman, representing the World's Sunday School association in Japan as field secretary, comes an account of a Buddhist Sunday school which is imitating as nearly as possible the Christian Sunday schools of Japan.

"Two weeks ago I visited a Buddhist Sunday school in Tsukiji and found it quite interesting. They were teaching the children, sentence by sentence, some of the old Buddhist scriptures of which I do not think they understood much. They had but two songs and these were very poorly practised.

"There were about 250 children in a large room and they were kept there for two hours with only five or ten minutes' intermission. The man who gave the first talk to the children spoke for at least forty-five minutes, giving them an historical talk about the Russo-Japanese war and the bravery of a few of the soldiers of that war. The children were good, but, of course, did not pay very close attention. This was supposed to be a talk on loyalty, but there was no religion in it. They then asked me to speak and I told them of the largeness of the Sunday school work in America and of the importance of following up through the week what they learned there on Sunday. They have this school only twice a month."

BIBLE BAKED IN BREAD

In a Bible recently received in Yonkers, N. Y., according to a daily paper, is a leaf from the diary of Mrs. Mary A. Moody, who, almost fifty years ago, was a devout church woman in Cincinnati, Ohio. The extract reads:

"February 18, 1862: I wish to note here a short account of an old Bible, the finding of which in Lucas Co., Ohio, has excited a great deal of curiosity, being more than 150 years old and having been baked in a loaf of bread.

The Bible belongs to Mr. Schebolt, who lives near the Maumee river. He is a native of Bohemia. The baked Bible originally was the property of his grandfather, who was a faithful Protestant when such a profession cost something.

"All of the peasants in the community in which he lived were ordered to give up their Bibles, and officers of the crown were sent through the town to see that the Protestant Bibles were taken out of the possession of their owners.

"Mr. Schebolt's grandmother, knowing that the officers were coming, concealed the present volume in a batch of dough, then ready for the oven, and baked it. The house was carefully searched, no Bible was found and when the officers departed the precious book was taken uninjured from the loaf.

"The relic is now considered quite valuable, and is kept with a religious veneration."

THE C. E. TOPIC

Aug. 27.

Carelessness Vs. Faithfulness. Heb. 2:1-7.

Young people cannot give too much attention to this subject. So much depends upon our being careful and the world can be made so much better and happier by our exercising thoughtfulness that we miss our best advantages and opportunities if we neglect them. It may seem all right to go through the world care-free to some people who do not consider results but such a life is not helpful and in the end is apt to become miserable, for cares have a way of coming to us and staying with us, like some unwelcome guests, whether we want them or not. The lesser cares may sometimes be ignored but not forever. If we don't properly care for our bodies in youth the years will come when we will bitterly pay the penalties. If we don't allow duties to bother us and if we make no provision for the coming days, we will find ourselves shipwrecked and hopeless before we realize it. Those who do not care for their souls now will come to the better realization of the words recorded by the prophet, "The harvest is past, the summer is ended and I am not saved."

Recently there was some carelessness in the neighborhood of a great powder storage house. Because of it nothing can replace the lives blotted out, to say nothing of the many millions of property destroyed. They were careless in caring for the dam that held the water back before Johnstown some years ago. Nothing under the sun could be done to restore the five thousand or more lives blotted out. A New England professor carelessly let a few moths he was studying escape and Massachusetts alone has spent several million dollars fighting the gypsy moth with the score very much in favor of the moth. But why multiply examples? Every life at some time or other has had its burden of suffering and less because some one was careless. It is the carelessness of Christian men and women in word and life that does the cause of Christ more damage than any one can estimate.

Scripture warns us about the dangers and abuses involved in the tongue. A word once spoken is like a stone dropped into space (if such a thing were possible); it goes on and on forever. The word spoken in haste is an anarchist going on doing damage without regard to law or right. Think of the bitterness which memory stores away in the life of a father or mother because some boy or girl has hastily said that for which they were soon sorry, but which cannot be plucked from memory's store. An unkind remark made to or about some unfortunate one has often been the means of driving the victim to despair. Even the fallen sinner of the worst type is not beyond feeling a hard or cruel criticism. When the great day of reckoning comes there will be many disclosures of incidents that led to the fall and ruin of some sinner, because some one who should have known better did not season his word with the salt of sense and charity.

Akin to thoughtlessness in word is thoughtlessness in actions. Sometimes the excuse is made "I acted before I thought," but has anyone a right to act without thinking? The gift of reasoning is withheld from the lower animals, but man is a creature made in the image of God and must in his life follow a great many more things than his mere impulses. It was thoughtlessness that led a man to turn his automobile around a sharp corner into a busy street, he was in a hurry and wanted to make all the speed possible, but the law did not consider that, and he was held accountable for the lives his careless act cost. The boy who pitched his ball into a crowd of little ones did not intend to break a limb, but it did nevertheless, and all the sorrow he was capable of showing could do nothing toward relieving the agony of the little one tossing about on his hospital cot. The victims of carelessness are numberless. Hospitals are full of them. Insane asylums are full of those whom careless words have driven there. One of the saddest complaints the lost sinner can make is, "No man cared for my soul." So long as the world is full of unsaved persons, that long will we have proof that those who know better and are enlightened through the gospel are careless though the devil gets no end of victims.

Thoughtfulness has its rewards. Thoughtful people make a world happier to live in, they help prevent pain and sorrow, they brighten dark lives, they make a gleam of hope to penetrate where there is despair, they make the

home an ideal place, they make the community happier for having been in it, and, above all, they make the way to heaven more possible to a world of men and women who think that everything is so designed to make it impossible for them to enter.

THE S. S. LESSON

Aug. 27.

Journeying to Jerusalem.

Acts 20:16-38.

Golden Text—Acts 20:32.

Paul's face was set toward Jerusalem. There were many, no doubt, whom he would love to see once more in Ephesus, but he had greater business on hand than the social pleasure a visit might give him. Ephesus contained many of his joys and his sorrows and for that reason he loved it and the church there. It is delightful to tarry at the scenes of our past troubles and triumphs, but the Christian must look forward, not backward. We, too, are bound to our Jerusalem. We would like to tarry long by the scenes of our labors but this world has no real abiding place. When the time for rest comes it will be for the Christian in that celestial abode which God has prepared for him.

However, at Miletus Paul had opportunity to meet with the elders once more. They were the children whom he had won for Christ and, as we dread the times when our dear ones are to be separated, even in this life, so that there is little prospect of seeing them again, so Paul must have anticipated that parting with a heavy heart. But he was God's servant and as such he had only one lead to follow and only one Master to obey. He must go on to new activities and struggles.

Paul's farewell address, as it is preserved to us, is a review of his activities in Ephesus. It is his farewell sermon. Would that every shepherd separating from his flock and departing to new fields could speak in the same spirit. Too often changes are not made by the spirit's direction and too often there enters a bitterness into the words of parting that had better be left unthought, or, better still, that had never been thought.

A few words from the parting speech is all that space permits us to consider here. **Serving the Lord.** Paul always regarded himself the Lord's servant, or rather he speaks of himself as the Lord's slave. He had surrendered his whole individuality to Him so that now he could point to himself in all humility as an example of the kind of service to be rendered to Him. Paul, as a servant of God, is always a worthy and inspiring study for the Christian. He gave with himself to the Lord all the activity, enthusiasm and devotion he could command. **With all humility.** Humility is the grace that distinguishes all of God's greatest and best men and women. Great as was Jesus, and great as were such servants as Moses, John the Baptist, Paul and the other apostles, their humility was always a characteristic mark. There is only one kind of greatness in God's service and that is great humility. **With many tears.** This world is sometimes spoken of as a vale of tears. We begin life with tears and end it amid the tears of our friends, but the tears of the world are nothing compared with the tears of the saint. Our Lord was, centuries before he was born, described as "a man of sorrow and acquainted with grief." Heavenly joys are bought with earthly griefs. It is not a sign of weakness to weep, as some would pretend. The mightiest things in the world are the tears of strong men and women. But tears are for this world alone. There is a state awaiting the saint where through eternity tears and sorrows will be impossible. **Temptations.** Temptations are the fires that test the gold. We are to realize their seriousness, for we are taught to pray, "Lead us not into temptation." God sometimes sees it wise to permit us to be tempted. Even His own Son was not spared that trial. Temptations are not a sin. The greatest saints have always been sorely tempted. It is, however, a sin to yield. "These are they who come out of great tribulation," undoubtedly are those who, among other things, have been sorely tempted and were victorious. **Kept back nothing profitable.** The most profitable thing he presented was the salvation there is in Jesus Christ. Then, he taught them how to live as becomes those who profess to be the confessors of Christ. **Taught from house to house.** The preacher follows the calling of the greatest teacher. Note that his most effective work is done with individuals or small groups of individuals. Also note that the home is the most fruitful field in which to work for Christ. Also, that God honors the home in making it the place where his greatest truths are imparted by his best ministers. The pulpit has its place in teaching God's truth, but it in no wise can take the place of the home for doing His effective work. **Testifying to Jews and Greeks.** Testimony is a vital part of Christian activity. The Master expects it of his followers and for that reason are they sent into the world. He has left the winning of the world to His testifying followers. Those who are silent concerning His salvation and His goodness not only are answerable for disobeying Him, but are responsible for the loss of many souls as well. **I go bound.** The Spirit bound him to a duty. Other bonds were awaiting him which were sure to make his cross heavier. But the heavier the cross, the greater the glory in the end. **None of these things move me.** Neither his desire to stay at Ephesus, the tears of the brethren, the hardship of the journey, and the persecutions to come influenced him to change his mind. His joy was in dying as well as in living for his Christ. **Shall see my face no more.** Partings are always hard, but parting for Christ's sake is sweet. The sadness of separation to the Christian only goes to inspire greater assurance that a state awaits where "there will be no parting there."

MARRIAGES

Vanartsdalen-Buck. — In Philadelphia, Pa., by Rev. N. B. Grubb, on July 14, 1916, William Vanartsdalen to Mrs. Susanna K. Buck, both of Philadelphia.

Grede-Vogt. —In Philadelphia, Pa., by Rev. N. B. Grubb, on August 5, 1916, John D. Grede to Mrs. Mildred H. Vogt, both of Philadelphia.

Hilbronner-Morgan. — In Philadelphia, Pa., on August 5, 1916, by Rev. N. B. Grubb, Leon R. Hilbronner to Edna E. Morgan, both of Philadelphia.

CONTRIBUTIONS

HOME MISSION

Receipts for July.

Escondido (Cal.) cong., by H. H. Adrian, $5.93; birthday gifts, Bergtal S. S., Kor Okla., city missions, by P. L. Heidebrecht, $5.60; Junior Mission society, Halstead, Kans., by Martha E. Camp, $12.50; Children's Day collection, Fourth of July, Marion, S. Dak., city missions, by D. P. Tiessen, $12.10; S. S., Tabor cong., Goessel, Kans, city mission, by J. J. Schmidt, $25; mission box, Berne (Ind.) cong., by S. F. Sprunger, $4.86; Children's Day collection for city missions, Hoffnungsau congr., by J. C. Dyck, $25.42; Bethel college cong., by Chr. Wirkler, $28.70; Christian cong., Moundridge, Kans., by A. H. Kaufman, $11; collection at the conference, Altona, Man., by D. W. Friesen, $129; Friedenstal cong., Gotebo, Okla., city missions, by J. H. Schmidt, $15.10; collection, British Columbia, $8.70, Drake, Sask., $27.47, by J. C. Peters; Upland (Cal.) congr., by W. F. Dettweiler, $43.85; Altona, Man., by D. W. Friesen, $15.21; Lena Siemens, Altona, Man., by D. W. Friesen, $3; Brudertal S. S., Hillsboro, Kans., city missions, by P. F. Suderman, $32.59; Eigenheim congr., Rosthern, Sask., by David Toevs, $61.

For the chapel in Chicago, by W. W. Miller.—Donnellson, Ia.: Mrs. Clara Krebill, $5; Walter Krebill, $5; Joseph Krebill, $20; F. C. Krebill, $5; Hermann Stauffer, $10; Wayland, Ia.: Dorcas society, $25; Sam. Wenger, $50; Lizzie Sommer, $5. Berne (Ind.) cong., $12. Fortuna, Mo.: Minnie Singer, $1.75; S. J. Moser, $10; S. P. Lehman, $25; Rachael Garber, $10; J. A. Lehman, $4; B. F. Loganbill, $25; John Loganbill, $10; P. C. A. Lehman, $25; Samuel Steffen, $5; Emma Lehman, $5; Mrs. W. E. Welty, $4; Salome Loganbill, $23; Eli Bucher, $5; Israel Garber, $50; Wm. Hofstetter, $5; H. J. Loganbill, $5; J. P. Loganbill, $15; Adam Basinger, $10; J. J. Bucher, $1; J. W. Hofstetter, $10; Harley Richway, 50c; Elbert Lehman, $10; W. H. Lehman, $100; S. M. Hofstetter, $15; Will Garber, $10; W. T. Lehman, $5; Katy Garber, $1; Mattie Bucher, $1; Ella Lehman, $5; Elda Lehman, $1; Frieda Lehman, $1; Clara M. Lehman, $5; D. A. Garber, $50; C. W. Basinger, $10; Barbara C. Garber, $5; Sim. Aeschbacher, $25; C. G. Hofstetter, $5; Mrs. Lizzie Welty, $10; D. W. Aeschbacher, $15; Martha and Sarah Aeschbacher, $15; E. E. Lehman, $25; E. C. Garber, $10; E. L. Lehman, $8; John T. Garber, $25; T. W. Lehman, $10; W. H. Aeschbacher, $10; E. J. Aeschbacher, $20; Lawrence and Aubra Aeschbacher, $25; J. S. Kauffman, $2.50; D. N. Garber, $10; Mrs. Claude Hunter, $5; D. W. Bomgarten, $10; Rev. D. D. King, $1.25; M. E. Lehman, $5; Sarah Rempel, Beatrice, Neb., $10; Summerfield, Ill.: G. Vogt, $10; Lizzie Schowalter, $1; Lucy Orton, 50c; Henry Heer, $10; B. D. Baer, $18; Abr. Hirstein, 50c; Louisa Schumacher, $1; Marie Schumacher, $1; Louis Schumacher, $1; Jacob Bergtold, $2; Andr. Gruebler, $5; 'Friend', $20; I., and B. Berger, $1.50; Ph. Herr, $1: John H. Dagit, $3; Donald Baer, 50c; John Beutler, $5; Mary Camp, $5; Barbara K. Pletscher, $25; Adolph Pletscher, $2; David S. Ruth, $5; Jacob B. Baer, $2; Clara Baer, $1; C. Heer, $2; Mary Reibold, $10; S. S. Baer, $10; Carl Glaeser, $1; Otto Baer, $5; G. W. Ruth, $1; J. P. Beutler, 30c; Peter Eicher, 50c; Lydia Eicher, 50c; J. A. Baer, $25; D. E. Baer, $10. Pandora, Ohio: D. C. Steiner, $7; D. D. Suter, $1; L. G. Steiner, $1; H. R. Schuetz, $5; Albert Schuetz, $25; J. A. Schuetz, $20; Mrs. P. P. Schumacher, $10; Daniel Schumicher, $5; P. P. Lugibihl, $2; Mrs. Elizabeth Lugibihl, $5; C. C. Lugibihl, $5; Wm. Welty, $5; N. P. Gerber, $2; D. A. Basinger, $5; Alvin C. Lugibihl, $5; E. G. Suter, $5; P. B. Hilty, $25; G. C. Steiner, $10; Philip Sommer, $5; Orlin Schumacher, $5; C. P. Schumacher, $5; J. R. Schuetz, $2; Sarah Schumacher, $2; Cleo. Neuenschwander, $5; L. G. Amstutz, $5; Amos Schumacher, $10; C. C. Hilty, $5; Mrs. J. P. Lehman, $10; J. G. Althaus, $2; D. P. Schumacher, $10; Fanny Schumacher, $1; Elma Schumacher, $1; Wilbert Schumacher, $5; Gideon Schumacher, $5; P. C. Suter and family, $25; J. C. Basinger, $10; Reuben Schumacher, $2; S. C. Baumgartner, $5; J. S. Hilty, $5; Mrs. J. S. Hilty, $1; Susan Hilty, $5; P. D. Bixel, $10; David Lichty, $25; John Schumacher, $3; Llewellyn Geiger, $1; Jacob Zuercher, $2; Alfred Brauen, $5; Barbara Lugibihl, $5; N. S. Hilty, $5; N. G. Steiner, $2; Ben. Neuenschwander, $1; Abr. Bixler, $1; J. H. Probst, $5; Lenos Grismore, $5; David Lehman, $1; P. A. Amstutz, $20; Chr. Steiner, Sr., $20; Mary Steiner, $5; Barbara Steiner, $5; Sam. C. Steiner, $5; Elias Steiner, $5; Sam. Basinger, $1; Mrs. Albert Schumacher, $3.

G. A. Haury, Treas.

NEWS OF THE WEEK

UNION MEN AND EMPLOYERS FAIL TO AGREE

New York, Aug. 13. — Proposals to arbitrate their differences with the railroads were rejected late today by the leaders of the four brotherhoods of employes who have been authorized to call a general strike. Both the brotherhoods and the railroad managers accepted, however, an invitation from President Wilson to confer with him in an effort to avert a strike. It was announced that the representatives of both would leave for Washington at midnight.

New York, Aug. 13. — A general strike on virtually all the railroads of the nation, paralyzing commerce and throwing approximately 2,000,000 men out of employment, can be averted only through the good offices of President Wilson, as a result of today's developments in the dispute over the men's demands for an eight-hour day and time and a half for overtime. The controversy was laid before the president, at his invitation, after the workers had flatly rejected any form of arbitration. They refused mediation yesterday.

Soon after accepting the president's summons, extended through the federal board of mediation and conciliation, the men announced that the leaders of the four railroad brotherhoods would leave for Washington at midnight accompanied by thirty of the six hundred delegates assembled.

Wilson Brings Factions Together.

Washington, Aug. 13. — President Wilson has called representatives of the railroads and employees to the white house and is bringing the two factions together. The railroads have agreed to the eighthour day but demand a thorough and far-reaching investigation of the more overtime pay. Thus the burden of concessions has swung around from the railroads to the employees.

MANY DEAD IN CRASH

Johnstown, Pa., Aug. 12. — Nineteen persons were killed and it is believed forty or fifty received serious and minor injuries in a head-on collision between trolley cars on the Southern Cambria Traction company line at Echo, several miles north of here, this afternoon.

Many of the injured were brought to hospitals here in every kind of conveyance which could be pressed into service.

Many others were treated on the scene of the wreck, and it is impossible to obtain the exact number of injured.

STONE DEMANDS LEAK EXPOSURE

Washington, August 10. — Investigation of the means by which a confidential copy of the treaty under which the United States would aquire the Danish West Indies for $25,000,000 became public, was demanded by Senator Stone, chairman of the foreign relations committee.

An abstract of the treaty published today is believed to have been made from one of the twenty-five numbered copies sent to the senate Tuesday by the state department with a letter transmitting a request of the Danish government that the terms of the convention be withheld until the two governments agreed to promulgate them.

The department's communication reached the senate in executive session Tuesday and was referred to the foreign relations committee. The treaty probably will be considered by the committee early next week and the administration is confident that it will be ratified before the end of this session of the congress.

"It is hard for me to believe," Senator Stone said, "that any senator of the United States would give this treaty to the public under the circumstances. Every senator has a right to a copy and to go to the executive clerk and get it. If any senator did, he knows where it has gone. But if he exposed it to the public, he did a dishonorable act and ought to be disciplined by the senate."

LANE AND BRANDEIS ON AMERICAN COMMISSION

Washington, August 9. — Secretary Lane of the interior department and Associate Justice Brandeis of the the United States supreme court have been selected as two of the three American members of the joint commission which will undertake settlement of Mexican border difficulties. The name of the third member will be made public later.

Formal announcement that the United States and Mexican governments had reached an agreement for discussion of differences by a joint commission was made by Acting Secretary of State Polk.

Formal announcement of the appointment of the commission was delayed only to await acceptance by the third man asked by President Wilson to serve. The Mexican members already have been designated, and Eliseo Arredondo, General Carranza's ambassador designate, has been authorized to arrange with Acting Secretary Polk details as to time and place of meeting.

IN AMBASSADOR'S FAMILY

New York, Aug. 12. —Mrs. Arthur Page, 22, daughter-in-law of Walter Hines Page, American ambassador to England, has contracted infantile paralysis and is ill at her home in the summer colony at South Garden City, L. I.

Ambassador Page, who returned from London yesterday for a short visit, went to South Garden City today when he received word of his daughter-in-law's illness. Mrs. Page is a bride of only four months. Her case is the first reported in which infantile paralysis has attacked an adult in an exclusive residential district.

DEATH LIST IN WEST VIRGINIA FLOOD 100

Charleston, W. Va., August 10. — With the loss of life in yesterday's cloudburst and flood in the Cabin Creek valley estimated at 100, reports this afternoon showed that twenty-three bodies had been recovered.

Rescue parties, including state troops and railroad officials, had penetrated some distance above Cabin Creek Junction, but only meager reports had yet been sent back of the loss of life and damage to property.

A report reached here that Jarolds Valley, a town of 500 inhabitants in Boone county, at the head of Coal river, was washed away in the cloudburst, and that seventy-five of its populace had lost their lives.

Persons driven from their homes to the mountains are returning to find whole villages of mining cabins swept away, while distress and suffering is seen on every hand.

Two companies of the Second West Virginia infantry left Camp Kanawha by trolley, today, and were taken to Cabin Creek junction with orders to penetrate the valley and extend relief to all who needed it. They carried provisions and tents. Headquarters were established this afternoon at Ronda, and the relief work will be carried on from that point.

PENNSYLVANIA COMPANY TO MERGE FIVE LINES

Pittsburg, Pa., Aug. 13. — Confirmation of the report that the Pennsylvania railroad contemplated a gigantic merger, involving five lines and $250,000,000, was received from the Philadelphia and Pittsburg main offices of the system yesterday, together with the news that the first part of the transaction was already closed and that the consolidation would be perfected as rapidly as possible. Announcement of the deal became known following receipt of the share purchase offer by stockholders of the Pittsburgh, Wheeling & Kentucky railroad.

REAL PRINCE COMING

Honolulu, August 10.—Prince Songila, a youthful member of the Siamese royal family, is going to school in the United States, and he is going in royal style. He arrived here today on the liner Tenyo Maru. Accompanying the prince is Siamese Minister of Foreign Affairs Hoskiseve and a retinue of secretaries and servants. The prince, it was announced, had not yet decided which school he would attend.

EMPEROR VISITS TROOPS IN WEST

With the German Army in France (undated) via Berlin, Aug. 12, to London. — East of the Somme, with the French guns roaring a morning salute and the German canon thundering their reply, Emperor William unexpectedly appeared today in a little village just behind the front and reviewed a hastily improvised parade and decorated a number of officers and soldiers. He addressed the men briefly and later was taken to the most advanced position.

The emperor's visit was known to only a few high officers the previous evening and came as a complete surprise to the troops, who were only too obviously overjoyed that the emperor could find time to come to them.

The German ruler arrived at 9:30 o'clock, his suite including Prince Eitel, a once noted admiral, and several generals. The troops had been drawn up in hollow square formation, and his majesty, looking trim and fit, though perhaps somewhat wearied, quickly passed in review, shaking hands here and there with officers he new personally and repeatedly saluting the soldiers, who stood at "present arms", as stiffly and correctly as in any parade in Berlin.

The officer in command of the regiments inspected then delivered a brief address, in which he assured his majesty in the name of the troops that all were prepared to fight on indefinitely for the emperor's and the country's sake. An enthusiastic "hoch" went up before the emperor could answer. Then he spoke in clear, ringing voice, thanking the n n.

ALLIES GAIN EAST AND WEST

Petrograd, Aug. 13. — The Russian drive in Galicia goes forward unchecked and the war office announced today a number of additional villages have been captured. Russian forces have reached Mariampol, seven miles southeast of Halicz, the key to Lemberg. On the upper Sereth they have gained possession of a series of fortified positions.

London, August 13. — An important advance on the Somme front, northwest of Pozieres was announced today by the war office. The British pushed forward their lines 300 or 400 yards over a front of nearly a mile.

Paris, August 13. — At Maurepas in which the French obtained a foothold yesterday in the course of their advance along a front of four miles in the Somme region, the Germans delivered a counter-attack last night, centering their assault on the cemetery and church, the war office announced today. The Germans were repulsed, suffering a heavy loss.

On the Verdun front the French made slight progress southeast of Fleury.

Berlin, Aug. 13. — The French and British hurled large masses of troops against German positions on the Somme front yesterday and last night. The official German statement of today records no gains for the allies and says the assaults between Thiepval and Guillemont broke down with the heaviest losses.

Rome, Aug. 13. — In the Monfalcone and Gorizia sectors the Italians, pressing their offensive, have driven the Austrians from fortified positions, says the official communication of today. More than 2,000 prisoners were taken.

London, Aug. 12.—The French and Russian forces have gained additional important successes over the armies of the central powers in northern France and Galicia, respectively, according to late official statements.

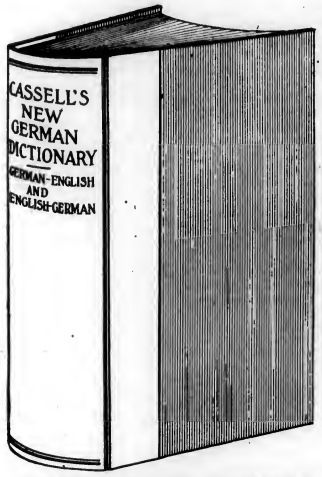
Paris reports that a sustained attack over a front of three and three-quarter miles by the French against the third German line north of the Somme resulted in the capture of all the trenches to a depth of from a third to two-thirds of a mile. The line of the victorious French advance extends from Hardecourt to the Somme river at Buscourt, it is added.

The village of Maurepas, which has been the center of much severe fighting during the last few weeks, was partly occupied by the French in the same assault. German prisoners to the number of 1,000 and thirty machine guns were captured.

On the eastern front, the Austro-Germans have been forced to give up to the Russians the entire Siripa line from Tarnopol to Buczacz, which they had held since last winter, Petrograd announces. The capture followed the taking of several towns in the region of Tarnopol.

CASSEL'S

NEW GERMAN-ENGLISH DICTIONARY



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Supplement to

THE MENNONITE

Vol. XXXI. Berne, Ind. August 17, 1916. No. 32.

Report

of the

Foreign Mission Board's Session

Held from June 19-21, 1916, in the Home of Pres. J. W. Kliewer, Bethel College, Newton, Kansas.

For the opening of the meeting, the chairman, Bro. Kliewer, called upon the members of the board for a brief period of prayer. All members of the board were present except Bro. Sprunger, whose health does not permit such long trips. Nevertheless he was with us in spirit, as shown by a letter he had sent us with hjs blessings and prayers, calling special attention to I Cor. 2:6-11, referring to the spirit of wisdom in the things that are spiritual.

Our treasurer, Bro. Harder, read a report of the treasury as prepared by his assistant, Bro. J. G. Regier. During the fiscal year from April, 1915, to April, 1916, the total income was $33,247.82. Together with the balance of the previous year of $3583 the sum total was $36,830.-83.

The total expenditures amounted to $34,692.85, leaving in the treasury on April 1, 1916, $2137.98.

Compared with last year's figures the income shows a gain of about $1000 and the expenditures an increase of $3000. This is in so far gratifying as it shows that the gifts on the whole are increasing from year to year. However, in proportion to the expenses, the income should have been $2000 more. Nevertheless we have cause to be very grateful to the Lord of harvest and also to the faithful supporters of our laborers.*

Our five mission fields, Oklahoma, Arizona, Montana, India and China, were considered in the order of their age, beginning with Oklahoma, where work was begun in 1880.

First the reports of our Cheyenne workers were read together with a brief report of the ex-committee concerning a redistribution of the work on this field, which was considered at its session in Wichita, in the presence of the Oklahoma workers, on June 14.

1. Resolved, to approve the following recommendations of the executive committee:

a) Bro. and Sister Petter are to be transferred to Lame Deer, Mont. on account of his hay-fever and for the purpose of facilitating translation work and the printing of the same by Bro. Petter with the assistance of his son, Waldo, at Kettle Falls.

b) Bro. and Sister Claassen are to rest during the summer on account of her operation lately. After that they are to return to their work at Cantonment.

c) Bro. and Sister Neufeld are to be transferred from

*) Since July 1 we had to borrow $7000, partly to pay for Korba and partly for salaries, etc. This is our debt now.

Lame Deer to Fonda, Okla. First of all, a house is to be built for them under their supervision at Fonda.

This change should take place during the summer or next fall, the exact time to be decided upon by the workers concerned. All necessary expenses connected with it are to be paid out of the treasury.

2. The following budgets were allowed for the Cheyenne stations:

Cantonment, $100; Clinton, $200 (this includes the salary for native helper; Busby, $150; Birney, $75; Lame Deer and Muddy, $200.

3. $150 were allowed for a new edition of the Cheyenne song book (1000 copies).

4. The board considers it a special blessing of the Lord that He has given Bro. Petter sufficient strength and patience to complete the great English-Cheyenne dictionary of over 1000 octave pages, because through it the preaching of the gospel among this tribe will be much easier and more effective.

5. Bro. P. A. Kliewer's request, to enlarge his house, was granted in the hope that not more than $400 will be required from the treasury.

6. Resolved, to permit Bro. and Sister P. A. Kliewer to take their next vacation in 1917 with the understanding that they then remain on the field six years instead of five, i. e. till 1923.

7. For Robert Hamilton, native helper at Cantonment, $5 were allowed per month till Bro. Claassen's return.

8. On account of Bro. Petter's leaving Oklahoma, Bro. H. J. Kliewer was appointed superintendent of the Oklahoma field, with an addition to his salary of $50 a year.

9. We hope that Bro. Petter, who, even before this, has had a leading influence in our Cheyenne mission, will henceforth be able to serve the whole field still more.

10. Bro. Funk's request for an allowance to paint the church at Canton was granted.

11. The board is ready to receive special gifts for a tent to be used among the Arapahoes at their camp meetings for evangelistic purposes.

12. We are glad to learn that Bro. Wiebe's health is such that we need not give up the hope for his return into the mission field.

Arizona.

13. The following budgets for Arizona were granted: Tuba, $324; Oraibi, $209; Pakavi, $50.

14. Upon the recommendation of Bro. Frey, in case no new workers can be sent to Arizona this year, it was resolved to appoint Bro. and Sister Holcomb, their daughter and Miss Johnson for one year with a salary of $800. Holcombs and one of the sisters are to go to Oraibi and one sister to be assistant in Tuba, provided this is found practicable by the workers there. It is left to them to divide the work among themselves to the best advantage.

15. Sister Elizabeth Qöyawayma was appointed as missionary helper in Oraibi, her work to begin as soon as her school term in Los Angeles closes.

16. Sister Elizabeth Schmidt is to receive the same support in her care for the orphans as last year.

17. As soon as the new workers arrive at Oraibi, Brother and Sister Duerksen may begin the building of their house at Pakavi in order soon to move to Pakavi. We ask for a plan and estimated cost of their house.

18. Bro. Frey shall be asked whether the Baptist mission would furnish an interpreter; if so, we advise him to continue diligently in his translation work.

India.

While discussing the needs of India, we were glad to have with us not only Bro. Wiens, but also Bro. P. W. Penner, who had arrived from India just in time for our session.

All reports from India show that the Lord is giving the increase to our planting and watering. The following resolutions indicate the same fact.

19. These budgets for India were granted: Champa, Rs. 2333.0; Janjgir, Rs. 2800.0; Mauhadei, Rs. 1894.0, and Korba, Rs. 2637.0.

20. The board approves establishing the outstations Kathgora and Jhagarandi or Sukri, and the opening of new schools at Korba, Jhagarandi, Amapali, Akalsara and Basanpur.

21. The taking over of the school at Amapali from the Evangelical mission is approved by the board.

22. The board confirms the appointment of Bro. and Sister Cobble from the Old Mennonite mission at Janjgir during a term of two years on account of P. W. Penner's furlough. Regarding further arrangements with him the workers' conference in India is to send recommendations to the board.

23. Br. Cobble's salary was fixed at $650 a year.

24. $62 was granted for new telephone posts between Champa and Janjgir.

25. Resolved, in case the missionaries find it necessary to ask for more children's money for schooling, that such request is to be duly considered.

26. Since on account of the war the Trans-Pacific steamers are usually very crowded, we advise Brother Wiens to secure passage on some ship now, so as to be able to return to India with his family this fall if the prospects for permission to re-enter India improve. He should, therefore, rest till then and accept no new invitations by churches, etc.

27. Resolved, to obtain the opinion of the workers' conference in India concerning the need of a mission school superintendent on the field. (We have now in India 13 schools, and the number is continually increasing.)

28. The secretary of the Student Volunteer movement is to be asked for information in regard to physicians on their list that might be available for India.

29. Another yoke of bullocks was allowed for Champa.

30. Whereas other missions, e. i. that of the Old Mennonites, use autos in India and find them time-saving, our missionaries, as well as the board, would be glad to receive special gifts for such a machine.

China.

31. Bro. Braun's budget of $602.43 was allowed.

32. Bro. and Sister Boehr are to move to Tung Ming Hsien next fall and build a small house for temporary dwelling in order to gain more time for erecting a permanent dwelling house.

33. The regulations for hill vacations in China being only temporary so far, it was resolved to ask the workers there for information regarding the practice of other missions in this respect, and what they think of it.

34. A questionaire is to be sent to the workers' conference of each field for information regarding the cost of living in their respective fields.

35. Resolved, to accept with thanks the gift by Rev. E. F. Grubb of $10 for needy ex-missionaries. We are ready to receive further donations for this purpose.

36. In view of the fact that of late several missionaries have spoken of leaving the mission field, the board is strongly impressed with the great need of intercessory prayer in this particular direction. We fear that we at home in our congregations have neglected this duty, because we have not sufficiently kept in mind the difficult positions of our dear missionaries and their many sacrifices. It is evidently always a great loss to any mission, if one leaves the work who has command of a language so difficult and costly to acquire.

37. Resolved, to publish this report, as well as the resolutions passed during the whole year, in our papers.

38. Resolved, to thank Brother and Sister Kliewer for their kind and rich entertainment of the board.

In conclusion we call the attention once more to the fact that the growth of our missions calls also for growth in prayer, in the number of workers and also for growth in giving.

The Lord has permitted us to send during the past year three new workers to China, Bro. and Sister Boehr and Sister Neufeld. We are looking for two more sisters, one for India and one for China, and also for a doctor for India. One sister has been found and we hope to find the other workers also as well as the money to send them out. When one thinks of the $7000 debt in our treasury since July 1, it would almost seem time to quit sending out new workers. But when one thinks of Paul's words in regard to giving, "according to that a man hath", one

feels all that is necessary is to make well known the need and our dear mission friends will not disappoint Him who gave us all our pounds. It pays well to "occupy till He come." More than 100 souls were added to Christ's fold in our missions last year. The best pound we have is the privilege of prayer. May we use it more diligently and not forget to thank the Lord of harvest for the sheaves already gathered in and for the faithful reapers He has sent into our mission field and for the faithful supporters of them. May the number of such supporters increase until not a single soul in our conference leaves his pound in a napkin.

J. W. Kliewer, Pres.
P. H. Richert, Sec'y.

Resolutions Passed During the Whole Year by Way of Written Correspondence (from June, 1915 to June, 1916).

JUNE

39. Upon Bro. Ediger's request for money to buy en auto for Clinton, the board answers that it must decline to grant it unless special collections for this purpose can be obtained.

40. The board requests the missionary candidate, Bro. S. T. Moyer, Lansdale, Pa., to send in the credentials and other papers mentioned in our regulation, that we may put his name on our "waiting list" if the papers are satisfactory. (This has been done and Bro. Moyer has been accepted as candidate.)

41. Resolved, that the board does not want to promise any allowance this year to help cover Bro. Ediger's auto expenses; but for the future some help is contemplated if $50 from his own pocket are not sufficient. No annual allowance, however, shall exceed $50.

42. Bro. Claassen's request for dismissal from the field was answered by the request to him that he make the work among the young English-speaking Indians his chief object both in the school and out of it, and to study Cheyenne as much as time permits.

JULY

43. Bro. Petter was asked upon his return to Oklahoma to take charge of Fonda.

44. Bro. Wiebe's request for $90 to build a tower upon his church at Lame Deer was granted.

45. Bro. H. J. Kliewer was asked to publish Missionary Vruwink's paper on peyote-eating by the Indians in the "Mennonite" after having obtained his permission.

46. The well of our renter at Cantonment is to be deepened, because it does not yield sufficient water.

47. Bro. and Sister Claassen were asked to remain at Cantonment at least one more year, if the question of where to dwell can be settled satisfactorily to all concerned.

48. Resolved, to publish in our papers the financial needs of our mission. The girls' boarding school should be built before Korba unless the treasury permits both. We do not want to borrow money for Korba at present.

AUGUST

49. Bro. Wiebe's request for furlough on account of his affected lungs was granted.

50. Bro. P. J. Boehr and his wife, Jennie (Gottshall), are to be ordained as missionaries on Sept. 19, 1915.

51. Since Bro. and Sister P. W. Penner and Sister

Braun will leave the field next spring, and Mauhadei cannot very well be left without a missionary, be it resolved, to look for new workers to take charge of, Janjgir temporarily, whether it be a missionary or a physician.

OCTOBER

52. Resolved, rather to postpone the sending of an inspector than the building of Korba on account of financial conditions as well as on account of the war. But the resolution to send the president of the board remains in force unless the secretary can go.

53. Sister Olson's serving under our board was made dependent upon whether new workers must be sent to Oraibi soon or not.

54. $15 were allowed for repairs at Cantonment.

55. Bro. Frey's arrangements with Holcombs at Tuba was approved, so that the $150, formerly allowed for Sister Burkhalter, may go to this family for services in our mission.

56. Resolved, to buy an auto for Fonda with money especially collected for this purpose.

NOVEMBER.

57. The small house at Fonda is to be fixed up for winter and sister Williams may teach school at Fonda.

58. Bro. Brown is to be transferred to Montana and his brother in Montana, Sweetmedicine, is also to be made an assistant in mission work.

59. Sister Schmidt, who has hitherto received some support from the Leisy Orphan society directly, is to receive this support now through the treasury.

60. Sister Neufeld is instructed to remain in China if she so desires, and is to start the study of the language immediately.

61. Our missionaries in India may engage Eurasiansas helpers if they can be of help to them.

62. Our furlough regulations for the workers in India shall apply also to those in China.

63. Bro. Petter's budget of $80 was granted.

64. He is to decide of what type the auto for Fonda should be.

JANUARY

65. It is left to our missionaries in India to decide whether they take a hill vacation every second or every third year; but regarding the vacation in the year immediately before their furlough at home the board wishes to consult the returned missionaries, before anything definite is decided upon.

66. The board recommends that the interdenominational conference of the missionaries in Oklahoma be held once a year except in special cases.

67. Bro. Wiebe's salary is not yet to be discontinued.

68. To finish the church tower at Lame Deer $50 were granted and instead of an auto shed for Bro. Neufeld a canvas was allowed for his buggy.. The $15 left over in his treasury may be used for an out-house.

69. Bro. Frey, who had come to Kansas, was instructed while here to visit about a dozen churches in Kansas and Oklahoma for the purpose of collecting money to build two chapels in Arizona, one at Oraibi and the other at Pakavi.

70. As soon as more workers can be sent to Oraibi, Bro. and Sister Duerksen are to move to Pakavi.

71. As a recognition of services rendered to our mission in the past and for further services in the future, till October, 1916, Miss Rose Olson is to receive $25 a month for the year beginning October, 1915.

FEBRUARY

72. For Bro. Otto's schooling under Rev. Ironside's supervision in California $100 a year are allowed.

73. Bro. and Sister Steiner may take their hill vacation in April, if circumstances at Mauhadei permit.

74. Bro. Braun, China, is instructed to build the boys' school according to his own judgment; he may also decide about the tuition temporarily.

75. The dwelling house at Tung Ming Hsien may be built and it is left to the workers to decide who is to go there.

76. An outstation is to be built at Chang Yuan. The necessary land for it as well as the land at Tung Ming should be bought now.

77. P. W. Penner's are to be requested to remain another year in India if Wiens' cannot return to India this year.

78. As soon as possible we intend to send another sister to India.

79. The workers in India are to be consulted concerning the need of a horse at Pakavi for Miss Schirmer.

80. If possible, the board meeting is to be held at such a time when Bro. P. W. Penner can be present also.

MARCH

81. Bro. P. A. Kliewer's request for $35 to buy a second-hand farm wagon was granted.

82. An attempt is to be made to meet with the Cheyenne workers in Oklahoma for discussing the advisability of a redistribution of our workers in that field.

83. Sister Schirmer is to receive support for her adopted Hopi boy; but as a rule only such children are

to be supported from the treasury about whose adoption the board has been consulted.

84. By joint action of both mission boards Brother Horsch was engaged for another year as traveling secretary for missions the same as last year, beginning with April 1. He is to rest from March 1 to the latter part of April, then visit the churches in Oklahoma until harvest; then go to Canada till harvest sets in there, and then he is to visit Kansas. We expect him to report how much time of his vacation was spent in preparation for the year's work. His salary is to be accordingly.

85. We accept Bro. Duerksen's offer to advance $300 toward the building of their house until the treasury is in a better condition.

86. Resolved, if Bro. Linscheid approves it and the government permits it to carry out the recommendation by the brethren, Neufeld and P. A. Kliewer, that a school be opened on the Muddy. (As expected, the government does not permit it.)

APRIL

87. Bro. Sprunger was requested to gather missionary news from all over the world for the Bundesbote. The necessary literature, etc., is to be paid for by the mission or publication board.

88. Bro. and Sister Claassen are granted a summer vacation on account of her operation.

89. For Sister Schirmer's pony $50 a year are allowed for feed.

90. Bro. Ediger's request for $100 for enlarging the kitchen and for repairs was granted.

91. The hill expenses are to be considered at our next meeting.

92. The board is in favor of engaging Bro. Killsback as native helper at Busby for $20 a month, beginning, however, with $15.

93. Sister Talithe Neufeld's offer to pay into the treasury $200 to refund part of her tuition expenses was gratefully accepted.

94. The board is in favor of President Br. Kliewer's serving on the program of the Oklahoma Missionaries' conference at Lawton, Okla.

95. It is the opinion of the board that on all our fields only the one who best masters the language should do translation work for general use.

List of Native Co-Workers.

Numerous changes among the Indian co-workers have taken place during the last year, consequently it was deemed necessary to send a revised list to the mission board with these minutes, which is to follow here:

LIST OF NATIVE CO-WORKERS

Name	Place	Occupation	Married	Unmarried	Male	Female	Supported	Unsupport.	Salary Rs.	Salary A.	Children	Remarks
Champa Co-Workers.												
Philip	Bleadula	Teacher	x		x		x		11		2	Philip's Wife
Ruth	Bleadula	Teacher	x			x	x		5			
Frederick	Bleadula	Teacher	x		x		x		9		1	Frederick's Wife
Elisabeth	Kusmunda	Teacher	x			x		x	2			
Ashaben	Kusmunda	Teacher		x		x		x	7			
Imanuel	Amapali	Teacher	x		x			x	10		2	
A. Solemon	Champa	Preacher	x		x		x		23		3	AlsoLang.Teach.
Abraham	Champa	Preacher	x		x			x	7			
Joseph	Champa	Preacher	x		x		x		16		6	
Simon	Baraduar	Preacher	x		x		x		15		3	
Jacob	Bhotia	Preacher	x		x		x		13			
Sonsai	Bominidi	Book Seller	x		x		x		10		2	
Kallan Bai	Champa	Bible Woman		x		x	x		5			Abr.'s Wife
Trophenia	Champa	Bible Woman	x			x	x		5			Joseph's Wife
Salome	Champa	Bible Woman	x			x	x		5			Jacob's Wife
Kesuma Bai	Champa	Bible Woman	x			x		x	3			Compounder
Joseph	Champa	Compounder	x		x			x	11			Karuna's Husb.
A. David	Champa	Caretaker	x		x			x	28			Leper Asylum
										25		
Janjir Co-Workers.										1		
M. B. Asna	Janjir	Deac.-Preach.					x		200	5		Widower
C. Nundo	Janjir	Preacher	x		x		x		25	2½		AlsoLang.Teach.
Sam. Williams	Janjir	Preacher	x		x			x	24	2½		Preacher&Comp.
Nellie Williams	Janjir	H. Mother	x			x	x		14	2½		Will's Wife
Monohar	Janjir	Teacher	x		x			x	6			
Bimola	Janjir	Teacher		x		x		x	11			Monhar's Wife
Elisabeth	Janjir	Teacher		x		x		x	6		2	Widow
Nilkantha	Janjir	Teacher	x		x			x	10		1	In Girls' Orphan.
Sunti Bai	Janjir	Matron	x			x		x	12			
S. D. Asna	Janjir	Teacher	x		x			x	5		1	
Mina	Sukli	Teacher		x		x	x		14		1	
	Sukli	Teacher	x			x	x		9			

List of Native Co-Workers—(Cont.)

Name	Place	Occupation	Married	Unmarried	Male	Female	Supported	Unsupport	Salary Rss.	Salary A.	Children	Remarks
Bahura	Sukli	Bible Woman	x			x	x		5			Mina's Wife
C. Nicol	Manakori	Teacher	x		x			x	12		2	
Bischawasa	Manakoni	Teacher	x			x		x	8			Nicol's Wife
Itwari	Manakoni	Teacher	x		x		x		10		2	Also Monitor
Dulari	Manakoni	Bible Woman	x			x	x		5			Iteari's Wife
H. P. Sharma	Seorinarain	Preacher	x		x		x		18		2	
S. Bharos	Pamgarh	Preacher	x		x			x	18		2	
Gilwa	Baloda	Preacher	x		x		x		12		3	
Hanna	Baloda	Bible Woman	x			x	x		4			Gilway's Wife
Amardas	Basanpur	Teacher	x		x		x		10		1	
Magdalena	Basanpur	Teacher	x			x		x	6			Amardas' Wife
Rama Wallace	Tanaud	Teacher	x		x			x	8	3		
Sudyarin Bai	Tanaud	Teacher	x			x		x	6			
									258	30		
Korba's Co-Workers.												
S. D. Nundy	Korba	Lang. Teacher	x		x			x	30		6	
G. Roberts	Barpali	Preacher	x		x			x	19		4	
John	Korba	Preacher	x		x			x	12			
Dhansai	Gorhi	Teacher	x		x			x	10		2	
Mariam	Korba	Bible Woman	x			x		x	5	8		Nundy's Wife
Piyari Bai	Barpali	Bible Woman	x			x		x	4	8		Robert's Wife
Ruth	Korba	Bible Woman	x			x		x	4	8		John's Wife
Hulda	Gorhi	Teacher	x			x		x	4			Dhansai's Wife
									89	8	12	
Mauhadei's Co-Workers.												
Isadas	Mauhadei	Preacher	x		x		x		20		4	
Mathura Bai	Mauhadei	Bible Women	x			x	x		4	8		Isadas' Wife
Rickiya	Mauhadei	Teacher	x		x			x	20		4	
Dibiya Bai	Mauhadei	Teacher	x			x		x	5			Rickiya's Wife
Four Non-Christian Teachers									31			
									80	8	8	

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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IN MENNONITE CIRCLES

The congregation at Freeman, S. D., of which Rev. Chr. Hege is pastor, is about to make an addition to its present structure at a cost of about $10,000.

The yearly anniversary of the Mennonite Home for the Aged at Frederick, Pa., will be held Sept. 16. Arrangements have been completed for providing transportation to the home from both the trolleys at Swamp and the trains at Zeiglersville.

The yearly convention of the Sunday schools of the Eastern District conference will be held in the new Allentown church on August 22. Allentown is easily reached by train and trolley and a large gathering is anticipated.

Conditions are such in Russia that many of our Mennonite brethren there will leave for America as soon as it is possible for them to do so. Naturally those who are planning to come to America hope to locate in communities where our brethren are already settled. A great many of those coming need assistance and to meet these conditions a Mennonite immigration bureau has been organized of which Rev. H. P. Krehbiel of Newton, Kans., is secretary. Besides the great financial strain which is sure to be imposed upon the bureau, should an immigration from Russia at all be possible, the problem of meeting the immigration laws and regulations will also impose great hardships. In view of these conditions the bureau is making particular efforts to be prepared. An appeal is being sent out by the bureau for contributions that will enable it to send a representative to Washington to look after its interests.

ONE MORE DAY'S WORK FOR MISSIONS

The prospects for Bro. and Sister Wiens' obtaining permission to return to India in October next are quite good now. The Lord has also made one sister willing to go along.

A few days ago Bro. Wiens visited the writer to make further arrangements for their departure. This led us to discuss also the present condition of our treasury with its $7000 debt. He suggested that our conference adopt the plan of the Episcopal church, which lately raised $395,000 by special collection in which all their members were asked to contribute one day's income for this special collection. The result was better than expected. Instead of the called-for $375,000 they received $395,000.

I would heartily second this plan. In Korea, where mission work is exceptionally prosperous, the Christians often collect time, i. e., they promise to give so and so many days or weeks and even months for spreading the gospel.

Who is willing to give the intors be willing to announce a certain Sunday for this collection and call the attention of their churches to it?

We also call the attention of our mission friends to the supplement to our church papers last week, giving some more information about our mission work in general.

"One more day's work for Jesus;
One less of life for me!
But heav'n is nearer
And Christ is dearer
Than yesterday to me;
His love and light
Fill all my soul tonight.
One more day's work for Jesus,
One less of life for me."

P. H. Richert, Sec'y.

DAY OF PRAYER FOR COLLEGES

Education is one of the great functions of the church. The founder of the church believed in education. At the early age of twelve he was ambitious to learn, being found sitting in the midst of the teachers, asking and answering questions. When He became a man, He chose the teaching profession and became the Great Teacher. When He wished to win the world to higher ideals for the kingdom of God He chose a few men, taught them in His own school for three years, ar l then He sent them out as teachers of others. The last great command that He gave His disciples was: "Go ye, therefore, and make disciples, i. e. learners, of all nations . . . teaching them to observe all things." No church can neglect her obligation to educate and thrive.

The future of the church depends upon the education of her young people today. It is when boys and girls, young men and young women are at school that they get their view of the world, and the meaning of human existence. It is here that the mind learns to give form to its thought of God, the Bible, the church, the soul, the world and humanity, the deepest and most vital themes that can engage it. What our young people believe and think today the church will be tomorrow. The founders of our schools of our young people, and the unswerving loyalty to the gospel of Jesus Christ. Our colleges are, therefore, in the fullest sense of the word church schools.

The General conference has recognized the above truths and has set apart the last Sunday in August as a day of prayer for schools and colleges. It is a day that should help you to give your interest and your prayers to these institutions, the most important of the church.

You can contribute to the success of the schools and colleges of the church, by helping to create a school atmosphere in your church and community. What our schools need is a sympathetic understanding of their work in every church. More prayer and more interest needs to be showered on our schools.

Bluffton college believes in its Gog-given mission for the Mennonite church. It desires an interest in the prayers of every Mennonite church, regardless of conference affiliation. The church should realize her opportunity to do a larger work for Christ through her schools.

S. K. Mosiman,
President Bluffton College.

If one goes out in the name of Jesus to tell of His great salvation, that is missionary work.

NAPIER SUNDAY SCHOOL CONVENTION

The Fourth Anual Sunday School Convention of the Napier Mennonite Church, Held Saturday and Sunday, Aug. 12 and 13.

Moderator—Rev. H. G. Snyder.
Asst. Moderator—Wm. Amigh.
Secretary—Brother Shaffer.
7:30 p. m.—Song service, conducted by William Emigh (Amigh?).
Address of Welcome by William Emigh.
Response by George Bradley of Altoona, Pa.

In the absence of Rev. Yoder the convention sermon was omitted. The first subject, "How and What to Teach in the Sunday School," was ably discussed by Rev. Samuel J. Hairline of Manor, L. L. Shaw of Altoona, Pa. Open conference and short talks by R. F. Orr, one of the deacons of the Roaring Spring Menn. church, Mrs. Blackburn, A. S. Attick and H. G. Snyder. Offering and adjournment.

Convention again assembled at 9:00 a. m. on Sunday morning and Sunday school was in charge of Supt. W. S. Amick (Amigh?). The first subject for discussion at the Sunday morning services was, "How to Safeguard Our Sunday School Against the Errors of the Day." This was ably discussed by I. G. Snyder and H. G. Snyder of Altoona, Pa. "The Sunday School an Advocate of the Doctrine of Peace." C. W. Blackburn, county president, Mr. Kramer, Mr. Witticker, H. G. Snyder, Lewis Shaw, S. J. Hairline and Foster Orr gave addresses on this subject.

Noon session began at 1:30 p. m. The first subject to be discussed was, "The Holy Spirit in Sunday School Work." This subject was ably handled by Mr. Kramer, the president of the Bedford County Sabbath School association, after which an open conference was held in which in the general discussion I. G. and H. G. Snyder gave short talks. The subject for the afternoon was "Christ's Methods of Teaching and Their Application."

Teachers were I. G. Snyder and County President Kramer.

Evening session at 7:30 o'clock. Song and praise service in charge of W. S. Emigh (Amigh?). Address by County Pres. Kramer on "Open Conference".

The attendance was large and a great deal of interest manifested. The church was filled at every session. Our work continues to grow with great interest in the community and there are such being added to the church.

Resolutions adopted at the fourth annual convention of the Mennonite church of Napier, Bedford county:

First: Resolved, that in as much as we have been blessed with a beautiful day to hold our convention and have been so generously entertained by the good people of Napier Mennonite church, we return our thanks to God for the pleasant day and to the people for their hospitality.

Second: Resolved, that we appreciate the presence and help of Bro. Kramer, our county president, and also of the people that took part in the convention from Roaring Spring and Altoona.

CORRESPONDENCE

Wadsworth, O., Rug. 12. 1916. To the Readers of the Mennonite:—Although our pastor and his family were called hurriedly to his former home in Bethlehem, Pa., on account of the serious illness of his aged mother, he still found time to arrange for the services here so that the work went on almost the same as before, with the exception that we missed their faces. While away, Rev. Shelly has not been idle, but preached in the following churches: Dubbs Memorial Reformed church, E. E. Kresge, pastor; First Mennonite church, Victor Boyer, pastor, both located at Allentown, Pa.; Bethany Mennonite church, Quakertown, and E. Swamp Mennonite church, H. E. Allebach, pastor, and the Methodist Episcopal church of Quakertown, Clyde S. Holston, pastor. The pulpit was supplied here during his absence on June 25 by Prof. Beecher Lee, Wadsworth; on July 2 by Rev. Philip Kelser of Medina; on July 9 by U. Light, Supt. of public schools of Barberton; on July 16 by Henry Rees of Wadsworth; on July 23 by Wm. Good, Wadsworth.

On June 28 members and friends gathered at the farm home of Mr. and Mrs. Noah Sprunger for our annual Sunday school picnic. A good time was enjoyed by all. About one hundred were in attendance. An ice cream festival and band concert was held on the church lawn on Friday evening, July 14, under the auspices of the Men's class. The band was from Sterling, Ohio, who willingly offered their services for the occasion. Everyone enjoyed the music and the evening spent in pleasant fellowship together. The union Sunday school picnic of all the churches in town, held at Chippewa Lake, twelve miles distant, was an unusual feature this summer. Commencing shortly after six o'clock in the morning, automobiles began making the trip and as fast as one machine left another was there in its place. There were about a hundred machines and most of these made from two to five round trips. These, with three trucks conveyed the entire crowd to the picnic grounds and brought them home again in the evening. A way was furnished for every man, woman and child who desired to attend. From 1000 to 1200 attended, ranging in age from 7 weeks to 87 years.

I cannot close without saying something about the union Sunday evening preaching services of all the churches which are being held through the months of July and August under the beautiful shade-trees on our church lawn. It is nice in the cool of the evening, with the stars overhead, to sit and listen as God's Word is proclaimed and to join in the singing of gospel songs, besides being a means of bringing the good news to those who rarely, if ever, enter the churches. Even people passing by, with no intention of listening, cannot help but hear. The meetings so far have been well attended; people come in their automobiles and line up along the street while the seats on the lawn are nearly all filled. It seems that if at no other time people hear God's voice calling them, they could at such meetings as these. I will close this correspondence with the words of Scripture, found in Matth. 28:19, 20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Amen.

Pearl Overholt.

WHAT IT MEANS TO BE A FRIEND

(A Paper, Read in the Upland (Cal.) C. E. Society. Reported for the Mennonite by the Pastor.)

The secret of being a friend lies in the disposition to give and do and serve without thought of return. It is not always an easy matter. Wanting to have a friend is altogether different from wanting to be a friend. Christ craved friendship, but above all He longed to be a friend, always a friend in need. Every life that came before Him He desired to help and bless in some way. And wherever the spirit of Christ is in a human heart, this same desire is found.

True friendship is unwearied in doing good, in serving and helping others. Yet it is only right that the other side of being a friend be given attention. There are some people who make it very hard for others to be their friends. They put friendship to unreasonable tests. They make demands upon it to which only the largest patience and the most generous charity will submit. A close friendship can be formed and can continue to exist only where there is mutual unselfishness. A one-sided relationship can not last.

It is true we find it difficult enough at times to love our close personal friends in the full, constant, unselfish way which God's teaching requires. Even in the tenderest relations it is hard to be always patient, helpful and free from envy, jealousy and all irritation. Yet, it is still more difficult to learn the larger lesson of loving our neighbor as ourself. We like to settle for ourselves who our neighbor is, and then we like to decide upon just the way in which we shall show our neighbor love to him. But we really have nothing to do with either of these matters. We can not select our neighbors, nor may we be choicy as to the ways and means of showing ourselves friendly to them.

In Christ's parable of the Good Samaritan we have an example of the true ideal of loving by doing good and serving. On the other hand we there also see that doing no harm is no evidence of love. Neither the Priest nor the Levite wished to do the wounded man any harm. They felt sorry for him. One of them even lingered a moment to look upon him in sympathy. When we think the matter through, we find that Christ means to teach us that we may do sore wrong to others by not doing love's duties to them. We do not think much of this kind of sinning. Do we ever make confession of the things we did not do but which we ought to have done? During the day we may have passed by on the other side of many a human need or want or danger; do we confess these neglects among the day's sins? Which role are we playing, the priest's and the Levite's or the Good Samaritan's?

Take a single day's life and see how many times we pass by on the other side. Here is one who is in trouble. You know of him: he was an old neighbor of yours or a schoolmate perhaps. You have a vision of how you might help him and you feel impelled to go to him in Christ's name; but you do not follow the good impulse—you pass by on the other side and let him lie where he fell. You knew of his wounding, his fall, his peril, and you had it in your power at least to try to help him; but you offered no helping hand, spoke no word of love to warn him; you simply passed by on the other side. One writes:

We go our ways in life too much alone;
We hold ourselves too far from all our kind.
Too often we are dead to sigh and moan;
Too often to the weak and helpless blind.
Too often where distress and want abide,
We turn and pass upon the other side.
It should be ours the oil and wine to pour
Into the bleeding wound of stricken ones;
To take the smitten and the sick and sore
And bear them where a stream of blessing runs.
Instead we look around—the way is wide,
And so we pass upon the other side.

We often refuse to see the misery and the sorrow about us. But keeping ourselves ignorant of human needs will never excuse us for not relieving them. We shall be judged not alone by what we do, but also by what we leave undone. We can not cut ourselves off from our fellow men. We are all our brother's keeper and are to play the part of friend in need at all times. Susan Coolidge writes:

If you were toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still,
Stumbling and losing foothold here and there;
And each one passing by would do so much
As give one upward lift and go his way,
Would not the slight reiterated touch
Of help and kindness lighten all the day?
If you were breasting a keen wind which tossed
And buffeted and chilled you as you strove,
Till, baffled and bewildered quite, you lost
The power to see the way and aim and move;
And one, if only for a moment's space,
Gave you shelter from the bitter blast,
Would you not find it easier to face
The storm again when the brief rest was past?

It is not only our duty but our blessed privilege to help along

through life the weak, the sinning, ofttimes the unreasonable, the ungrateful. It was thus that Christ lived and there is no other standard of living that will reach up to the divine ideal. It is such losing of self that is the only real saving of life. And this is the true expression of friendship.

MENNO SIMONS

By A. M. Cramer.
(Continued.)

Meanwhile we must here present two things in defense of Menno. First, that he would not permit himself to be led blindly, much less driven, but followed his own convictions which he believed to be grounded on the Holy Scriptures and acted according to them with faithfulness and industrious zeal without regard to any person. Secondly, that many of his opponents who favored the softening of the ban and opposed him proved themselves to be fickle. One observes that while all Doopsgezinden clearly taught that the Christian church must be composed of upright Christians, there still remained the necessity of fixed and clear ideas concerning the way this was to be brought about and kept so. If he went too far, one must not attribute it to evil in Menno. Although an error, we may be sure that it did not come from pride or ambition or an evil heart, but was inspired by the fear of God and zeal for the cause of the Lord and the salvation of his brethren, which was perhaps not the case with all of his brethren.

But now we again turn to Oldesloo where the old man had his fixed residence. We have already heard that he established a printing press there. With this his teachings became better known and covered a wider field because he was now in a position to publish his own works. However, I am not at all certain of all he printed there. In 1556 he issued "A Very Plain and Pointed Reply to Martin Micron Concerning the Discussion Between Him and Myself Before Many Witnesses, Held A. D. 1553, Concerning the Incarnation of Our Lord Jesus Christ, According to the Truth and Power of the Holy Spirit", together with "A Sincere Admonition to Him" etc. The Reply is dated September 7 and the epistle, Sept. 16. Since I have already given an account of this work it is not necessary to say more. During the year he also published "The True Christian Faith Which Converts, Changes, Makes Pious, Sincere, New, Perfect, Joyful and Blesses the Human Heart (revised and enlarged)" and "Of the New Creature", bound with "A Consoling Admonition Concerning the Suffering and Oppression and Persecutions of the Saints." A small but edifying work wherein he declares his joy that the Doopsgezinden increase in numbers and urges them to faithfulness to the Savior and the truth they confess, though subjected to bloody persecutions as well as many allurements. It is, I think, a beautiful illustration of what Menno was to his followers and what he might have been in a more extended circle if miserable quarrels had not stood in the way.

Although the church in Freesenburg seems to have acquired a remarkable growth, Menno's circumstances did not improve and he continued to be in limited circumstances. We may learn this from his letter to Waterhorn. It must also be understood that the Doopsgezinden coming there had fled from severe persecutions and barely saved their lives and were compelled to leave behind all their possessions and could do very little for their esteemed teacher. It appears from this letter that the Fresian brethren had assured him of a fixed yearly sum of sixty dollars, a sum of greater value at that time than at present, yet very moderate. Although very often Menno denounced the established ministers as hirelings and disapproved of high salaries he nevertheless regarded it fitting that the church provide the minister with means for a moderate living. In this he could appeal to the words of Paul, I Cor. 9:9, and elsewhere. At this time generally, as well as a long time afterwards, among the Doopsgezinden this opinion was to be according to Christ and His apostles. Among them their teachers had they themselves gathered a congregation or were they chosen by already existing churches, took up the work without wages if they could exist upon their own resources, otherwise they were assisted. But because they were not usually withdrawn from their accustomed occupations by their calling and were generally members selected on account of their ability, esteem and prominence, this was not often the case.

We here find suitable opportunity for presenting as much as I have been able to find concerning Menno's family. His wife, her name was Gertrude, is thought not to have outlived him. According to his letter to the wife of L. Bouwens she was still alive in 1553. He also had a son who perhaps died some time before because in his letter to Rein Edes he only mentions his daughters. One of these lived long after him. This is all I have been able to gather from the various sources concerning the family of this man after whom the Doopsgezinden are generally called Mennonites. Is this not an evidence that he belongs to the company of noble ones who work for a good cause alone in self-denial and humility and who in their work keep their personal interests in the background? It is remarkable that he speaks so little of himself or that the Doopsgezinden writers tell so little about him; it shows, however, that as a servant of Jesus he had a great and honorable influence, but his circumstances were forgotten with it.

We have already heard that in 1557 the church at Embden, after much quarreling, divided into two parts. Hendrick Naaldeman, Jurrian Heyns and Schedemaker were banned by Leendert Bouwens and Dirk Philips. The parties banned afterwards asserted that Menno had favored them since he had not respected his own ban as his letter to Embden seemed to show. But Leendert strongly insisted that they must follow him (Leendert) or there must be two parties. I find it somewhere stated that he laid his hand and said, (Menno has not yet risen above our heads, if he cannot follow us we must do with him as we did with the rest." Thus, for once, by the most determined efforts, Menno permitted himself to be won over to their opinions. He himself acknowledged that at their request he wrote a new book on the ban and published it in 1558 together with a new edition of the "Foundation Book". Concerning the latter I shall have little to say here. He gave it the short preface that we also find in the later editions. In the text he made some changes here and there and in other instances omitted some, among them the section very much discussed by those who in later times differed in their opinions on the origin of the Doopsgezinden in which he is supposed to have spoken entirely too softly of the Munsterite uproarers. The work on the ban here bore the title: "Fundamental Doctrine or Account of Excommunication, Ban, Exclusion or Separation from the Church of Christ." In a well intended preface which shows earnest but overflowing zeal for Christ and His church he says that he prepared the work upon the request of the brethren and after mature thought, so that his convictions might be clearly known in order that thereby the unity and peace over this point, which he presents as of supreme importance, might be promoted. He declares in this to have been prompted by no carnal considerations or party spirit and requests the reader to receive it in the same spirit. The work is arranged in order of chapters. Chapt. 1: "Explanation of the True Apostolic Excommunication." A true statement of the destruction of our souls and surrender of the devil, and so a frightful judgment. Chapt. 2: "Over Whom the Apostolic Excommunication Is to Be Used." Over trouble makers and those who lead a scandalous life, those who introduce false doctrine, those who live extravagantly to the dishonor of goodness. (Here, alas! appears the old difficulty under a profusion of Bible figures). Chapt. 3: "The Reason why the Excommunication is Commanded in the Scriptures." First, God loves holiness and so will provide that the true Christians are not misled nor the church spoiled. Second, so that the erring and corrupt may be brought to repent. Chapt. 4: "The True Apostolic Excommunication Has No Respect to Persons." This was one of the stumbling blocks. The more moderate, while they held that the ban and subsequent shunning were Scriptural, thought, however, that married people, when in this situation, should not be forced to shun one another, nor children be prevented from doing duties of reverence and assistance to their parents. Dirk Philips and those like him, carried their notions to extremes. Menno, without naming persons, committed himself to this extreme view and advanced its acceptance. Chapt. 5: "That We Put Away Openly Carnal (Dadelijk) Sinners and Excommunicated of God and Thus Direct Them to True Repentance with the Scriptures." Menno says that formerly, because of inexperience, he always thought a three-fold warning necessary (Matth. 18) before excommunication. He now thought that he had a better understanding of this on which account I have inserted the word Dadelijke in the title of this chapter. He here barely considers warnings, but insists upon the ban as a necessary and public punishment. Chapt. 6: "Of Secret Sinners Who Are Again Inwardly Admonished of the Holy Ghost and Are Sincerely Converted." Here Menno does not agree with the severest of those who were for the ban and went so far as to insist that if any one knew that anyone had sinned in secret the church must be informed. He points all to a living trust. Chapt. 7: "What Is the Lord's Sense of the Passage in Matt. 18, where He says, 'If Thy Brother Sin Against Thee', etc." The meaning of the commandment is here explained

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

When the week, the month or the year comes to an end in the business world the business man takes account of stock to see how he stands. He may, in a general way, know that he is either making or losing money, but he wants to know the reason why so that he can begin the next business period better prepared to profit by his mistakes and follow up his advantages. The business of serving the Lord is the greatest and should be the most absorbing of all. The Bible teaches us that the King's business requires both dilligence and haste. It requires dilligence because there is so much to be done and so much has been left undone. It requires haste because the time is short and no one is sure of the next minute of his existence. It seems to us that the end of the day would always be an appropriate time for taking spiritual stock account. Can we not then ask ourselves, Have we left go by the opportunities we had for doing something for Jesus? If so, will we be prepared to meet our opportunities to their fullest advantages tomorrow? Can we say, This day I have brought the importance of surrender to God to some perishing sinner? If we cannot, has it been because there were no sinners to whom to speak about Jesus? Have I prayed? If so, for what? and in what spirit? Was it a prayer, "Not mine but Thy will be done"? Was the burden of my prayer the conversion of a sinner or the prosperity of Zion? We are to pray unceasingly. Are our prayers unceasing? We are to ask largely. Have we prayed for larger things?

Many people make it the rule of their lives to read a portion of God's Word every day. This is a practice that need not be defended, indeed it is a duty which everyone should recognize. Yet, reading may be with or without profit. Simply to make the reading of a chapter the part of a daily routine brings little more than the gaining of so much information. The cutting up of the Bible into chapters and verses is a great convenience on the one hand because it makes it handy to find what we may be seeking or easy to remember what was particularly dear to us. On the other hand the artificial divisions of our Bible lead us into thinking that the portions cut off into chapters belong in a space by themselves when, as a matter of fact, no single book, with the exception of the poetical ones, ought to have its sense cut up by artificial divisions. The reading of a chapter, then, for the sake of being able to satisfy conscience by saying, "We have read a chapter," is not always beneficial. In our daily study it should not be, Have we read our Scripture today? but, Have read our Scripture? and this may lead us into reading whole books, or at least long portions of some books. Bible reading should never be a hurried action. This glancing hurriedly over a chapter at the close of the day and then rolling over into bed is not treating the Lord square. He has blessed us with the gift of this wonderful book and the least we can do to show our gratitude is to read it deliberately, intelligently and with the idea that in it is to be found the food which He has provided for the nourishment of our spiritual lives.

God placed man in the Garden of Eden to "dress the garden" and it never was His design that the creature, created in His image, should spend his time in luxuriant ease. Labor always was honorable. Our Lord sanctified labor by devoting the greater portion of His life upon earth to hard sweat-producing toil. His chief apostle to the Gentile worked at his trade in order to earn his living while preaching the gospel. But labor is not the chief end toward which man was created. Secular employment is the normal thing for him to follow, but it is not the thing to command all his energies. Six days were to be devoted to labor, but the Lord claimed the seventh for another purpose. It should be a matter of concern to every Christian that he do his full share of daily toil, but it should also be a matter of concern to him that the secular end of his life be not given so much of his efforts and attention so that spiritual things are crowded out. There is such a thing as thinking too much of secular things and working too hard for material results. Not only should the Sabbath be a time set apart to be with God—every day should have its time in which the God-fearing person endeavors to shut out the world and get into closer fellowship with his creator. Often are we inclined to feel that men no longer care to get close to God. We see them so occupied in chasing after dollars and pleasures that they can think of nothing else. Perhaps this accounts for the growing lack of faith and the increasing loss of interest in godly things. That many do find the wealth and pleasures after which they run, no one can deny, but it is also a fact that men are missing the vision and the inspiration that close fellowship with their God and Lord alone can give them.

Francis Xavier, the great Roman missionary, once said that he had heard the confessions of all kinds of men, under all kinds of circumstances, in many quarters of the world and that men had confessed having committed sins of every kind that one could imagine and yet he had never heard any confess to the sin of covetousness. It does seem strange that many of the tenderest consciences are not affected by the thought of having coveted, although the commandment, "Thou shalt not covet" is not only one of the ten laws, laid down by God as a foundation for all law but the New Testament time and again speaks of it as a capital sin. It is hard to understand why men persist in sinning in the light of better knowledge, but the fact remains that they do. To know in a general way that God frowns upon the one guilty of covetousness is one thing, but for men to avoid that sin is another. Perhaps because it is a state of mind rather than an active wrong done by someone, may be one reason why the sin is so lightly regarded. But the state of mind must first prepare one to do the wrong that will injur another. It is the purpose of the Bible teaching not only to rebuke and restrain wrong-doing but to so prepare the mind that the seed of wrong will not be allowed to enter the heart, there to bring forth its crop of evil. "An ounce of prevention is worth a pound of cure," says an old proverb, and the one who will not permit himself to come to that state of mind where he covets the wife or the possessions of another is sure not to be the one to allow himself to actually take that to which he has no right. The law against covetousness is no dead letter. Covetousness is just as dangerous as it ever was and it is sure to create as much misery as it ever did. Why, then, do our preachers not say more about this sin in their sermons? Why are children not taught to avoid and fight it? And why do we not pray more for strength to throw it off? Covetousness fills prisons. It is behind the causes that brought on this terrible world-wide war. It sends more souls to hell than almost any other sin. Let us then beware of covetousness.

A DAY WITH OUR CHICAGO MISSION

(As Reported by One of the Workers.)

First of all I wish to say that the majority of the people in our district are not poor, neither are they rich, but rather of the middle class. We have but few families extremely poverty-stricken as to temporal means; but a vast majority that are extremely poor spiritually. Many of them have not been to religious services for years. I have chosen a day from last week, from which I shall endeavor to give you some idea of the work.

Visits are very seldom made in the morning, for the women are then busy with their housework. Nevertheless canvass-calling (calling at a place for the first time) is frequently done in the morning because as a rule the party is at home and the desired information is gained without much waste of time, as a first call usually means only a short conversation at the door.

The morning of the chosen day was spent at the Moody institute. The afternoon was spent visiting a number of families. My first visit was at the home of Polish Jews. Their one boy, about two years old, is a member of the Cradle Roll department of our Sunday school. They are always very friendly and promise to come to the services but such promises are often made for months before the people are interested enough to venture out to these services. From there I went to a home where the mother is a Catholic, but is not very strict. Her daughter, Margaret, was a pupil in our Sunday school before her death. Little Margaret went to be with Jesus last winter a few days before Christmas. The three have been to Sunday school a few times and the baby is a member of our Cradle Roll. The last woman, however, happened to be out just then and I called on her neighbor just across the hall in the same building. This woman's baby is also a member of our Cradle Roll. She was busy getting ready to leave the next day for a visit to her sister, so I helped some while we visited. The Catholic woman came home before I left the latter place and came over to see her neighbor, so we had a visit after all.

The next home visited is rather poorly furnished and not very clean. Four of the children have been attending our Sunday school but do not attend very regularly. From what I see and hear, I have come to the conclusion that they are so often absent because the mother considers it too much trouble to get them ready. Yet, she appreciates very much our interest in them and promises to send them. She is always very friendly and invites me to visit her often. I then went to Frank's home. He is a boy seven years old and for a while attended Sunday school quite regularly, but lately he has been absent so much. His mother is not living. Two of his sisters are keeping house, and the older girl often works out, which leaves the younger one, a girl of about fourteen years, to have entire charge of things. I have been trying to get them interested and they have promised me to come to services but they have been there only once. These people only need to know Jesus Christ as their Savior and I wish you would pray for them, pray very definitely. Pray also for us, in the work that we may be faithful in our witnessing for the Master and win souls for Him. Yours in His service,
C. Katherine Niswander, in "The Pastor's Assistant."

WHAT THE GREAT MEN OF THE WORLD SAY OF THE BOOK OF BOOKS

Selected and Arranged by Carl T. Wettstein, Milwaukee, Wis.

Ancient Witnesses for the Truth of the Bible.

Some time ago The Christian Herald had this to say on "The Christ Myth of Professor Drews:

"The Christ Myth of Professor Drews in Karlsruhe, is the latest assault upon the historicity of Jesus Christ. Unexpected, because for a long time no scholar of standing has disputed the historical fact that a remarkable man called Jesus Christ lived in the days of Tiberius Caesar; unheralded, for like a bolt from a clear sky this professor of the high school in the cultured city of Karlsruhe hurled his challenge into the face of the Christian people. Nevertheless, the claim that Jesus never lived is so bold, so confident, that the religious world has been a little startled."

But Professor Drews had no success with his "Christ Myth," as can be seen by the following extract from a German newspaper:

"Even in Germany the people protested against Prof. Drews' theories. Berlin was aroused, excited. A great mass-meeting was held at the Winter Circus. Twenty thousand people clamored for admission; only 5,000 could squeeze in. The rest held an overflow meeting on the street. At the conclusion those in the throng joined their voices in a mighty rendition of the famous Luther hymn, "Ein' feste Burg ist unser Gott" (A Strong Fortress is Our God), then, forming a procession, the crusaders marched across the river to the royal cathedral and broke into a fresh chorus of hymns.

"As soon as the regular services were over," said another report, "the demonstrators petitioned the cathedral authorities to hold special services of thanksgiving for graphic evidence of the unshaken faith which the day's events evoked. The authorities consented, and within five minutes every nook and corridor of Berlin's Westminster Abbey was occupied, leaving 10,000 fervid believers holding a vigil outside.

"The kaiser's chaplain, Dr. Dryander, preached an eloquent sermon, congratulating the church and thanking God for the enthusiastic fury wherewith the capital of the empire rejected Drews' theories. He said the church leaders were taken completely by surprise at the magnitude and fervor of the demonstration, and he was entitled to regard it as convincing proof that, deep down in the heart, pleasure-loving Berlin was Christian and God-fearing through and through. Religious authorities believe the demonstration is a milestone in Berlin church history and destined to have lasting and far-reaching results."

But, off and on, even in our days, we hear of men who try to prove that no such person as Jesus Christ ever existed. If some of these people are asked on what foundation they build their assertions, they sometimes say, if Jesus Christ had lived, Plinius, Tacitus, and Josephus, the three great historians of the first century, would have said something about such an important event. But as none of these three men mention anything about Christ in their books, it is impossible that He should have existed.

But these people don't know that, by such assertions, they sign their own certificate of ignorance, because it is a fact that these three historians "did" mention Christ, and some of the events that happened during his lifetime, in their books.

Of course, it is true, these men did not particularize these events as our reporters of today would do; but we must remember that the facilities for obtaining news in the first century were much more difficult than in modern times with our newspapers, mail coaches, telegraphs, telephones, and reporters, which were all unknown things in the first century. The different countries had no regular connections, and the history of each country was limited exclusively to that state. This fact appears forcibly to the student of ancient history when he searches among the Greek and Roman archives and to find very meager reports about conditions in other countries. "Not only is this true," said G. W. Hazelton, jurist in Milwaukee, "but the histories treat only of national affairs, and utterly neglect items of individual importance. The Jewish temple at Jerusalem and the Coliseum, two achievements which have since aroused the wonder of the world, were unknown in Athens, and had no place in Athenian history and literature."

In Jewish history we find quite a different condition. Josephus, who lived thirty years after the birth of Christ, makes a detailed allusion to the resurrection, and other Hebrew historians make similar references.

As, undoubtedly, many people are interested in this subject, it may be of interest to see what these great historians of the first century have to say on this subject.

Pliny.

Pliny (Gaius Plinius Caecilius Secondus) called "Pliny the Younger", born 61 or 62 A. D. About the close of the first century Pliny was appointed preconsul of Bithynia by the Emperor Trajan. Shortly afterwards he wrote to Trajan, asking what method he should adopt in the trial of the Christians, who were even at that time very numerous in Bithynia. This letter has also been cited by Tertullian, Eusebius, and Jerome, besides many others.

Plinius writes:

I asked them whether they were Christians or not. If they confessed that they were Christians, I asked them again and a third time, intermixing threatenings with questions. If they persevered in their confession I ordered them to be executed, for I did not doubt, but let their confession be of any force whatsoever, this positiveness and inflexible obstinacy deserved to be punished.

"There have been some of this mad sect whom I took notice of in particular as Roman citizens that they might be sent to that city. They were wont on a stated day to meet together before it was light and to sing a hymn to Jesus as to a god, and to oblige themselves by a sacrament or oath not to do anything that was ill; that they would commit no theft, or adultery, or deny what was deposited with them when it was required back again, after which it was their custom to depart and to meet again at an innocent meal."—Christian Conservator.

MENNO SIMONS

(Continued from page 3.)

by Menno as an argument for forgiveness and brotherly love, but he would have it applied only to daily injuries and not to base offenses upon which Scripture imposes eternal death. Chapt. 8: "That We Are Not to Pervert the Truth with David's Sin. Repentance and Remorse, but Have to Understand It Rightly According to the Scriptures." Menno shows that David was again received because of his contrition and that this is also the purpose of the ban, which consequently is not superfluous. Chapt. 9: "Of the Inconsiderate Backsliding and Immediate Recovery of Peter." The differences in human nature and temptations are shown in this and the former example (the case of David) and Menno says that one must not be too hasty with the ban and would have the church judge if the offense is to be attributed to a misstep, surprise, or weakness or corruption or design. Chapt. 10: "How Should We Understand, According to Scripture, the Saying of Jesus, 'If Any of You Do Err Against the Truth'."

(To he continued.)

THE C. E. TOPIC

Sept. 3.

The Consecration of Home Life.

Acts 10:1-8.

The family is a God-established institution, designed for the greater happiness of those composing it and for the safety and welfare of both the state and society. A family, to enjoy all its privileges and blessings, should establish itself in a home. "No matter how humble, there's no place like home" is not mere sentiment. Time and again we see it demonstrated that the most unlovely and frequently the most dangerous state for one to find himself is to be without a home. The homeless wanderer is a pathetic sight, he is a person without the sweet comfort and confidences that go to make a happy and contented person. Extreme poverty or misfortunes of some kind sometimes deprive some of

a home. Such persons deserve all the sympathy and help we can bestow upon them. Modern life is often responsible for conditions that eliminate the home in its truer and better sense. This is not an improvement on the old method. If there are those who wish to avoid the cares and responsibilities of establishing a home of their own and banish themselves to apartments, lodging and hoarding houses, they may think life is easier to them, but they purchase the ease at the cost of character that comes from struggles, labors and responsibilities incident to family life. The home is not a mere place where one goes to eat and sleep, it should be the place where one goes to live and develop an individuality worthy of a good citizen and a good Christian.

The foundation of the state and society is the family the world over. The world becomes what family life makes it. The nation with high ideals in family life is certain to become the ideal nation. Those men and women who are destined to take in hand the affairs of the country and lead them to a satisfactory issue, must be prepared in the homes where character is developed, education encouraged, loyalty inspired and moderation and common sense inculcated. The hope of every age lies in the home where piety, industry and thrift reign. It is not from the few homes of the very rich where luxury and pride have a place or from the comparatively few of the very low where dissipation and indolence gain a place that much is to be expected. But to the great middle class, the class that labors, that saves and that sometimes struggles hard the world has always looked for its hope. It was from such a home that our Lord came. The same kind of a home gave us a Paul, a Luther, a Menno, a Lincoln and a million others whom generations to come will call blessed.

A consecrated family life is different from one that is not consecrated. The non-Christian home may be a positive menace. It certainly does not make possible all that may be gotten from the home and the influence going out from it may lead many astray. In the Christian home the relations of the inmates should be that of loving and considerate intimacy. The confidence possible between Christians is always a source of comfort and blessedness and when all in the home are Christians, doing all in their power to lead the true Christian life, the home becomes the nearest thing to heaven we may know upon earth. In order to realize the full ideals of the Christian home, every member should work for the common good. Christianity is the religion of unselfishness, it leads to service that grows out of love. The Christian home is the one in which each seeks to be of service to the rest rather than to be Master over the rest.

The home, if it is truly a consecrated one, will be a place of worship. The church, the Sabbath school and all other Christian institutions have their place in the development of Christian character, but none of them can by any means take the place or do the work that belongs to the home. Family worship should be a part of every day's program. The praying family gives the world its God-fearing men and women. Bible study belongs to the home. The child may there learn more of the Word of God than all the schools can teach it. The literature of the home that fears and serves God will have a distinctively Christian tone. The church papers will have an honored place there and the father and mother will by precept and example see that all are regular and faithful in the performance of their church duties.

Loyalty is a wonderful word. It begins in the home. The consecrated members of the family will be loyal to one another because they are loyal to their Christ. They will give the aged and the sick members of the household particular and sympathetic attention. Their attitude toward servants, if there are any, will be considerate and reasonable. Indeed, the Christian home is so different from the non-Christian one that it will be observed by everyone. It is not difficult to make a profession of Christianity before the world, that hardly knows one, but the real Christian or the sham Christian is sure to be recognized by those with whom that one lives and who are that one's closest relations.

A Christian home is a benevolent one. It will help those who are in need. It will not waste what others can use. It will share with others who are not quite so fortunate. Really, the Christian home that is really consecrated, will be made up of those who try to do as Jesus would do.

THE S. S. LESSON

Sept. 3.

Paul's Sorrows and Comforts.
II Cor. 11:21-12:10.

Golden Text—II Cor. 12:9.

Like many other Christian ministers Paul had to meet the oppositions and hindrances thrown in his way by those who should have been the first to assist him. On several occasions he found it necessary to meet the insinuations of some of his brethren that he had no right to call himself an apostle. All through his missionary activities he was bothered and hampered by the Judaizing party who made supreme efforts to keep the church a Jewish sect rather than allow it to become a world-wide movement for Christ, the Savior of all men. One of the great misfortunes of the church today is that we have a divided Christianity in which much of the strength that might be devoted to winning the Christless world is used for party purposes. Why, for example, should there be a half dozen congregations in the same little town struggling for existence and watching one another to prevent "sheep-stealing" when one church would be sufficient for all purposes? This building of churches under one another's eaves is a bit of wicked extravagance which serves no purpose but to intensify a party spirit which should not exist.

In the passage before us Paul is replying to the insinuations of his opposers that he was weak and foolish. Perhaps some were asking, What has Paul ever done for Christ? He goes on to declare that he has the same right to all they claim to be. To the questions, Are they Hebrews? Israelites? Seed of Abraham? Ministers of Christ? he replies: "So am I". The fact that Paul's opposers laid great stress upon their Jewish extraction, while of great blessing to the world, since Christ came through the seed of Abraham, was over-emphasized to the extent of making them equal qualifications to having been called to Christ's service. It is a great blessing to be well born, and it is a splendid advantage to have had great and good ancestors when all other things are considered, but a person having only had great and good ancestors and nothing else has little claim to distinction. The question is not so much, Who were your ancestors? as it is, What have you done? In our Mennonite churches there are dozens of names that indicate descent from martyr ancestors. It is a good reason for gratification to know that so many of our fathers were ready to die for what they knew to be right; but that does not excuse any one from keeping actively at work in the Lord's great field.

As a minister of Christ none could match the record of Paul. The ministry is never a position of ease. When our Lord called His disciples it was to take upon themselves a cross. When He sent them forth, it was to persecution and death. When we enlist in his army it is for a war that shall not cease so long as the evil one has power to work evil. The effective ministry has always been the ministry that had to endure much "for righteousness sake". Every great leader of great movements for Christ and right, every reformer who really was called to reform things for Christ, every great missionary who undertook to bring the sweet story of salvation to the Christless, has had, like Christ, to face oppositions and persecutions. Without someone suffering for it the world has never received a great blessing. There never was a more glorious record for Christ or wonderful as that of Paul. If we think we have just cause to complain because of our little things we have to bear, which after all amounted to nothing at all, what is to be said of Paul? Because he, and the many others who had to endure, were faithful in their great trials many more have been inspired to remain true when their troubles, great and small, came upon them.

The catalogue of Paul's sufferings, as described by him, is worthy of careful attention. Everything that might cause pain or anguish seems to have come into it. In most instances there was real danger, but he might die under the trial. It was hard enough to endure from strangers and enemies, but what was that compared to the fact that compared to the peril "among false brethren"! One of the most trying experiences our Lord had to endure was the fact that there was a Judas among his intimate disciples. Paul had the same trial to go through. The hardest blow to the church in all ages has been that which came from within—from the wolves in sheep's clothing. Inconsistant Christians always betray Christ and His church.

There is pathos in the complaint, "Daily the Care of the Churches." It was the unnecessary trouble stirred up everywhere, the burden of little things and troubles that made it hard for Paul. When the leaders of the church could once go on unhampered by the petty and often absurd annoyances, raised by inconsiderate brethren there could be no question about the rapid evangelization of the world.

MARRIAGES

Diehl-Clymer. — On August 14, 1916, in Philadelphia, Pa., by Rev. N. B. Grubb, Henry H. Diehl of Allentown, Pa., to Mrs. Emma D. Clymer, nee Kulp, of Philadelphia, Pa.

Bossard-Wilde. — On August 16, 1916, in Philadelphia, Pa., by Rev. N. B. Grubb, John M. Bossard of Philadelphia to Mrs. Hester Z. Wilde of Balla, Pa.

NEWS OF THE WEEK

PRESIDENTS WITHHOLD FINAL ANSWER TO WILSON

Washington, Aug. 19. — After an hour's conference with President Wilson today the thirty-three railroad presidents left the white house without giving any indication that they had abandoned their stand for arbitration but with assurances that the negotiations were not ended.

The railroad executives gave no final answer to the president's proposals but will deliberate on them and see President Wilson again, probably Monday.

While President Wilson was conferring with the executives he made public a statement outlining his plan and declaring it seemed to him a "thoroughly practical and entirely fair program and I think the public has a right to expect its acceptance."

One ray of hope that it might induce the railroad managers to make concessions stood out in a suggestion that the interstate commerce commission might determine whether it would be right to increase freight rates to meet the added compensation to employes.

ALMOST ALL TENTS BLOWN DOWN IN CAMPS

San Antonio, Tex., August 19. — The West Indian hurricane passed through Brownsville, Tex., without serious damage and with no fatalities according to a wireless report of Ft. Sam Houston here today. The troops were reported busy reconstructing their camps, which suffered heavily in the terrific gale.

At Llano Grande a Minnesota guardsmen suffered a broken arm. The mess house of the First Iowa regiment band collapsed with four men in it and one was injured slightly.

Every tent in the camps of the Third Texas infantry and Twenty-sixth United States infantry at Harlingen was blown down and the camps were flooded. The troops passed the night in town.

The Illinois camps around Brownsville suffered the most, due to the fact that the guardsmen had framed tents.

WORKMEN'S COMPENSATION ACT PASSED BY CONGRESS

Washington, D. C., August 19. — The Kern-McGillicuddy working men's compensation act, which was passed by the house several weeks ago, was passed by the senate today. The measure provides compensation for all federal employes injured in line of duty. A commission of three members is created to administer the law.

Republican senators forced the senate to adopt an amendment that all employes of the commission shall be taken from the civil service eligible list. This amendment is in line with the one which the Republicans attached to the shipping bill yesterday. The Democrats made the concession grudgingly.

BIG NAVAL BILL FINALLY PASSED

Washington, Aug. 15. — Congress virtually completed the national defense program tonight by finally approving the great increases in naval construction and personnel written into the naval bill and urgently supported by the administration.

The house accepted the building program to which its conferees on the measure had refused to agree, by a vote of 283 to 51, with seven of the members present not voting. The personnel increases on which there also was a disagreement in conference were approved without a record vote.

The personnel and construction sections which already have the approval of the senate, authorize an increase in enlisted men to 74,700 and the building of 157 war vessels within the next three years with four battle cruisers and four battleships included among the ships for 1917. Previously the house had refused to adopt a continuing building program, had authorized only five capital ships, all of them battle cruisers, and had proposed a personnel of only 65,000.

BRANDEIS CANNOT SERVE

Washington, D. C., Aug. 14. — Associate Justice Louis D. Brandeis of the supreme court informed President Wilson tonight that because of the mass of business before the court he would be unable to accept the president's designation to serve on the joint commission which will attempt to solve the Mexican difficulties.

NO STUMPING TOUR

Washington, August 15. — After a conference today between President Wilson and the members of the Democratic campaign committee, Vance C. McCormick, chairman of the national committee, announced that the President would make no speaking tour but probably would accept invitations to speak at different places.

Mr. McCormick explained the president's decision by saying Mr. Wilson believed a stumping tour to be incompatible with the dignity of the office of president.

NEEDLE COMES OUT OF ARM

Richmond, Cal. — A needle which was swallowed several months ago by the infant son of A. D. Hurst has just been removed from the child's arm by Dr. W. W. Fraser. The first intimation given the parents that the child had swallowed the needle was when he complained of pains in his stomach.

The needle worked its way through the walls of the child's stomach and later was discovered protruding from his left arm. The baby is none the worse for the experience.

NEW YORK AGAIN POSTPONES OPENING

New York, Aug. 16. — While September 25 was set today as the tentative date for opening the public schools of this city, postponed from September 1, because of the epidemic of infantile paralysis, Health Commissioner Emerson said it was by no means certain New York's 1,000,000 school children under sixteen years of age could resume their studies as early as that. Definite plans cannot be made, Dr. Emerson said, as it is impossible to foresee whether the disease can be checked or whether the epidemic will assume still greater proportions.

FINANCE COMMITTEE PLANS $130,000,000 BOND ISSUE

Washington, Aug. 17. — A bond issue of $130,000,000 to meet extraordinary government expenditures due to the Mexican situation was unexpectedly recommended to congress tonight by majority members of the senate finance committee with the concurrence of the treasury department.

The bond issue is urged in the report of the finance committee Democrats filed in the senate late today on the $205,000,000 revenue bill. In addition to the proposed issue and the revenue bill the finance committee asserts that further appropriation of $86,000,000 will be necessary to defray the expense of operations in the Mexican emergency if conditions on the border continue as they are now after December 31, 1916. The $130,000,000 to be provided by the proposed bond issue, the report says, will meet Mexican expenditures only until the end of this calendar year.

Accompanying the finance committee majority report submitted by Senator Simmons, was a general statement from the treasury department, estimating disbursements for the fiscal year 1917 at $1,126,243,000 and receipts $762,000,000.

"The total appropriation for the fiscal year 1917 exclusive of those carried in the so-called shipping bill, which is to be defrayed by the issuance of Panama bonds, will exceed the appropriations for the fiscal year 1916 by about $469,000,000," says the report. "This increase is represented principally by $167,000,000 additional amount appropriated for the navy, $166,000,000 additional amount appropriated for the army, $20,000,000 addition amount appropriated for fortifications, $41,000,000 for deficiency appropriations and $20,000,000 for a nitrate plant, which is a preparedness appropriation. The increase in the appropriations for the present fiscal year, other than for these extraordinary purposes, is not beyond the normal increase.

"It is estimated that the bill as amended by your committee will raise $205,000,000, leaving a balance of $29,243,000 to be taken from the general fund of the treasury, which amounted on the sixteenth instant, excluding credits of disbursing officers, to $134,337,895. Your committee is advised by the treasury department that it is safe to estimate that the amount can be taken from the general fund without seriously embarrassing the treasury."

PRINCE OF SIAM TAKEN FOR JAPANESE

San Francisco, Aug. 17. — Prince Mahdol Songkla, brother of the king of Siam, who is here today from the far East, was mistaken for a Japanese at Honolulu and roughly handled, he said today to a United States customs officer. Minister Karavongse of Siam, who came here from Washington to meet the prince, declared he would take the matter up through the state department.

"But don't be disturbed," the prince said when the minister expressed his indignation. "We will not declare war over this. It was a mistake, and I hope my assailant will not lose his position. I was rescued by my fellow-passengers."

CHINESE WANT THEIR CONSUL

San Francisco, Aug. 20. — The Chinese Benevolent association, better known as the Chinese six companies, the organization that represents commercial companies in America, sent a protest tonight to President Wilson asking him to prevent the removal from San Francisco of Chinese consul General Shu-Shan-Chin. Officials declared that the consul's recall had been requested by Secretary of Labor Wilson.

LINCOLN'S COACHMAN PASSED AWAY

Springfield, Ill., Aug. 20. — John Farley, the man who drove Abraham Lincoln to the train here the night he left for Washington to assume his duties as president, died here today, aged 79 years. Farley came to this city in 1859, and shortly afterward became the coachman of Lincoln. He was born in County Meath, Ireland, in 1837.

ALLIES BUSY PREPARING FOR EXPECTED COUNTER ATTACK

London, Aug. 17. — Germany's battle lines in France again are being tested by the armed forces of the entente allies.

British and French troops, after having stormed nearly three miles of trenches, driving forward at points to a depth of 300 to 500 yards, are now busily engaged in consolidating the newly won ground in preparation for expected German counter-strokes. The ground taken lies to the east of the Maurepas-Clery road and south of Belloy-en-Santerre.

The new French offensive in no way resembles the Russian campaign in Galicia with its sudden sweeps toward the Austrian city of Lemberg. Instead it hammers continually with blow on blow at any given point at any given time until, eventually, the French officers believe, it must break down both the German defenses and the resistance of the German army. The success of this steady hammering is demonstrated both by the actual advance and the influx of prisoners who have surrendered in large numbers.

The expenditure of artillery ammunition has reached a prodigious volume, often striking the rate of thirty-two shells a second during drum-fire. Not infrequently along the entire Somme front nearly 90,000 shells have been dropped in an hour, while a conservative estimate puts the average for the twenty-four-hour period at more than 1,000,000 shells.

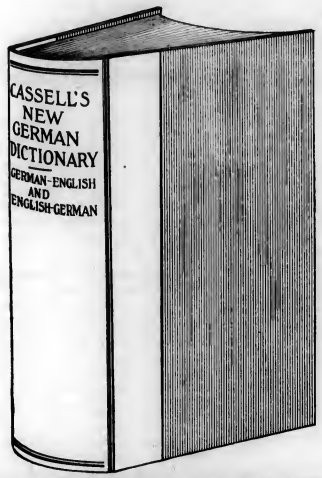
TEUTONS AND ALLIES IN CONTACT ON WHOLE FRONT

Petrograd (via London), August 19. — After breaking through the Stokhod lines in Volhynia the Russians further advanced and captured additional heights, the Russian war office announced today.

In Korosuszo, where the Russians penetrated Hungary, they repulsed Austrian attacks and seized additional positions in this region.

Announcement was made by the German admiralty today that a German submarine appeared off the east coast of England yesterday, and torpedoed and sank a small cruiser and damaged a battleship and small cruiser.

CASSEL'S
NEW GERMAN-ENGLISH DICTIONARY



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

In the Family Circle it Encourages a Thorough Knowledge of the Language of the Fatherland.

This dictionary has passed every critical test in this country and Germany. As a work of scholarly reliability, it is in constant use in the Universities, Colleges, and Libraries of the United States. Its author, Karl Breul, M.A. Litt.D., Ph. D. (Berlin), is a man of brilliant attainments.

"A most trustworthy and recommendable book of reference," writes Prof. Dr. G. Binz, University of Basel.

In addition to the vocabulary, the book contains: a Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

The size of the book is 8x5½x2½ inches and contains 1360 pages, bound in good cloth binding.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, AUGUST 31, 1916. No. 34.

IN MENNONITE CIRCLES

The federal council has secured $60,000 of the $150,000 fund needed for the French Protestant churches.

Owing to the epidemic of infantile paralysis, which seems to develop unchecked, the health authorities have closed the Sunday schools of Philadelphia to children under 16 years of age.

Missionary Albert Claassen with his wife have returned from Colorado, where he spent some weeks in the university, to Beatrice, Neb. From there they expect shortly to return to their work in Oklahoma.

Prof. Leisy of Bethel college has recently been making a tour of the Mennonite churches of Harvey, McPherson and Reno counties, Kans., in the interest of the college. Prof. Balzer visited Geary, Okla., in the interest of the same institution.

The Sunday School convention of the Eastern District conference had a very successful and highly interesting meeting in the new Allentown church. A number of the splendid papers read will appear in the Mennonite.

The Middle District conference meets this year in Bluffton, Ohio, October 10. The Ladies' Missionary societies have arranged a program for one of the sessions in connection with the conference.

Bro. P. A. Penner writes from India: Our mission is going through some hard experiences, which I hope may prove to be lessons. First of all, the funds are so low that we have a number of thousand Rupees of debt—I mean all the stations put together. It is very hard when people come to us and say: "Sahib, how can we get along with this money? Our pets (stomachs) do not fill." I am referring to the lepers in the first instance. We cannot possibly give them as much as they ought to have. Perhaps you will say: But doesn't the leper mission of Edinburgh make itself responsible for the feeding of all the lepers? Yes, it does, but let us not forget that the war is on and Scotland, where the society has its headquarters, has to pay a good deal toward the war, and I for one cannot see how the work is going to go on if things do not soon change. America can help, but I am sure that the cost of living has increased enormously at home. The second trouble of our mission is the question of workers. We need them and need them worse now than at any previous time. Why they do not come, I fail to understand. Other missions get their workers regularly, and we get none. Well, though it is hard, yet we try not to worry, because after all the work is the Lord's and He will see to its continuation.

The Napier congregation of Napier, Pa., have decided to take over the church belonging to the United Zions children located at Manschoice. This building, erected a few years ago, is to be transferred at one-fourth the original cost. A number of the members of the Napier church live in the vicinity and it is expected that with this addition the Napier congregation can greatly increase its efficiency. Brethren Herman and Jacob Snyder are very enthusiastic about the prospects there.

A TRIP TO MONTANA

For the last two years my old friend, Mr. J. B. Long, a former resident of Beatrice, Neb., had invited me to visit his properties in Montana. While I had seen most of the West, I had never stopped over in Montana and was quite anxious to see that state.

On a recent trip from the coast I stopped over at Butte and took the northbound train to Great Falls, Mont.

I was very agreeably surprised with this city. I had expected to find the usual "sage brush" town of the West, but instead of that found a beautiful city of about thirty thousand inhabitants, with wide streets and a great deal of paving and very fine business buildings, also excellent hotels.

I was cordially welcomed by Mr. Clary, the partner of Mr. Long, and the next morning we started on an automobile trip to J. B. Long & Co.'s holdings. Getting out into the country, another surprise awaited me. Instead of finding a sage brush plain, I found a prairie covered with a dense growth of grass, which was still green, and most of it would make a very fair hay crop.

The agricultural land of Montana lies mostly in benches, which offer large level tracts that can be cultivated with modern machinery such as gasoline or oil tractors, modern harvesting machinery, etc.

Mr. Long's holdings near Great Falls comprise something like ten thousand acres, in about three solid tracts. This land is mostly level agricultural land, with some creeks running through it. The reader must understand that this is a dry farming country and that no irrigation is used except for alfalfa. I saw thousands of acres of excellent wheat on this land. In fact, I saw one field of two thousand acres, which was the best wheat field I have ever seen in any country, and I have been in most of the wheat growing countries of America, as well as Europe. This field of wheat will undoubtedly average over forty bushels per acre and was the second crop after breaking up the prairie.

What gives this land its great productiveness is the large amount of lime in it. In plowing you turn up small limestones right along, from the size of a pea to that of a walnut. As they are turned up to the air, this lime is dissolved and constitutes the richest fertilizer imaginable.

I also found some excellent timothy and red clover on these farms. In fact, they seem to raise everything that can be raised in a temperate zone. Vegetables of all kinds showed a splendid growth.

During the next few days we visited J. B. Long & Co.'s large tract of land in what is called the Judith Basin. Here the land is not quite as level as on the other tract, but offers in its valleys great opportunities for successful farming.

On both tracts there is an abundance of fine, clear spring water, nearly every quarter section having a spring of some kind Railroad stations and grain elevators are from two to six miles from the various tracts.

The climate of Montana seems to be very desirable, especially during the summer, and I am told that the winters, while having a few very cold days, are not at all undesirable.

On the whole I found the agricultural prospects of Montana very much superior to what I had expected, and it occurred to me that here was an ideal chance for our people, the Mennonites, to start a new settlement for those of the younger members who cannot buy land in the high-priced districts of the East. J. B. Long & Co. offer this land at the low price of from $25 to $50 per acre on very favorable terms at a low rate of interest. In fact, Mr. Long writes me that he had rather leave the money in the land bearing interest than to get the cash.

I thought this might interest some of our people, and I shall be very much pleased to give detailed information to such as may write me at my home in Beatrice, Neb.

Peter Jansen.

EIGHT MONTHS IN KAI CHOW

Kai Chow, Chihli, China,
July 13, 1916.

To Our Friends in the Homeland:

Eight months have passed since we came to China, even though it hardly seems that long to us. Just a few more months and we have rounded out our first year in this land. Our hearts are filled with gratitude to our heavenly Father for all that He has done for us to make our first months in this strange land, with a strange people, who have a strange tongue, months of peculiar blessings. He has given us the needed health and strength, has given us work to keep us busy, and has kept alive the interest of our friends in the homeland for us and the work here. Everyone of your messages to us have been of interest and help. Possibly no

one appreciates letters more than does the one who is so isolated from the brethren across the ocean, as is the missionary, and he realizes very forcibly the importance of a living bond between the home churches and the work they are doing in heathen lands.

How different it now is from the first days we spent with these inquisitive people! Then we were deluged with question upon question, and we could not defend ourselves against them, not even as much as to say: We do not understand. Now we can come to an understanding, as regards many things, with our Chinese friends, and when we do not get their idea, can at last say: "Boo doong de" (do not understand). We are happy in the study of this difficult language, and attending services means vastly more to us since we can follow the thought of Bro. Brown's and the evangelists' sermons. On one hand we rejoice that already we have been permitted to get an introduction to the Chinese language, have finished the first book of study, and have begun with the second book; on the other hand, however, we realize that we still have much hard work before us in order to get a good working knowledge of the language. When you know that the language of this ancient people has been developing for some 3000 years, until there are about 60,000 different characters; that many of these characters—though each one has its particular meaning—have the same pronunciation, e. g., we opened our dictionary to the letter I, and found 56 characters all pronounced like the German letter I; that each word has one of four tones which, in addition to the connection of thought are the only means of distinguishing the meaning of the individual characters of such groups (in reading this difficulty vanishes); that its alphabet consists of 214 radicals, which themselves are words as well as roots of words; and that much memory work is required in the study of this language, you will see the reason for saying that much hard work is required to learn this language well.

From what has been said concerning the study of the Chinese language you get an idea of that which keeps us busy the first few years in China, but permit us to tell you that we delight in the study of Chinese. The novel experiences one gets in the study of a new tongue remind us of the delight a child experiences when it takes its first steps, or adds new words to its vocabulary. With all the helps we now have for the study of heathen languages, and with the proper preparation before entering the field, it is comparatively easy to acquire a working knowledge of these languages—the Chinese language not excluded. The consciousness of a divine calling will do wonders, and it will certainly help to overcome the barriers of a difficult language. It was an old missionary who said, "Any consecrated young man or woman can learn this language." One may well have much faith in this assertion, for the consecrated person is under the leadership of God who delights to do the impossible.

During the eight months of our stay in this field we have had opportunity to get a glance into the work our church is doing to reach these people with the Gospel of Jesus Christ. From day to day our eight workers — evangelists and colporteurs — and a Bible woman go out into the hundreds of villages to tell the story of Christ and to offer portions of the Bible for sale. Often when Mr. Brown goes out he sells out all the Scriptures and other literature he has taken with him. Beside the regular workers and the missionaries a number of Christians act as agents for the distribution of Scriptures, and thus thousands of gospels, other portions of the Bible, religious calendars and good reading matter find their way into many Chinese homes annually. Since March our mission is missing one of those who went about telling the story of Jesus, and selling portions of the Bible. Death suddenly took Brother Chia, who was located at our southernmost station, Tung Ming Hsien. His hope, soon to have a missionary in Tung Ming Hsien, he did not see fulfilled, for the Lord callel him to higher service.

Beside the regular Sunday services, two afternoons a week are given to dispensary work, one afternoon to the women's meeting, one evening to song and prayer service, and one evening to the Sunday school teachers' meeting. A large opportunity for service offers itself in the many who come for medicine and treatment to the mission. As many as 60 come in an afternoon with all kinds of ailments: malaria (very prevalent at present), bodies crusted with sores, ulcerating limbs, sore eyes, bad cuts, broken limbs, abscesses, stomach trouble, rheumatism, tuberculosis, etc. All are required to listen to the gospel message, told by an evangelist, before they receive attention, and thus many who come for treatment of their bodies take with them treatment for the soul. During the two weeks' services, which our co-workers conducted in May at Tung Ming Hsien, over sixty sick came to us for help, and we did the best we could with the limited knowledge we had of both the language and medicine. With a spectacle of the many sick, blind and crippled people of this race before our eyes, we are forcibly reminded of the passage in Matt. 9:36: "But when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd." What a chance for a consecrated doctor! And he could be a minister of love to these needy people long before he could use the language. Yes, we believe that he, with God's help, could have saved the promising lad of fifteen, baptized on Easter, who died because of the lack of a little care, not even approximating the splendid care our dear friends in America get in their Christian homes.

It is of peculiar joy to us that the boys' school stands completed. By the coming fall the doors of this boarding school, with accommodations for 40 boys, will be opened to the boys of this community. You will rejoice with us that already twenty boys have expressed their desire to come and their names have been placed on the list. That it is of highest importance for a child to get the very best impressions from youth up is not questioned by anyone, but that these boys and girls do not get the best impressions we know. These children run wild; they are not disciplined in the home; few boys go to school; and the girls, with a very few exceptions, get no schooling whatever. As far as we know, neither boy nor girl of this section of Chi-

(Continued on page 4.)

MENNO SIMONS

By A. M. Cramer.
(Continued.)

Here Menno's mild spirit again crops out. The erring is not to be brought by one, two or three efforts, but by oft repeated pleadings. One must make a difference between undesigned errors and gross sins. Chapt. 11: "How the Latter Part of the 12th and the Beginning of the 13th Chapt. of II Cor. Are to Be Understood." In the strict sense Menno would ban all sinners if they would not reform. Chapt. 12: "Is It Our Duty to Pass the Sentence and Judgment of Christ Without Blame and to Make Use of the Keys in a Proper Manner?" The key of binding is the word of God's righteousness that pronounces death upon the unconverted sinner. The key of unbinding is God's mercy that speaks joy to the penitent. These are given to God's servants and people (teachers and members). They possess them only to use them in His name and His spirit —a worthy ending for the book. Following this comes still the "Conclusion and Exhortation to All the Pious" in which the main purpose of the work is strongly urged and, above all, the text which appears in the title page is recommended, Phil. 2:3, "Be of one mind, let nothing be done through strife or vain glory."

Although I cannot agree with his method of presentation and results, I hold this to be not the least among the writings of Menno. It is systematic, concise and clear in style and is presented with a clear calm zeal for Christianity and the salvation of men. If we admit, without qualification, that the Christian church must insist, by the use of the ban, that all its members remain upright, then we must say that Menno remained true to himself and did not say too much; yes, if we keep before us only what the Christian church, abstractly regarded, is, namely, an association of confessors of Jesus Christ, and what the society appears to demand, then, according to my understanding, we have little to bring against the argument. Then, a member whose conduct belies his confession or who denies the Christian truth, must be cut off from the Christian church and avoided so that we may not go together to distraction. But two considerations stand in the way of this, the spirit of Christianity and the difficulty of carrying it out. If we observe how our Lord dealt with the wandering and stumbling people sympathetically and gently bringing them back, and was only severe with the corrupt and seductive Pharasees, how He made brotherly love a chief duty for His disciples (John 13:34, 35; I Cor. 13) and how he regarded the Christian church more as a school for training, reforming and saving weak mortals, then we must not ban. We must not lock out those who seem to shut themselves out of the kingdom of heaven so long as there remains a single prospect of bettering them. We may, or we must, only resort to the ban in extreme cases. So we regard to matter in the light of our calmer and maturer-thinking age and I trust that all my readers can agree with me. We must not, however, loose sight of the right kind of a Christian society (as many seem to do) and regard the

ban as wholly useless, but we must think of it only as a measure to be seldom resorted to. Such a view, however, did not belong to the time of Menno. The second objection we find to the ban, namely, the impossibility of carrying it out, did not appeal to him at that time. Had all acted with his spirit and mildness and impartiality and had they rightly taken to heart the text, Phil. 2:3, perhaps the cause might have made more progress without resistance. But many seemed greatly opposed to it during Menno's lifetime and many more a few years later after his departure, as one observes in the disputes between the Flamingers and the Friesians. It is indeed a most trying matter when human limitations and passions are brought into play in place of pure zeal for the cause of Christ. And this is well the chief reason why the ban was almost altogether discarded. This was the main reason why many declared themselves against Menno's strict opinions. Many of his supporters were bordering on doubt, but it is to be wished that the other party had brought forward better reasons for their opinions. Since the one stood for severe principles without proper regard for reason and the other only knew how to oppose these principles, how could they come to unity and peace? Then, the door was opened for endless disputes. One sees this in the last of Menno's writings concerning the date of which we are not certain. This is "A Thorough Answer to the Slander, Defamation, Backsliding and Unseasoned and Bitter Words of Zilis and Lammekes.") It is dated Anno 1559, Jan. 23. I am not acquainted with the persons named. They were teachers among the High-German Doopsgezinden. From reading the work one gets the impression that they had been disciples, or at least earlier friends of Menno. They had now, however, expressed themselves unfavorably concerning him in word and writing and especially his latest book on the apostolic ban. In reply Menno defended his position. Much as his work seems in the beginning to be only an answer it leads very much farther in the end. It contains a warning to the brotherhood and a declaration of the ban, although mildly stated. "Thirdly, that you may know that I and the pious who are with me, dare not, by the fear of our God, be your brethren so long as there is not found with you such doctrine, obedience, confession, reconciliation and repentance as pacify the church of our Lord and to be pleasing to Him. This is written in sorrow. If you fear God, then take heed and reflect. The God of all grace and the Holy Spirit of peace and of the Lord Christ give you grace that you may read this with impartial hearts and that it may be to your service. Amen. Amen. Amen." I do not know if the High-German Doopsgezinden were banned by the Netherlanders, but now the separation between them and Menno and his followers was declared and they afterwards composed two parties. This went so far that a certain brother of the High-Germans, who had settled in Franeker and had been invested with the teacher's office, would not be re-baptized and the office was taken away from him. (Rebaptism had been introduced to make the separation more complete.) When he persisted in his refusal he was shut out of the brotherhood. It is questionable if this happened in Menno's life-time or if he supported it.

The last information to be brought concerning the activities of Menno is that he was still living two years later. Although I cannot distinctly say with certainty how long he held it, it is to be presumed that he continued in the office of Overseer to the end of his life.

There still remains a writing of his to be considered, one certainly written in his old age because it is written to his fellow parents as an elder and it seems to me it may be placed in about the very last period of his life because of its mild and somewhat feeble tone. I refer to "A Pleasing Instruction and Doctrine How All Pious Parents, According to the Scripture, Are Required to Correct and Educate Their Children" etc. It is a small work. Menno begins with the observation that from youth up evil lusts and passions are in the human heart which must be overcome by the fear of God and therefore he quotes from the Scriptures and especially from Jesus Sirach. to show how one should deal with children. In the preface he makes observations on the duties of teachers laying special emphasis upon the proper way to lead the church and to teach.

Reliable information testifies that in his last illness Menno grieved because he had consented to the severe forcing of the ban. Hans Allenson, later minister at Haarlam, writes thus: "There is one of our older brethren whose mother was very well acquainted with Menno Simons. She visited him during his last sickness and, after speaking on various subjects, he (Menno) said to her (so he testifies to have often heard from his mother), "How I regret that I have ever consented to man and wife shunning one another with the ban."

An old brother in Bolsward (Alle Visscher) a good friend of Menno and well acquainted with him, visited him in his last illness and requested of Menno something whereby he might remember him, then Menno said to him: "Do not become the slave of men as I have been." Both accounts may be true. At all events, it appears that by the rashness of the ban (of which the fervent D. Philips was a passionate defender) and the quarrels and bitternesses and divisions which followed, his eyes were opened at last so that he confessed he had gone too far. I, however, am not disinclined to believe that this self-condemnation is in part to be attributed to his melancholy disposition because in his time he appeared to be acting in accord with his own convictions. However, the Knower of all hearts shall reveal that. Surely it is to be regretted that he could not look back upon his by-gone career with satisfaction in his last days and that a matter of such little importance was such a trouble to him; however, after his time so much weight was attached to it that his declarations concerning it were preserved for posterity.

Menno died Friday, January 13, 1561, and was buried in his own garden in Woesteveld near Oldesloo. Rest there, weary wanderer, until the blessed resurrection day! You have worked hard and you have had much to bear, because of your life's work many brethren to whom you were a true friend and a well meaning guide in persecution, strife and trial will thank you. Your tasks may have severely tried you because of human weaknesses and errors but you prayed hard therewith and you have suffered because of the name of Jesus and that shall not go unrewarded. It shall always be that those who persevere in well doing and seek glory and incorruptibility shall inherit eternal life.

Now, after thus having presented the history of Menno Simon's life, so far as I could follow it, I shall close with some observations concerning his character, his style and the signification and results of his activities.

Menno generally has a reputation for gentleness, and wise forethought. Perhaps in reading the above account some will be somewhat changed concerning him in their opinions. He was certainly none of the aggressive kind or vehement or madly passionate. He does not seem to have had the character whereby others begin of themselves to go foreward to reform. By nature he was rather melancholy, tardy and inclined to timidity, and, as he grew older, he was cured of the latter by his convictions and the trials he had to endure, but melancholy was always peculiar to him. He was easily misled by prejudices and easily involved in quarrels and, because of his zeal, he did not know how to adapt himself. However, he was inclined to mildness and love by the spirit of Christ and His doctrines. He was often moved by moderation and love and one agrees with Brandt that under the fervor of his zeal there sometimes appeared clear streams of moderation and condescension. However, he was regarded by some as a person of insincerity and looseness. Although he does not always appear to have been exactly open-hearted and candid, I have not been able to find a trace of the charge except in the debate with Micron which, however, was in minor particulars. The following story is well known: He was once riding in a stage coach to escape his persuers. When the officer following him reached the wagon and not knowing him, asked: "Is Menno Simons on the wagon?" he thereupon, some say while standing upon the steps of the door, others while seated with the driver, addressed his fellow passengers: "It is asked if Menno Simons is on the wagon." When they protested that he was not there, he replied to the officers: "The friends say that he is not." If the story is trustworthy, then we must greatly deplore the severity of the persecutions whereby an otherwise brave and estimable man found himself under the necessity of cunningly avoiding the martyr's death and one may well rejoice in the quick wit whereby an atrocity was prevented.

(To be concluded.)

It is claimed that the vast majority of the 16,000,000 people in Mexico, our next-door neighbors, do not know what the Bible is. Catholicism has withheld it from them, and as a result the people are steeped in superstition and gross immorality. The lack of the Bible among these people throws much light upon the causes that make the present situation in Mexico possible. Incidentally it also reminds the church in the United States of her gross negligence in bringing the Bible to these benighted people. — Chr. Monitor.

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EDITORIAL

For what have I been living today? may be a question appropriate for us to be putting to ourselves continually. There are many things to live for. We may live for our friends and dear ones and our lives may escape the slightest suspicion of selfishness. This is right so far as it goes. Unselfishness is the virtue of friends who are loyal, of parents who are true, of patriots who are honest, of brothers and sisters who are worth the name, of neighbors who will make the world a blessed place to live in, etc., but all this is not going far enough. True unselfishness gets its inspiration from the life of the One who came from heaven to teach us what unselfishness really is. It will not be of the kind that God demands unless it is unselfishness for Christ's sake. It must be an unselfishness that will not stop with goods, comforts, friends and pleasures, nothing short of the kind of unselfishness that is willing even to sacrifice life, will have the seal of genuineness upon it.

We may have been living for pleasures today. Ours may have been the motto: Eat, drink and be merry for tomorrow we die. If it has been, we get nothing more than that out of life. And what an unsatisfactory life that is! No reward for effort, no growth into better things, no future joy and no record left behind that will cause men to rise up and call us blessed. Those who go in for pleasure get only what pleasure has to give and lose the prospect of an eternal joy that infinitely surpasses all that earthly pleasures may contain. Pleasure is the most wearing of all our occupations. We cannot reasonably expect anything else but that the machine will wear out. To wear out the human machine in silly bubble-chasing adventures is, above all, the mark of a useless and wasted life. The real joy of life comes in getting some of the goodness that our Master came to put into life. His greatest pleasure was in doing the will of His Father. That can be ours. It was His joy to be the important factor in saving souls. Ours may, too, be the important factor in saving souls. Ours may, too, be the supreme joy of having had a part in the turning of souls from a destiny of eternal loss to one of eternal gain. When we plan our lives along this direction the question, "For what have I been living today?" will get a satisfactory answer.

We concern ourselves about many things, some of which are not worth the bother and others are positively hurtful to us for having had our attention. The question, What is the chief concern of our life? is not in words but in acts. We may profess to be vitally concerned in many things but our profession counts for little until it is observed that our lives are so ordered as contribute to our chief concern for the thing we prize the highest. The chief concern of the soldier is victory; of the business man, results; of the statesman, honor, and so on. All of these things may be precious and worthy prizes as far as the prizes go, but they don't go far enough. Victory may be the hollowest thing in the world and has in it the sting of being obtained at someone else's defeat. Success, as the world counts success, often is the ruin of the one attaining it. Surely the success that crowns itself with damnation is not only not worth the effort but should be avoided as one avoids the deadliest poison. Honors are such hollow, flimsy things that they only deceive children and most of them should be set aside as childish things. The Master gave us the beautiful parable of the pearl of greatest price for which the merchant sacrificed his whole collection. This did not mean that the lesser pearls were valueless or not worth going after at all, but it did mean that campared to the greatest they were insignificant and that the most advantageous thing to do was to let them all go and so gain possession of the one that not only surpassed them all in brilliancy, but was worth more than they all in money. If the chief concern of our life is getting something it should be the getting of the best, the most lasting and the most precious. This pearl is possible to all who are willing to give up their most precious things for it. All must be sacrificed to follow Jesus,. but having given up all for Him we still possess that which is worth more than all we gave up and something which will endure when they all have perished.

HER TITHES: A PERSONAL INTERVIEW

She read the words hastily in the morning, her busy thoughts already running forward to review the day's work; but all through the crowded hours they had followed her persistently, and she found herself continually repeating, "I give tithes of all that I possess."

Shopping in the crowded stores, poring over the wealth of new books, choosing the exquisite roses for a sick friend, sitting in her sunny home, her skilful fingers moving swiftly over the half-finished birthday gift for her daughter, continually the refrain ran on, "I give tithes of all that I possess."

It annoyed her as she had often been annoyed by a strain of a foolish song, caught up by the memory and reiterated mechanically.

"It was a miserable old Pharisee that said it," she reflected, "and I don't know why I should be haunted by it. I do 'give tithes of all that I possess,' but I never thought of boasting of it. It's much the easiest way to keep the peace between your conscience and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

Silence for a few minutes in the busy brain and then a little laugh at the thought.

"The Pharisee seems to have been perfectly comfortable about the rest of his dollar, or shekel, I suppose it was. The great trouble with him was feeling too comfortable about his tithes, as if that ended the matter. I never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute more grave and thoughtful, until at last the hands lay idle in the lap, and the eyes were lifted to gaze slowly about the beautiful room, taking in its charm, its harmony, its comfort.

"'Tithes of all that I possess,'" said the mistress of the home. "I never thought before how much that really meant, and what a very small part of all my possessions the money was. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go—and I've always said I will give, but I will not be on committees and take responsibility and get other people to work. I've paid my dues, but I would not take time to go to the missionary meetings. I've subscribed for the paper, but I never had any interest in reading it. I can't honestly say as much as the Pharisee did.

"'All that I possess,' that would mean love, human love, that crowns me and makes me blessed among women. I'm sure I never gave that. I never in my life ever gave any real love to these women whose lives are so empty of it. I haven't taken time to love them; I have just let them be crowded out of my thought. I don't know just what good love could have done them, but it might have done me good; made me more grateful, more generous, more eager to help, and that would have reached to them. 'All that I possess, would mean opportunity and influence with others; it would mean the beauty and rest and delight of my home;—but how could I tithe that except with those who can be brought in to share it? Yes, I might; I might spare that lovely etching on which I have set my heart for the library, and send the money toward the Madras Memorial Home, which seems so vague and far-off and uncertain that I said I did not want any of my money to go into it. It would mean sharing the church for reading rooms and evening classes and social help; sharing leisure and culture, and pleasures and knowledge; it would mean sharing oneself, and that is the hardest of all. If I had plenty of money I should love to help in every other way, but I have no talent for personal giving. Yet that was the way Christ helped—'who loved us, and gave Himself for us.' First, the love, then the giving of Himself. Perhaps if I had the love, really, truly, in Christ's measure, the giving would be easier, I might even have to give, for Paul says, 'The love of Christ constraineth us.' Well, I'll never say again, 'I give tithes of all that I possess,'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words, a gentle, persuasive voice seemed to whisper, "Freely ye have received, freely give." "Beloved, if God so loved us, we ought also to love one another." The tears began to fall, and in the quiet, beautiful room David's prayer of thanksgiving ascended again: "Bless the Lord, O my soul, and forget not all his benefits."—Emily Huntington Miller in Woman's Missionary Friend.

EIGHT MONTHS IN KAI CHOW

(Continued from page 2.)

na can get an education of the most ordinary kind, except the parents are willing and able to pay for their schooling; and the people are very poor. The girls, indeed, get an education, namely, in the school of suffering and submission. Her feet are still bound, and she suffers much from this torture. The only adult girl we have seen (in our field) with natural feet is the orphan girl who stays with Bro. and Sister Brown. Once married the girl is practically in charge of the mother-in-law, and even before marriage the prospective mother-in-law has much to say regarding the girl who generally is engaged very young. Such customs make it difficult even for Christian parents to keep their daughter's feet unbound. We pray that soon a girls' school may be erected in our field, and that the curse of foot-binding will be lifted from our Chinese sisters. This evil is still more prevalent than we thought it was, but the reform is taking hold of the people in the coast cities, and in the higher schools. Pray for the girls of China.

Refreshing to our hearts were the first Easter and Pentecost in China. On the former occasion six Chinese received Christian baptism. Among those who were baptized was the wife of our postmaster in Kai Chow. He was a Christian when he came to take up the work here, and his heart was indeed gladdened because his wife took this important step. How good it did us to see old Chia Tao Sao with her smiling face, receive the public seal of her confession of faith in her Lord. Now she was fully clear that the gospel was what she wanted, whereas in a previous year, when she was an inquirer and came to instruction, she chose to wait because, as she said, she did not understand the teaching sufficiently well, even though our co-workers thought her ready to accept baptism. Such cases are real encouragements to the missionary who must deal with many people who come out of material motives to ask for membership in the church. A fitting climax to the blessed Easter services was the impressive communion service in the afternoon of that day at which time we were over forty in all who took part. Even though we were just beginning to get thoughts of the sermons in Chinese, we well understood the heart language of this group of Christian Chinese. The Pentecost services may well be mentioned at this point, for in both the Easter as well as the Pentecost services we felt the presence of the same Holy Spirit. After the earnest sermon preached by Brother Brown five Christian fathers, each with a child on his arm, came forward to have the children consecrated. This part of the morning service was all the more significant because the fathers had requested the consecration of their children. In a peculiar sense we felt that these people had the same Christian joy which we have and that all of us were of one mind.

Of great interest to us are the questions asked about China, its people, the progress of Christianity in this country, and the problems with which the conquering gospel must deal. Even though we are new in this country, and we feel that we have but a limited knowledge of things Chinese, and as a consequence our answers must of necessity have many weaknesses, still we are very glad to make a good attempt at answering questions. At times we wish that more questions would be asked us that we might know what our friends want to know about our field. We are always appreciative of questions, and gladly try to answer them. A few friends have asked this question: "What are the problems (or obstacles) with which Christianity meets in its endeavor to conquer China?" We are not able to fully answer this question, but we believe that it is the same answer we would give to a like question as regards our own America, namely, an unbelieving people with a lack of conviction for sin. Beside such a general answer to this question, we may say that we are dealing with a slow-moving people, who do not come in masses as some of the peoples of India. "As it was, so it is, and ever shall be," is a Chinese phrase which explained old China; and even today many of China's millions seem to have this old motto. Our Chinese teacher tells us that without custom nothing can be done, and we believe that custom has a stronghold on this people. Even religion has become a custom. With the exception of a few the Buddhist and Mohammedan religion, and Confucian ethics do not seem to enter vitally into the life of these people, but everybody pastes the various gods on the doors of all private and business places, people flock to crude theatres which the poor people must support, and occasionally present dainties to the gods. The dainties, however, serve for a good feast after the mother god, the locust or the rain god, or one of the many other gods has had a good look at them. The country is literally full of temples, and the temples filled with gods for nearly everything under the sun. But a few times in the year do the people frequent these temples for the purpose of bowing to the idols. During the Chinese New-year (Feb. 3-17) all temple doors are opened, incense is burned before the gods, and people flock to some of the most important temples for the purpose of worship.

What our Chinese need is conviction of sin. The rank and file of the agricultural and working classes, with whom we largely deal, seem rather indifferent to religion. Most anyone whom we ask in regard to Christianity assents to it, and this makes work with such people so difficult. Yes, they would become members of the church if only the missionary would baptize them without putting them to a good test in respect to their faith in Christ and their conduct. We also deal with the merchant class, and occasionally with those connected with the city schools. Among these classes there is most likely more thought with reference to religion and some hold tenaciously to ancestor worship, while most of them seem to stand and look on, possibly doubting. We seek to win men and women of all classes, but how much we desire that our Christians be more zealous to do their very best for the extension of the kingdom. So many of these people must struggle constantly to get enough food for the body that, as a result, higher interests receive little or no attention. Such a condition practically forces the poor Chinese to come to us out of material motives. Pray that we may be able to lead them on from the material motive to the spiritual motive—the desire for salvation through Jesus Christ.

The only way to solve the problems of the heathen world, which face the church of Jesus Christ, is to move forward with a consecrated zeal. If our own church once gets an idea what she has to do in evangelizing the 500,000 people allotted to her in China (at present 100,000 for each missionary here), and if every member will feel responsible for these half million people, the work of giving the gospel to these people will proceed more rapidly than it has done, we are sure. Such a report as that of the Laymen's Missionary movement in the United States has stirred our hearts, and when we get word that one of our largest churches has adopted the "every member canvass" with the result of a few thousand dollars for missions annually, we feel assured that our church will rise up to the call of the Master to tell others the story of the Savior. The challenge comes in a special way to the young men and women of our church—especially to those in our colleges and seminary — to dedicate their lives to the Lord of the harvest. America certainly has an extra burden resting upon her to send forth more missionaries than heretofore, for the European nations are certainly unable to give of their youth to this greatest of work when they sacrifice of their best to carnal interests. We pray that our country be spared from such a sin, and that it may see better use for the manhood and womanhood of our country.

A few observations will be of value to you. That not all Chinese eat rice, as possibly most of us thought, is proved by the fact that no rice is raised in this part of China, and by the high price of rice. Chinese eat things in season. Now they eat apricots, peaches, cucumbers, green melons and white bread. They have no way of preserving, hence they have none of the above mentioned fruit and vegetables for the winter. These people raise wheat, a tall kind of Kaffir corn, millet, a half dozen kind of beans, squash, watermelons, cucumbers, cabbage, onions, garlick, sweet-potatoes and peppers. Of apricots we have the largest, juiciest kind. Never before have we seen such. Each field is used to its utmost yielding capacity, and many patches give the Chinese two crops a year. And still there is very little more than sufficient to feed the many mouths. You will not be surprised at this statement when you know that from 175 to 400 people must live on a square mile. We are now in the rainy season, and the crops which are still standing promise a good yield. Wheat has not yielded so very well but has given just a fair yield. The district south of this city to the Yellow river—about 25 miles—which was flooded two years ago by this "Chinese Sorrow" is generally returning to the normal, but this year's crops are but meagre.

May the day soon come when poor China shall have her material wants satisfied and her spiritual needs, which are first in importance, filled by the Savior of the world, Jesus Christ.

Your co-workers,
P. J. and Jennie Boehr.

THE C. E. TOPIC

Sept.10.

The Greatness of God.

Psa. 145:1-21.

All creation testifies to the greatness of God. Everything that exists speaks of one who called it into existence. We can no more imagine that a watch could exist without a watch-maker than we could suppose the mighty universe could exist without a God to call it into being.

Things don't happen without a cause. The printer could not throw a bunch of type on the table and expect the Mennonite to come up. The process of producing it is a long and involved one, going back far behind the press, the type, the ink, the paper, the writer and the editor. Things are not just a succession of causes and effects. Eventually one must reach the great first cause. A chain does not hang on nothing, neither can a chain of events, infinite though it appears, go back to nothing. We are amazed at the magnitude of creation and the Creator the more we think that all these things proceed from a beginning and always "In the beginning God". Unbelief undertakes an absurd task when it attempts to explain away God. One might just as well attempt to explain away the air and sunshine and life and death.

Some are of the notion that God is impersonal. To some He is simply the electricity, a force that makes the machine go and keeps it going. To others He is simply like a person who has made a clock, wound it up and set it going and then gone off and left it to itself. God's acts enter into every manifestation of life and power of which we are conscious. God has not rolled the world out of heaven and let it go on to its end like a boy would roll a stone down a hillside. He has made it, He has made the laws for governing all of its intricate parts and He has seen to it that these laws work with unerring accuracy. There can be no greater conception of power than the power of God.

Man is different from the rest of the creature world in that he can appreciate the goodness of God. This is shown in the way in which He provides for the comforts and needs of men. There is always more than enough food in the world, some is always going to waste. The sunshine and the rain are blessings that make the earth productive. Think of the luxuries that are provided. Besides feeding us God plans to please us and so He gives color to the flower, tint to the skies, song to the birds, taste to the food, joy to life and a thousand and one things that add to our happiness as well as to our needs. God gives us more than creature joys. We have the spiritual joys that bring us the assurance that as His children we are to be with Him and live for Him and inherit the eternity He has prepared for us. The greatest of all joys is the knowledge that we have forgiveness of sins through the precious blood of His Christ, shed for us on the cross.

God is the God of men and nations whether they will acknowledge Him so or not. He raises up some, He casts down others. He rewards righteousness and He punishes unrighteousness with an awful certainty. History with its triumphs and its struggles is simply "His story"; behind every act of man and nations is the will of God manifesting itself. Because God is great we, who now live in these troublesome times, need not lose courage. Though the whole world seems to be one mass of blood and fire we can still have the faith that hears the voice of God above all this terrible storm say, "Be still and know that I am God." In every troubled period He overruled evil and made good come from it and we know that after "the tumult and the shouting dies," God will still rule and men will be praising Him.

The greatness of God is shown in His grace. His grace is His mercy to those who do not deserve His mercy. Who is there of us who has not been the recipient of His grace without limit. Every moment we live is a grace. Every opportunity, every blessing and every joy we get, comes to us from Him because He deals with us not according to our deserts, but according to His great love. If God is so patient and forgiving as to deal kindly with us when we deserve His severity, should we not be gracious and kind in our dealings one with another?

The goodness of God is shown in the extent and power of His kingdom. He wants all to enter it in order that they may benefit by His gracious and benevolent rule. He is great because He is righteous. None can be truly great without being right. In God we find the perfection of righteousness. He is great because He is always near enough to help. Of what value would the greatness of God be were He so far away that men could never hope to reach Him?

THE S. S. LESSON

Sept. 10.

The Arrest of Paul.

Acts 21:17-40.

Golden Text—Acts 22:15.

Paul's arrival at Jerusalem did not pass unnoticed. Throughout Syria there were Jews who had good cause to remember Paul and recognize him wherever they met him. He had visited their synagogs and preached Christ to them and disputed with them out of the Scriptures to their own confusion. The Jews of Asia who recognized him in the temple and undoubtedly watched him for a chance to get him into trouble, came from the small province of that name in the western part of Syria which contained the city of Ephesus and the other cities addressed by the writer of the Book of Revelations. What kind of customers the Ephesian Jews particularly were we have ample illustration in our last lesson. Paul referred at a later time to having fought with beasts at Ephesus, meaning no doubt the riots which centered about him.

One of the few remains preserved to us from the temple is a stone slab which stood at the edge of the court of the Gentiles upon which is inscribed the warning that the penalty of death awaits every uncircumcized person passing beyond that mark. The Jews were exceedingly zealous for the outward appearances of their religion. Had they given as much care to their inward purity as they did to the outward show of purity, the case might have been different. With them religion had resolved itself to bigotry and show. This is why the deep spiritual meaning of Paul's message so often met with no response.

The Asiatic Jews who recognized Paul raised their uproar along three lines. (1) They charged that Paul taught against the people. Just as though the people were always right and that it was a very wicked thing to rebuke them for their open and notorious sins. One of the best evidences that the people needed the rebukes administered by Paul was the fact that they angered them. They were stung to the quick and supposed they could ease their accusing consciences by hurting him. One thing the wicked must always remember and that is that all their hatred and persecutions will never shut off the voices for right that protest against them. (2) They charged that Paul taught against the law. This was because Paul knew the law better than they. He showed them what was the fulfilling of the law in Jesus Christ. Because they resisted law and put themselves bevond it, they were angry. This did them no good. The only thing that would do them good was the law in its fulfillment. The law was a God-made thing. They wanted to subject it to their own ideas. (3) They falsely accused Paul of polluting the temple by bringing Greeks who were no Jews and had no right therein. From hatred the step toward falsehood and wrongdoing is always a short one. The person who hates brings himself into that state of mind where he is prepared to go a step farther and do a deliberate wrong.

The attempt upon the life of Paul was but one of many such trials through which he had to pass. "I die daily", was a declaration made by him after years of cross-bearing. Life means nothing to any Christian when it is permitted to stand in the way of doing all that God expects of him. The wicked world that had no mercy whatever upon our Lord will surely not respect the life of His disciple, but there is great comfort in the thought "whosoever shall lose his life shall find it."

Paul's protection came from the Roman guards. Though hardly in sympathy with anything for which Paul stood they were for law and order. God uses the powers of the world for a wise purpose. Government is a part of His divine plan and the cause of religion has its rights under the worldly law. Respect for authority is one of the duties emphasized by the Bible. The Christian should always be an example of law-abiding.

Paul was not slow in claiming his rights as a citizen. His Roman citizenship was a thing he prized and used. Too many of the Christians of today neither prize or use their citizenship. The result is that evils that should be checked get their own way. The bravery of Paul in being ready to address the people who were crying for his blood is a remarkable thing. He was safe under Roman protection, but he was not after his own personal safety. He was for witnessing for his Christ whenever the opportunity presented itself to him. To the officer He spoke Greek, to the people Hebrew. It shows his readiness to be all things to all men; it also shows how God is ready to use all of our gifts in the places where they count for most.

PROGRAM

The program of the Ladies' Missionary society, to be held in connection with the Middle District conference, October 10, 1916, will include the discussion of the following topics: Plans for Promoting Scriptural Giving; Home Mission Work to Be Done in Our Community; To Whom Do We Owe the Gospel First, the Jew or the Gentile, and Why? A Letter from India; The Need of More Missionary Literature in Our Churches; A Missionary Talk by Rev. P. W. Penner.

CONTRIBUTIONS

Champa, C. P. India.

From Rev. H. H. Epp, Henderson, Neb., for support of Abraham and his wife, Kallanbar, $128; from Mrs. John J. Andres for Blandina, an orphan girl in Janjgir, Rs. 30.10.0.

Gratefully acknowledged,

P. A. Penner.

NEWS OF THE WEEK

RAILROADERS MAY STRIKE ON LABOR DAY

Washington, Aug. 28. — President Wilson tonight definitely decided to go before congress in person tomorrow or Wednesday to recommend legislation aimed to avert the threatened nation-wide railroad strike or to stop it, if it comes before congress can act. He worked until late tonight on his message, in which he will tell members of the senate and house the negotiations to date and lay befor them a definite legislative program.

Represenatives of the brotherhoods refuse to consider new proposals of the railroad presidents and intimate that Labor Day, September 4, is the day for the walk-out.

Washington, Aug. 27. — The railroad brotherhoods at a mass meeting here today delegated to twenty-four officials, including presidents, vice-presidents and heads of some of the larger locals, authority to continue or end negotiations in Washington with President Wilson and the railroad managers concerning the threatened strike of 400,000 trainmen.

The remainder of the 610 chairmen of trainmen's organizations will leave Washington for their homes as quick-strike order, if no proposals are offered to meet their demands which are satisfactory to the twenty-four officials. If no agreement is reached here, trainmen's officials declared the strike would be ordered at an hour already agreed upon.

ARCTIC EXPEDITION SHIP WRECKED; ALL ARE SAFE

On Board United States Coast Guard Cutter M'Culloch, Bering Sea, August 26. — The power schooner Great Bear, carrying the Arctic expedition, headed by J. Borden of Chicago and Capt. Louis Lane of Seattle, was wrecked on a pinnacle rock in Bering sea August 10. The vessel was a total loss, but the entire party landed safely on St. Matthews island, where they were found yesterday by the McCulloch.

The members of the party aboard the Great Bear were able to land tents and provisions on the island and lived comfortably fifteen days until the McCulloch, which had been sent from Nome to search for the vessel, found them yesterday. Mr. Borden and his entire party were taken aboard the McCulloch, which started back to Nome last night.

John Borden, a Chicago capitalist, sportsman and traveler, and Captain Louis Lane of Seattle, owned the power schooner Great Bear, which, including her equippment, cost $75,000. The boat was 137 feet long, thirty-two feet beam and had a draft of fourteen feet and a speed of seven knots an hour. Her oaken hull was sheathed in ironwood. The Great Bear carried 5,000 gollons of fuel and about $3,000 worth of provisions.

WORTH $14,000,000 in 1911; NOW HAS ONLY $:

New York, Aug. 26. — Worth $14,000,000 five years ago, Patrick Calhoun, grandson of the famous statesman and at one time one of the country's railway magnates, is here today with less than $5. His predicament came to light through the filing of an application in the supreme court for the appointment of a receiver for all his property.

Calhoun was a giant in the financial world when he took hold of the street car strike in San Francisco in 1906 and broke the car men's union. While in the midst of his fight against the union, he was indicted in the famous graft upheaval. It was his troubles in San Francisco that brought him financial ruin, Calhoun said.

For two years Calhoun has been living upon the income of his wife's estate, the greater part of which has been lost, he told the court.

EARTHQUAKE IN CALIFORNIA

Eureka, Cal., August 23. — The most violent earthquake felt here since April, 1906, when San Francisco was destroyed, rocked the city and northern Humboldt county at 6:55 o'clock this morning. There was no material damage.

There were two shocks, each lasting several seconds. Reports of shocks came from Arcata and other points north of here, but apparently the shocks were slight in the southern part of the county, which is traversed by the 1906 fault line, which dips into the ocean near the mouth of the Bear river.

BIBLES ARE RISING

Boston, August 26. — The American Bible society announced today that the price of Bibles was likely to be advanced immediately. The European war, which has increased the cost of paper and other raw material, was said to be the cause.

The stock of Bibles and books printed in foreign languages, previously bought from Germany, is being exhausted rapidly, it was said and the society is unable to fill all orders received. There is no indication at present when the stock will be replenished, according to announcement sent to members and patrons of the society.

CORRESPONDENT SAYS, VERDUN WILL BE TAKEN

Richmond, Ind., August 23. — William Bayard Hale, formerly of Richmond, now stationed at Berlin as correspondent of a newspaper syndicate, has written to an officer of the Richmond branche of the German alliance regarding conditions now prevailing in Germany. The letter, dated Aug. 8, follows: "Having returned from an extended trip throughout the war-striken zones, including a visit through Germany, I am in a position to remit the following impressions received in my travels:

"The whole of Germany and a part of France from Verdun to the northern extremity of the fighting lines to the border of East Prussia, is one large tract of grain fields. The crops are greater than usual. Women are now engaged in harvesting the grain.

"It is only a question of time before Verdun falls. The English probably will make temporary gains, but it is not conceivable that the Germans can be thrown back entirely. The positions that the Russians occupy are of no military significance.

"Germany itself fears no famine. Foodstuffs and supplies, with the possible exception of the milk supply, are plentiful. There is no immediate danger of a milk famine, however.

"Germany from one end to the other is one thriving hive of industry. Old men, women and children—every one — are at work. Cattle and poultry swarm every farm yard, and farmers are using the utmost care in taking care of their stock. Certain impressions given out by one-sided news agencies have led to false ideas about the real condition of Germany. London dispatches have shown great inconsistancies. Berlin news is generally dependable."

DEUTSCHLAND SAFE, AND CAPTAIN KOENIG HERO

Berlin, Aug. 24. — Most of the buildings are decked with flags in celebration of the return of the merchant submarine Deutschland. The newspapers give the exploit of Capt. Koenig the prominent place in their editorial comments and discuss the possibility of the empire getting certain much needed materials through merchant submarines. Capt. Koenig and his crew have been feted as heroes.

The press gives liberal praise to the fair and neutral conduct of the United States government. The Cologne Gazette says:

OVERHAUL DEUTSCHLAND FOR RETURN TRIP TO U. S.

Bremen, Aug. 26. — The German submarine Deutschland made her 8,000-mile journey to the United States and back with scarcely a scratch, Captain Koenig said today while he rested from banquets and public receptions that followed the vessel's arrival at Bremen.

The big submersible showed no evidence of a long trip, except that she was blackened aft by the smoky exhaust of her engines. She is now lying alongside a tug while machinists are overhauling her for a return voyage to America. As a precaution against possible attack by allied spies, she will be guarded day and night during her stay here.

RUMANIA ENTERS WAR— ITALY WARS WITH GERMANY

London, Aug. 28. — Rumania has thrown her lot with the entente allies by declaring war on Austria-Hungary and almost simultaneously Germany has announced that she is at war with Rumania.

Already the troops of King Ferdinand are seeking entry into the plains of Transylvania through the eastern Carpathians toward Kronstadt, the chief city in Transylvania, and in the direction of Herr Mannstadt, evidently in an endeavor to press northward through Transylvania toward the Bukowina and Galician borders and to take in the rear the Austro-Germans trying to hold back the Russians from entering the plains of Hungary.

Berlin, Aug. 27. — Italy has declared war on Germany, it was announced officially today.

The announcement follows:

"The Italian government has declared that from August 28 it considers itself at war with Germany."

London, August 26. — The armed forces of the European belligerents have been active on all the various battlefronts during the last twenty-four hours, but no notable gains are reported.

Both the French war office at Paris and the British war office here announce the repulse of German attacks on the Somme and Verdun fronts in France.

Paris admits that enemy forces last night charged French positions near Tahure in the Champagne and that they succeeded in penetrating them, but subsequently they were driven out, it was added.

This attack followed quickly on an assault by the Germans on the point of the St. Mihiel salient, southeast of Verdun, which the French repelled by a counter-attack, and was carried ont simultaneously with attacks in the region of Verdun itself and along the Somme front.

The point selected for the Verdun offensive was between Fleury and Thiaumont, where the French made their recent advance. The Germans, although they subjected the French lines to a heavy bombardment, were unable to make any gain, according to the French report.

On the Somme a German counter-thrust was directed at Hill 121, near Maurepas, past which village the French have hammered their way in attempt to envelope Clery and clear the road north of the river to Perronne. This attack also was repulsed, the Paris bulletin declared.

Aerial engagements occurred all along the front. Three German aeroplanes were shot down in the Somme sector, one near Craon and another on the Verdun front. Six others were damaged and two German captive balloons were destroyed.

The British war office announces that a heavy attack was made by the Prussian guard against British positions at Thiepval, but that it was repulsed by the Worcestershire and Wiltshire regiments. It was also added that further progress had been made by the British in their attack on the village, ground being gained on both sides of Mouquet farm, notably to the southwest, where 400 yards of German trenches along the Courcelette-Thiepval road were captured.

Military activity is developing in the Balkans. Sofia reports that after severe fighting on the Bulgarian right wing on the Macedonian front the Serbians have been defeated with very heavy losses and compelled to retire. Eighteen consecutive attacks were said to have been made by the Serbians.

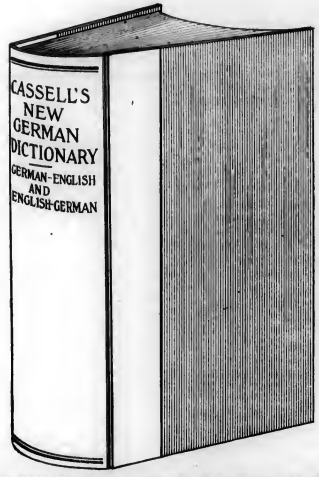
On the eastern end of the front Bulgarians have reached the Greek Aegean coast and put British cavalry to flight, it is added. Several villages have been occupied by the Bulgarians.

A dispatch from Salonica reports that the Bulgarians have attacked and captured the Greek fort of Siartila. The commander and the entire garrison, which offered spirited resistance, are said to have been killed. No official confirmation has been received.

Fighting between Bulgarians and Greeks, principally at Seres, has been reported for several days in news dispatches, but the war reports from the various capitals of the European belligerents have not mentioned it. It was announced officially by Athens, August 22, that both Germany and Bulgaria had given a written understanding to Greece that their troops would not enter Kavala, Drama or Seres.

CASSEL'S

NEW GERMAN-ENGLISH DICTIONARY



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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This dictionary has passed every critical test in this country and Germany. As a work of scholarly reliability, it is in constant use in the Universities, Colleges, and Libraries of the United States. Its author, Karl Breul, M.A. Litt.D., Ph. D. (Berlin), is a man of brilliant attainments.

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In addition to the vocabulary, the book contains: a Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

The size of the book is 8x5½x2½ inches and contains 1360 pages, bound in good cloth binding.

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The Mennonite.

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VOL. XXXI. BERNE, INDIANA, SEPTEMBER 7, 1916. No. 35.

IN MENNONITE CIRCLES

Peter R. Kline, a deason of the First church of Philadelphia for the last thirty-eight years, a year ago has been incapacitated for work, the result of a stroke of paralysis.

Missionary Albert Claassen and wife, after spending a few weeks recruiting in Colorado, have returned to Beatrice, Neb., for a short period and then return to their mission field in Oklahoma.

The Eastern District conference churches will be represented in Bluffton college by a goodly number of students, among them two from the First and one from the Second Philadelphia churches.

The editor has gone to Carlock, Ill., to attend the All-Mennonite convention, during which time a meeting of the Educational board of the General conference of which he is secretary, will be held. During his absence the pastor of the First church, the founder of the Mennonite, will prepare the copy for this issue.

The twentieth anniversary of the Mennonite Home for the Aged will be observed on Saturday, September 16. The address on this occasion will be made by Rev. Dr. F. E. Dager and Rev. N. B. Grubb. This is usually the day of days of the year for the churches of the Eastern District conference.

Missionary P. J. Wiens and wife have gone to Moundridge, Kans., to spend a few weeks with friends. Permission has at last been given them by the English authorities to return to their field in India. They expect to sail from San Francisco on Saturday, October 21.

Reed F. Landis, a member of the First church of Philadelphia and a student of Mount Hermon, Mass., is supplying the pulpits in the Schwenksville-Souderton charge. Rev. J. W. Shantz, the pastor, is disabled for several months already. Everything possible that medical skill can do for him is resorted to, and the earnest prayers of his people are that he may soon be restored to health again.

Elmer Reichart, a member of the Second church, Philadelphia, very acceptably filled the pulpit in the First church recently in the absence of the pastor. Brother Reichart is a promising young man and a faithful worker in his church. He will enter Bluffton college this fall, fully determined to prepare for the ministry.

The Mennonite home mission, located on 26th street, Chicago, plans to celebrate its tenth anniversary with a week's service September 17-24. The former workers of the mission are expected to attend and give addresses as well as other prominent brethren in the church of the Old Brethren.

In order that the list of General Conference ministers may appear correctly in the next issue of the Mennonite Year Book we ask that the different ministers carefully examine the list published in this year's Year Book and make all corrections as to name and address, adding any new names that do not now appear in the list, and send the report to Rev. N. B. Grubb, 715 Berks St., Philadelphia. Dear brother, do this at once and do not think that someone else will do it. The information is desired at once.

Samuel W. Pennypacker, a former governor of Pennsylvania and for fourteen years a judge of common pleas court of Philadelphia, and the most noted historian of Mennonite history, is lying seriously ill at his home at Schwenksville., Pa., and his recovery is doubted. The old governor descended from staunch old Mennonite stock and has done more for the preservation of Mennonite literature than any other man in America. He is the proud possessor of the largest collection of rare Mennonite books, collected from all parts of Europe and America at an enormous expense of money and time. In his collection are many books that can't be duplicated. He is the author of many historical works. Among these is his "Settlement of Germantown", giving the best and most accurate account of the settlement of Germantown, coming from Krefeld in 1683, and the development of this settlement. The book contains 300 pages and only 300 copies were printed. A few copies remain unsold in a Philadelphia book store, the price of which is $25 a copy.

Missionary P. A. Penner writes from Champa, India: "Our mission is passing through sad and serious experiences, which will, no doubt, teach us new lessons. Primarily we are very much concerned because of the scarcity of means. At this writing we have gone into debt to the extent of several thousand Rupees in connection with our combined work at all of the stations in India. It is very, very hard, when people come to us and say, 'Sahib, how can we manage with the amount allotted us? Our darling (the stomach) is not filled.' I refer especially to the lepers. It is impossible to give them as much as they should have. Perchance you say, 'Did not the Leper Mission society of Edenburgh assume the responsibility to feed the lepers?' That is true, but let us not forget that Scotland, where the society is located, is compelled to contribute a goodly amount to the war expenses. I can not see how the work is to continue if circumstances will not soon change. America can help, but I am convinced that the cost of living at home has also had an enormous advance.

The second need in our mission is the matter of workers. We need the workers, and the need is more pressing at this time than ever before. Why they do not come I can not understand. Other missions receive their workers with some degree of regularity, and we receive none. Even though it is distressing, we endeavor not to be over-anxious. The work is the Lord's and He will care for the continuation of His work.

ORDINATION

Providence willing, our missionary, Albert Claassen, will be ordained as elder on the 10th of September in his home congregation, Beatrice, Neb. The prayerful remembrance of the churches is requested.

FROM THE MISSION FIELD of the Mennonite Brethren in Christ in West Africa.

This Sabbath day I rejoice in the God of my salvation. This is a nice, cool, comfortable day, the thermometer at eighty-four degrees, the clouds completely obscuring the sun, and the distant thunder warning us of rain close by.

This morning I was wakened by some men who came to say goodby, as they are on their way to meet the resident, at Tsaragi, he having called them to meet him there.

Before long some boys gathered on the steps and one of them was wanting medicine for rheumatism, a boy of about twelve years, suffering from rheumatism in arms, legs and back think of it. He was playing in the water the other day and was unable to come to school in the evening and next morning his mother came asking if we would come with medicine for him. It helped him and he wants more. Soon a woman comes, asks if we can give her some for her neck; I rub her well with it, and she leaves pleased. After a little another woman comes, and asks if we have some for her, her legs are stiffened, it is difficult for her to walk so I rub her. Then comes our regular daily patient, whose side must be dressed, she suffers from a running sore caused by a bullet wound.

It is then time to ring the first bell for church, and I prepare for it. This morning about fifty gathered, the most of them children, who come, no doubt, more because of the card they get, we give each one a card, and when they get ten, they bring them and get a large picture. This is one of the changes we notice in the last few years, the people want the

pictures now where formerly they did not want them.

After the service is over there are five who have each ten cards and who come to get a picture. They choose them, and depart, and I sit down to write to you, but not for long as two boys come for medicine for ringworm, so I give it and begin again.

The clouds get darker and darker so it is necessary to light a lamp to see properly, and this at twelve o'clock noon. The windows and doors are all closed on the side the storm comes from, and it is raining. It has not been raining five minutes and the water is running in the paths and coming through the house, too.

The thatching which was put on the bungalow last December had to be taken off, as the posts holding it above the roof had fallen out, and last week one morning we saw the thatching was sliding to one end, and springing the verandah at different places, so for safety we took it off, and now our roof leaks, this is in the house, for the verandah leaks all the way around.

Last evening the new moon appeared which ushered in the Mohammedan fast month. They do not put food or water in their mouth from before dawn until after sunset, but from sunset till dawn it is one time of feasting and revelry. The mallams are busy preaching in the morning, telling the people what they ought to do; but in no way being an example for them to follow. They correspond well with the kind of teachers Paul exposes in Rom. 2:17-24. Blind leaders of the blind. The name of God is on their lips continually, but they do not know anything of His power. They are steeped in the false doctrine of the Mohammedan religion. You would be surprised to see how stiff the children are, especially the boys who tend their schools. But we bring them the truth, God's truth, and are not afraid to tell them that their religion is a lie.

Oh, brothers and sisters, continue to pray for us. We believe God is working, but hearts are hardened by sin, their eyes are blinded that they cannot see. The devil is just as busy here as any other place in the world. But we hope and pray that some may be ready when Jesus comes.

After Ten Years in Africa.

On September 12, 1916, it will be ten years since I first came to Shonga. The first two years were spent mostly in studying the Nupe language. We were not favored then as the new missionaries are now. We did not have any one of the natives or the children on the compound, who could talk English. If we could not say what we wished to in Nupe, we just had to keep quiet or wait until someone came along who could say it for us.

We did not have the Scriptures to take out among the people to read to them, even though we could not talk to them. We had to wait until we could help ourselves sufficiently in the language, to warrant our going out. We did go out and saluted the people, but we could not make up with them very much when we could not talk to them.

When we were able to go out and speak to them, we found they were not as anxious to hear the message as we expected they would be. They were glad to have us come to salute, make a fuss of their babies, take them in our arms and get ourselves all covered with the red camwood with which they are rubbed, but when we said we came to tell them about God and Jesus, our Savior, they were ready to make excuses. They were busy grinding corn, busy making porridge, getting ready to go to the market, watering place, or for wood, or to the farm, their husbands were not at home, or they had no ears hence could not hear anything.

This is greatly changed now in many places. Though they do not come to our services, yet they seem glad to have me come to their compounds, and quite often someone stops me on the road and says, "Nna Man you have not been to our compound for a long time," or, "When are you coming to tell us of Jesus again?" or, "Have you been away? It is a long time since you have been down in our part of the town."

Often on going into a compound they will call others, saying, Nna Man has come to tell us about God.

Mallams who formerly gave us a look as if to say, what do you want here, now frequently, when we tell them we have come to tell the women about God, say, That is good, tell them. We wonder sometimes if they may not use the message we bring, as a tool to enforce their own, for frequently when we are talking, they, the women, will say, "That is just what our mallams tell us," and some mallam will say, "Yes, it is just the same, there is no difference." We soon tell them there is a vast difference between Christ and Mohammed.

Formerly the people would not have a large picture, but now they will buy them, if they cannot get them for nothing. They are beginning to want a big picture included in a bride's outfit.

Formerly the children ran from us, they were frightened, now many run to us, and become too familiar, too.

When we first came, people thrashed their children for coming to school, now they come and the majority of the parents do not hinder them, and though they are very irregular in attendance, we have from eight to twenty-five in the evenings, and from four to fifteen in the afternoons. Some are doing well, while others are dense.

Our Sunday services were formerly attended by our own compound boys only, but now, as soon as the first bell is rung, the outside boys come up on the steps and hang around for the half hour till the next bell rings. Since we began giving each a card every time he is present, they come, from thirty to fifty, (possibly for the card only), but they sit and listen quite attentively.

When they first came to school and we would have prayers, it was necessary to watch, as well as pray, and be armed, (with the gad) ready for the disturbers of the peace, but now, it is seldom we need to speak to any about disturbing during prayers.

Quite often we have good, sensible, talks and reasonings with them, regarding their soul's salvation.

They are redeemed, but do not know it, yes, they are being told, but as yet they do not realize it. Pray, pray, pray!

Cornelia Pannabecker, F. M.
Shonga, Northern Provinces,
Nigeria, W. Africa, July 2, 1916.

MENNO SIMONS

By A. M. Cramer.
(Concluded)

In addition to that the accusers of the Doopsgezinden of that time so often charge falseness and looseness that one may well fear that there is some truth in this and that some kept the letter more than the spirit of the commandment against oath-swearing. Yet, with Menno, I think I may rightly doubt if such was the case. Much as it may be true, however, no one should regard it as a misdeed in Menno that he weakened in the face of persecution rather than surrender his head to it. As a whole he seems to have been a man of small and limited rather than of great and free spirit, although he rises far above the common run of his contemporaries. In insignificant matters his judgment was clear, things of greater concern he was not able to comprehend. In a small circle he was usefully active. When placed at the head of his brotherhood he was confronted by insurmountable difficulties. It does not seem to me that either by culture or application and exercise or by education and improvement he proved himself to be possessed of more than ordinary attainments. Born and raised in an obscure corner of Friesland his inclinations were not in that direction, much less the trend of his future activities, but we see that in trial and trouble he possessed a sense for the truth and right but that can hardly be explained as elegance. Yet, sincere desire for the truth and humility and faithfulness in every circumstance and a burning zeal for the cause of his Master and the salvation of his fellow men in fearless preaching and tireless energy—these were virtues not to be denied him and make him of our high esteem.

Menno's style is variously estimated. Mosheim, who seems to be generally impartial and just in his criticism, writes in his church history: "He had the inestimable advantage of a natural and persuasive eloquence and his learning was sufficient to make him pass for an oracle in the eyes of the multitude." And so others are free to give him favorable criticism. The Dutch translator of Mosheim writes in contradiction to him in a foot-note: "An excessively tedious and tiresome manner of writing, frequent and unnecessary repetitions and excessive confusion of sentences and things, pious, but at the same time unnecessary exhortations and other defects of the like make the perusal of his productions highly disagreeable." The truth seems to lie between the two. His style of slip-shod and wholly wanting in art and finish. When he handles involved subjects all these faults appear and repetitions are numerous. Yet, when his heart speaks, he can be very clear, warm and powerful, as I have here and there indicated. Some parts, according to my judgment are indeed beautiful. None of his works, however, are not of sufficient importance to be reprinted except as they relate to historic interest.

Concerning the particular opinions of Menno I shall be very brief. The most important ones have been brought to notice here and there in this work and we do not hold them to be of binding authority, having long ago learned that we are bound to regard only the spirit of the gospel and not that of Menno or any other mortal. It has been generally supposed that he regarded the bearing of arms to be unlawful. He did not express himself on this. He teaches that the Christian must fight with God's Word for a weapon in the warfare against sin and defense of the truth. He did not seem to disapprove of capitol punishment, except that he held the punishment of death on account of faith to be absolutely unchristian; he rather appealed to the rulers to bear themselves as Christians and those under them to be faithful so long as they could do so without violating their conscience and in his time there was no occasion for him to say that he held it to be unlawful for his fellow-believers. That he greatly insisted upon practical faith, upon virtue and piety, is shown in all his works. However, he very well understood, as we have already had occasion to observe, that no one could stand before God on his own righteousness, much less merit heaven, and that one must be justified by faith in Jesus Christ. Little children, he believed, are kept and saved by the merits of Christ alone. This belief appeared to include the doctrine of original sin and Menno does not seem to have been averse to it, but, with purely speculative subjects, except the doctrine of the nature of Christ he had little to do, he thought most and insisted upon that which occurred in daily life. He, however, gave profound and lively acknowledgment to the fact of the general and great depravity of mankind and the consequent need fo reconciliation and redemption as he proved in all his works. The most characteristic and prevailing of his doctrines appear to be these: Regeneration is necessary for all and the Christian church must be composed of true confessors of the Lord Jesus Christ.

The attentive reader may perhaps have wondered that in this biography so little has been said of the events of the times, of the general progress of the reformation at that period, of the condition of the other churches, etc., which things seem important because I have to do with a most important leader, the head of one of the churches. This may be partly my fault because I scarcely know the general trend of the history of this period, much less its particulars, also earlier writers did so little with the life of Menno and I have been compelled to bring everything together from the ground up so that this subject has demanded my whole attention and investigation and I could hardly give more attention to other matters, moreover the blame lies partly with Menno. He lived in the important time of Charles V. The time of his public activity is almost contemporaneous with this monarch. Between 1520 and 1560 the reformation began and ran its course in Germany and was safely established in this country (Netherlands). What events took place in these years! What a movement it was, especially in the Netherlands! Zealous preaching, martyrdoms, and establishing of churches on the one hand, severe persecution, oppressions and blood edicts on the other! When we hear nothing more than the life story of him who bore so much, how incomplete our story must be! He frequently complained, and rightly so, of the oppression and persecution, but he nowhere makes mention of the purposes and designs of Charles V, and of the measures of Philip II. From him we learn nothing of how it stood with the other churches. He directed his attention to his church alone and only to the spread of the gospel in a small circle. In his character and manner of thought he appears only to have regarded the words of the Lord, "My kingdom is not of this world." So entirely separated were his affairs and labors from the affairs of the state, (which, however, do have the greatest influence upon the church) that during the important year of 1555, when Emperor Charles V resigned the rule to his son, and when he, during the following year, introduced the inquisition and filled all hearts with terror and confusion, Menno seems to have been wholly occupied with quarrels about the ban. Others have perhaps mixed too much of the worldly with the godly, on the whole Menno did not do this. He saw to it that everyone might take to heart the new birth and that the church was composed of true Christians. But in the church, among his brethren, he was blessedly busy. How much he may have accomplished with pen and tongue, in edifying, in correcting, in purifying, is beyond human estimate, but will be brought to light on the last day. And here he is like the Word of God: "And if a man should cast seed in the ground and sleep and ride day and night, and the seed should spring up and grow, he knoweth not how, for the earth bringeth forth fruit," etc. Mark 4:16-29.

Let me, however, note the influence he had upon the church. What was its condition when he identified himself with it? One could hardly call it a communion. It was a group brought together by Doopsgezinden principles and ideas; many, yes, the most of them, given to the fervor of fanaticism, all unstaple in their faith, without congregational unity, without teaching, truly they were to be likened to scattered sheep without a shepherd. And how was it when he died? An established communion having its peculiar customs and regulations, and counted in separate congregations in all directions, and that it appears to me as on a firmer footing in the Netherlands than the Reformed communion.

He, unlike many of the first leaders of the Doopsgezinden, given to the indulgence of their imaginations, searched the Scriptures in faith and with a desire for holiness and found free, clear and clean principles and followed, spread and maintained them zealously and faithfully. His watchword was the text which appeared either on the title page or at the close of most of his writings and seems to have been his motto to the last, "Other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. 3: 11. And a better ground and support, a more appropriate weapon for defence or attack there is none. Soon he stood equal with Obbe and Dirk Philips, David Joris and Van Battenburg; soon he rose above them all in esteem, influence and authority. The well thinking ones he won to himself everywhere; the ignorant and erring he endeavored to bring to better knowledge by instruction and exhortation; the incorrigible and especially those who by looseness of morals forsook the faith he shut out while he, on the other hand, zealously spread the doctrines of the Doopsgezinden. He instructed his followers with sound doctrines and while they voluntarily identified themselves with the church he fortified them by regular churchly organization and a strict discipline. During all his life he had a hard fight against all that to him seemed to hurt the church, against improper beliefs and bad morals, against David Joristians and oppressors among Protestants and Romans. Not injustly, then, he deserves to be called the head of the Netherland Doopsgezinden, yes, the founder of this communion and we may rightly place him in the company of Reformers.

When we see, however, that this aim and purpose was to establish a pure church, we must pronounce that intention a failure. A perfect church, such as he desired, and according to the ideas he set up for himself, he did not establish. One cannot think that he would acknowledge the present Doopsgezinden as his brethren (that is, if he had neither become wiser with the experiences of two and a half centuries and gone along with the times but wholly clung to the manner of thinking of his times). He would probably shut out with the ban not only those who are the wheat among the tares, but also the well thinking Doopsgezinden who are from the heart Christians. But he established a community wherein the spiritual nature of Christianity is clearly kept in sight, wherein freedom from human limitations of faith and an appreciation of the Holy Scriptures are commonly kept, wherein personal investigation and examination and enlightenment, as well as purity of morals, are greatly prized and very much insisted upon, wherein the eternal truth, that no one, except he be born from above, can enter the kingdom of God is emphatically maintained by preaching the necessity of adult baptism for everyone. He could not have designed or clearly foreseen all this. As we have seen, it was more because of the trend of circumstances and the lesser capacity of his fellow teachers than on account of his own excellence and power of mind that he was placed at the head of his fellow believers. He was a servant in the hand of God, because he kept himself faithfully to God's Word he instituted a good work. And are we not all of us servants of God and His Son? But how are we to tell ourselves what He has destined for us, what will He bring about through us? We follow the safe way if we, like Menno, follow God's Word, each in his calling with his talents given to him. Then, too, we shall have a part in the spread of the kingdom of God.

LIVING HOLINESS

Lycurgus would allow none of his laws to be written. He would have the principles of government interwoven in the lives and manners of the people, as most conductive to their happiness. Their education would be such as to imprint these laws upon their minds, that they might remain perpetually before them. He will most faithfully abide by the King's commandment who has the Word of God so engraven upon his heart that nothing can erase it. The multiplication of Bibles that stand upon book shelves or lie upon tables is an easy matter; but to multiply copies of walking Scriptures, in the form of holy men who can say, "Thy Word have I hid in my heart," is much more difficult.—Ex.

THE MENNONITE

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ANNUAL S. S. CONVENTION OF THE EASTERN DIST. CONFERENCE

Held in the First Mennonite Church, Allentown, Pa., Tuesday, August 22, 1916.

The morning session was opened by a song service and devotional exercises, conducted by Reed F. Landis. The reading of the minutes of last year's convention was followed by the reports of the treasurer, the field secretary and the committee on doctrinal teaching. The announcement was made that this committee had prepared sample lessons for use in the Intermediate Dept. which would be distributed at the close of the morning session for inspection during the noon hour. A motion was passed to create a general fund to defray the expenses of the field secretary and other expenses which should be borne by the convention, and pledges were received for donations to this fund from the schools represented.

The first topic presented was, "Digest of Convention Resolutions", by Prof. S. M. Rosenberger, Philadelphia. The speaker summarized the resolutions that have been passed by the convention at its annual sessions since 1901, in order to determine whether they have been productive of any results. He found the following classes of resolutions. Those referring to Bible Study, Preparation of Teachers, endorsing such movements as Teacher Training Classes, Home Dept., Cradle Roll and Organized Classes, recommending appointment of field secretary, suggesting such features as memory work, teachers' meetings and the use of the Bible. Others referred to doctrinal teaching and denominational matters. Prof. Rosenberger recommended that the field secretary's work be enlarged, that the invitation of conference for increased co-operation with the Sunday School convention be accepted, that memory work and teacher-training classes be continued, and that we make advances in missionary and temperance work.

After a solo, "Teach Me to Pray", by Miss Anna Ziegler, Souderton, an open parliament, "Strong Features in Our Home Schools during the Past Year as Seen by Our Superintendents", was opened by Newton S. Gottshall, Schwenksville. Reports were given from the Allentown, Hereford, Perkasie, First church of Philadelphia, Saucon, Souderton, Upper Milford, West Swamp and Boyertown schools. Among the features mentioned were, Teachers' training classes; organized classes; missionary and temperance activities; home department; cradle roll; loyalty of teachers; efficient department heads; efforts to enroll church members in the Sunday school and to reach children who attend no Sunday school; workers' conferences; follow-up system to secure regular attendance; Sunday school reunions; and honor system for faithful attendance.

The afternoon session began at 1:30 with singing several hymns and repeating the memory chapter, I Cor. 13. H. A. Alderfer, Souderton, spoke from the viewpoint of the adult teacher on "The Sunday School Teacher's Part in Preparing Pupils for Church Membership." Mrs. Daniel M. Kratz, Philadelphia, discussed the subject for junior and intermediate pupils. It is expected that both these excellent papers will appear in the Mennonite at an early date.

Four members of the Hereford school favored the convention with a quartet. The second topic, "The Pastor's Part in Presenting the Doctrines of Our Church in the Sunday School", was treated by Rev. D. J. Brand, Bally. He said that there is need of such teaching since the Sunday school is the recruiting station for the church, and the period of catechetical instruction is too short to present doctrines in such a way as to fasten themselves upon the minds of those receiving it. There is danger, however, of antagonizing those of other denominations who attended our Sunday schools if the doctrines are presented as such. Opportunities frequently occur when a doctrine can be presented as a truth without laying emphasis upon it as a doctrine. The pastor should advise the teachers in such gatherings as teachers' meetings how to present to their classes the general doctrines of Christianity, and special doctrines when occasion is offered by the lesson. Rev. H. G. Allebach spoke in the general discussion which followed, with reference to the doctrinal lessons which have been prepared for use in our Sunday schools. These deal chiefly with general doctrines and in his opinion could give offense to no one if used reasonably. The sentiment was expressed by a number that we should not hesitate to teach our young people the doctrines peculiar to our church, such as nonresistance and baptism upon confession of faith.

The reports of committees appointed at the morning session were received at this time. The nominating committee recommended the following officers for the coming year:

President—Henry Clemmer, Bally.
Vice-Pres.—Harry M. Detwiler, Souderton.
Secretary—Laura Nolf, Center Valley.
Treasurer—D. M. Landis, Philadelphia.
Field Sec.—Anna G. Stauffer, Allentown.

These were declared elected.

The Committee on Doctrinal Teaching made the following recommendations:

We recommend that a new committee of five members be appointed to consist of two members, appointed by the president of this convention, and two members appointed by the president of our conference, and Rev. H. G. Allebach, to continue supporting Rev. Allebach in his preparation of a complete set of lessons on any of the topics given in his outline, enough to offer a half year's course; and that this committee also see to it that each school takes at least one class through the course during the year, and report results to the committee.

We recommend that the convention make itself responsible for the expense of preparing and printing the lessons after the committee has approved the cost.

And, if such trial of the lessons by the schools, as above mentioned, proves satisfactory, we further recommend that the work of preparing this system of doctrinal lessons be continued to completion, and all our schools be thoroughly canvassed to adopt the system permanently for the Intermediate Dept.

These were endorsed by the convention. It was decided to hold the next convention at Perkasie.

A solo, "Hold Thou My Hand", by Miss Pearl Gottshall, Boyertown, was the next number on the program, after which Rev. S. M. Grubb, Philadelphia, gave an address on "Our Church and Preparedness."

The evening session opened with singing and prayer by Rev. Linford Foulke, Saucon. The Plus Ultra organized class of the Saucon Sunday school gave a Bible reading. Clayton Fretz of Perkasie presented a missionary budget, giving timely information regarding the work and needs of our missionaries. After a solo, "My Task", by Miss Anna Ziegler, Souderton, Prof. R. R. Fritchhoof of the faculty of Muhlenberg college, Allentown, gave an address with "Religious Education" as his theme. He spoke of the high calling of the Sunday school teacher, his need and manner of preparation, and the great reward which shall come to the faithful and earnest teacher as promised in Dan. 12:3, "Those that be wise (teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." A hymn and the benediction brought to a close what we hope may prove to be an epoch-maching convention in the history of our Sunday school work.

May Moyer, Sec'y.

THE S. S. TEACHER'S PART IN PREPARING THE ADULT PUPIL FOR CHURCH MEMBERSHIP

The Sunday school teacher, according to the Scriptures, is second only to the preacher. His commission is directly from God, and his place of usefulness is becoming more and more recognized by the church. God hath set some in the church, first, apostles; second, prophets; third, teachers; after that miracles. Paul's declaration in this connection is worthy of the present-day teacher's study. The old order of apostles has passed away. The prophets are merged into pastors, the teacher in the pew is next to the man in the pulpit; and the working of miracles takes lower rank than the teaching of a Sunday school class.

To teach at all is a work of great responsibility; but to teach the Bible is a sacred vocation. Our Lord is fittingly called the Great Teacher, and the gospels record significantly how He and the apostles who succeeded Him, went about teaching and preaching.

The Sunday school teacher, trained intellectually and spiritually for his great work, is the impending need of the home, the church and the state. The signs of the times, if thoughtfully interpreted, abundantly confirms this statement. By the neglect of the home, the demands upon the Sunday school teacher has been increased. The Bible has passed to an alarming extent from the secular to the Sunday school; and the state, so independent for its prosperity upon the inculcation of Bible precepts, must look to the Sunday school for religious instruction of its youth. The church, slow at first to realize its educational and evangelistic opportunity, has come to recognize in the Sunday school teacher its most profitable servant. The church of the next generation will see to it that its teachers are workmen of whom it needeth not to be ashamed. Prof. Hamill says: "The teacher who is not a Christian in deed and in truth discredits the sacred place he holds, and 'daubs with untempered mortar.'"

The teacher's first duty is to get right with God—that is, if he intends to continue to teach, if he does not want to get right with God, there is only one right course and that is, he should resign or he should be asked to resign. He should have a clear and definite experience: for out of the heart the mouth speaketh. Like begets like in spiritual as well as in other things, and the Sunday school teacher who is himself untaught of God cannot effectively teach his class the way of life. Such is the free grace of God, and so plain are the teachings of His Word that any teacher reading the Word of God and knowing that his life is not right, may in one short hour, if he is sincere in his desire, get right before God, the church and his class. Educational fitness comes slowly; not so, however, is the law of the kingdom of grace. He that confesseth and forsaketh his sin shall have mercy.

The Sunday school teacher should have a sincere and earnest desire to save souls; I fear that too many of our Sunday school teachers fail to realize the importance of this truth. The teacher who has no conversions in an adult class is not putting forth his best efforts to win souls for his Master. To save the scholars is his supreme duty, and his position gives to him an opportunity beyond that of even the pastor. The final test of a teacher is not how well he has studied his lesson, nor how well he has taught, but how many souls he has saved. Horatio L. Sargeant was the founder of the Sunday school with which Marion Lawrence was connected in the city of Toledo, O. At the age of 33, after an unusually intense business life, he died. The senior pastor of the city paid his tribute in these words: "I believe Horatio L. Sargeant was instrumental in saving more souls in the city of Toledo than any man who ever lived in it; and the reason for his wonderful success was because he had a passion for winning souls." Any teacher who does not have a passion for winning souls will not be a successful teacher.

The truly Christian teacher, the teacher whose principal purpose is the saving of souls uses the means of grace; some of these are prayer, attendance upon the services of the church and the study of the Bible.

The successful Sunday school teacher is a praying teacher, one who is to prepare the adult pupil for church membership needs to appear before the throne of grace in the interests of the unsaved adult daily; he also needs to pray for himself so that he will not lose courage or interest in his efforts of saving the unsaved. he needs to pray for guidance and for knowledge so that he may be able to teach knowingly and understandingly. The effectual, fervent prayer of the Sunday school teacher availeth much.

The teacher in a Sunday school should be a thorough-going church member; he should read books upon the history of his church and know its doctrine and polity. He should be a loyal supporter of his church in all practical ways.

Loyalty means more than a conviction that one's church is right, and a knowledge of its doctrine and history. It means holding up the pastor's hands, working for one's church and Sunday school in the endeavor to make them the best in the community. The teacher's example for good in this respect will infect his scholars and he will be the means of winning loyal and helpful church members.

The teacher must take time to study the Bible. A few minutes daily, if used with system, will accomplish much. The greatest need among Sunday school teachers today is original Bible study, that means to study out of the Bible itself and depend less upon lesson helps. "Knowledge is power," but it is one's own homegrown knowledge that is meant in that old maxim. The teacher should first apply the truth of the lesson to himself. There is, or ought to be, in every Sunday school lesson something which the teacher can use for his own spiritual nourishment. Who feeds another should have a care to feed himself.

The Sunday school teacher should have large faith in the work. Certainly, no teacher will have large success in teaching who has not large faith in the work. He should believe in the power of God's Word to do all that God has said it would. He should recognize his opportunity as God-given and the Sunday school as the choicest field he can work in. He should believe in his work with all his heart.

The teacher must exercise self-denial. When one becomes a Sunday school teacher, it is at once a question of example to others, rather than of allowance to one's own conscience in things doubtful. The teacher, for the sake of his scholars, is called to acts of self-denial as to things which his conscience may justify in himself, but which might offend some of God's children. We teach more by what we are than by what we say or do. The teacher must be what he seeks to have his scholars become.

The Sunday school teacher, by virtue of his office, is an underpastor of the church, supplementing the work of the pastor in chief along all lines of pastoral helpfulness to the scholars of his class. To this end he must be a safe example.

Paul admonished Timothy to "take heed unto thyself and to the doctrine". The first concern of a teacher should be himself. He cannot escape being an example. He will be closely copied, for good or evil. What is evil in him will be copied most surely and closely. There is nothing truer than the old proverb: "Like teacher, like scholar." The teacher should not delude himself by anything that a safe public example, in the eye of the class and while on duty, is enough. He is all the more dangerous as a leader if there is anything questionable in his manner of life. He must be a faithful friend. Anybody can call himself friend, but a truly faithful friend is hard to find. Such friendship does not shrink from telling the truth in love, it keeps guard over the faults of one's scholars and speaks to the one at fault in season and in private. Paul saw the weak points in Timothy and helped him by faithful warning to overcome them. Christ saw the crooked things in Peter's life, and saved him out of them. To set a safe example is of negative value, unless there is added to it the positive endeavor of a faithful friend who seeks to save his scholars from themselves.

A successful Sunday school teacher will not absent himself from his class for pleasure's sake; he will not be absent for any reason unless he has succeeded to secure a substitute teacher who will have the interests of his class at heart and a passion for souls the same as he himself has.

What Christ was to the twelve, the teacher must seek to be to his scholars—teacher, companion and friend. Let him strive most of all to be able to say at the least, as Christ did the night before He died: "While I was with them in the world, I kept them in Thy name; those that Thou gavest Me, I have kept, and none of them is lost." **H. A. Alderfer.**

Souderton, Pa.

THE C. E. TOPIC

Sept. 17.

Little Chances to Help.

Exod. 7:8-13.

As children no doubt all of us were taught the little poem about "Little Drops of Water" and "Little Grains of Sand". We have never ceased to have the truth of the principle involved in that little couplet impressed upon us; it is only the little things that make possible the big ones. Our trouble generally is that we are so much concerned about the big things that we forget the little things that make them up. The number of words in our language reaches several hundred thousand. These are all composed of letters, selected from an alphabet. If we needed ten times the number of words we now possess we could still easily make them up with the letters we have on hand, indeed there is a limitless possibility in the combination of our letters. It is so with nearly everything. Our bodies are made up of millions of atoms and so is every material thing. Character is the combination of the many little characteristics common to us. Character is good or bad according to quality of these characteristics.

Little acts in our lives, little words, little thoughts, little sacrifices go to make up big things, either good or bad. A life, ordered and prompted by good impulses, will so be planned that the sum of all will be good. People do fail to make their lives good because they pay too little attention to details. The hair-spring of a watch, or the governor of an engine may appear insignificant details, but they are vital things, they either make or unmake the usefulness of the instrument. So, too, life is made up of opportunities. Some of them may appear hardly worthy of notice, but they are so many steps in the direction of success or failure.

God gives everything many little chances so that they may be utilized and made to combine into useful results. Every rain-drop and every sunbeam is a chance given to the little plant so that it may take them in and grow up to bring forth flowers and fruit. Every day and every minute in our life opens the door to little chances that are sure to end in bless-

ing. Surely, no one is without the chance to say a good word, or to lend a helping hand, or to set the thoughts of someone on the serious and responsible things of life. We miss many of these chances because we are not alert. Scatter a hand full of grain over a ten-acre field and then watch the flock of little birds that come to hunt it. The chance of finding the grains are, it would seem, small; yet, in a little while the birds will find them, perhaps all of them. They live by taking advantage of just such little opportunities. The successful business man may be lacking in many of the finer qualifications which people generally prize, but he gains his success by mastering one essential qualification, he masters the art of recognizing opportunities when they come his way and learns how to make all out of them that is possible. The great worker for the Master need not be gifted above measure, but he does need to know how to use the gifts he already possesses to the glory of his Master. Mr. Moody always made it a point to speak to at least someone every day. There were times when he came to realize that the day was far spent and he had not yet done so. Immediately he would go out and hunt up at least one person to whom he might present the cause of his Savior. No wonder he came to be such a mighty instrument in God's hands. Often the homliest little things may, if devoted to God, mean much for the redemption of souls. In one of his interesting little books, Dr. J. R. Miller tells of the widow of a poor fisherman whose husband one stormy night was missing. After that she determined to do her part toward making the way safe for other fishermen. So she sat up nights spinning by the light of a single candle which sent its gleam through the little window out to sea. For years after that the fishermen, when returning home, were accustomed to watch for that little gleam from the window which guided them to safety. No one can tell how that the faint light or feeble efforts of the humblest life may be the guiding star to wanderers on the dark sea of life.

When we turn to our Bibles we find many incidents which are an inspiration to us to make use of our smallest chances. The little nameless slave girl in the house of Naaman had one chance to speak of her God, she embraced it —it healed her Master. The boy with the loaves and fishes placed the means in the Master's way for performing one of His most remarkable miracles. The widow with her two mites did more in the line of giving than all of our modern millionaires could do. Dorcas and her consecrated needle was one of the most effective workers for the glory of her Lord

THE S. S. LESSON

Sept. 17.

A Prisoner in the Castle.

Acts 22.

Golden Text—Psa. 91:2.

Paul in this chapter is giving the details of his conversion. It was his testimony. Christians will do well to study it and model their public testimonies accordingly. It was necessary to tell what kind of a man he had been, but he was not bragging how he had served the devil. Everything that he had done against Christ before his conversion was only referred to with bitter regret and only brought out incidentally to show how that God had called him and then commissioned him to be the "Apostle of the Gentiles". This is a testimony quite different from those we sometimes hear in which the one giving it seems to want to get all the glory possible out of the badness of his former life.

Paul had returned to Jerusalem. It was a brave thing for him to do. It showed how completely he had placed himself in the hands of God. All through his life Paul shows himself a brave man, fearless of any danger that might arise. After all, the servant of God has no right to be afraid or to care for his own comfort. It was not because the Jews were dangerous that God sent Paul from Jerusalem, but because the Christians were suspicious. We can hardly blame them for that in the light of Paul's past record and yet, they all had been won from sin and, like him, had a past to live down. They should have had faith enough in God to believe that He would protect them and they should have had sufficient charity to trust Paul. It is the suspicions of many Christians that make the way hard and difficult for those who would be only too willing to take up their share of the burden if allowed to do so. Another mistake Christians make is that they will not forget the past in others. If God remembers our own past against us no more, we certainly should not keep alive the past of one another, especially when it hinders the progress of the gospel.

When the Spirit directed Paul to hasten from Jerusalem it must have seemed strange to him. He had come to witness for God right in the place where he had done such terrible things against God, but it was not for him to argue with God, now that he had said, "Lord, what wilt Thou have me do?" He must be ready to do. It would seem strange to some of us if God did not allow us to select the place where we want to work for Him; yet, it often happens that these are places where He has greater use for us. Paul was peculiarly adapted for the work among the Gentiles, he had a sound constitution to endure the fatigue of travel and the tortures in store for him. He was of keen mind, able to meet the keenest. He was resourceful and could earn his living by working at his trade when necessary. He was a Roman citizen and as such could use his citizenship to the advantage of the gospel. He was a learned Rabbi and so could get a hearing in the synagogs everywhere. He was possessed of some Greek culture and was enabled by it to do effective work among the Greeks. In a word, he, above all the other disciples, was the one who could "be all things to all men" that he might win them for Christ.

The crowd that had assailed Paul, when they heard his defense, cried, "Away with him!" "He is not fit to live!" The scene is much like that when Christ was before Pilate. But, the disciple has nothing else to expect but that he must tread in the path his Master trod. It is only when crowds turn into lawless riots that one learns how much of the beastly element there still remains in human nature. Paul, though he testified at Jerusalem, was rejected by the people. It was a case of casting pearls before swine. When the gospel is rejected over and over again, the time finally comes that the last chance has been given and others get the benefit.

We note here that Paul was not backward in exercising his civil rights. As a Roman he prized his citizenship as something worth while. Many Christian citizens today don't seem to prize theirs or else they would use it to destroy the power of rum and graft. He was proud of the city of his birth. The tendency to "knock" home conditions and to see better somewhere else, as many Americans are in the habit of doing, did not seem to possess Paul. Were Paul alive today he would be in the fore-front of everything that has to do with good citizenship and civic development. Paul insisted upon the right to a fair trial. It probably saved his life and spared him for greater usefulness in the work of the kingdom. The civil law is God-ordained. It is in the interest of order and safety. A good Christian will always appreciate its worth and be on its side.

MISSIONARY PROGRAM

The following program has been arranged for the Ladies' Missionary meeting, to be held in connection with the Middle District conference at Bluffton, Ohio, October 10.

1. Singing.
2. Opening by the president.
3. A Letter from China.
4. Music by the Dalton society.
5. Declamation by the Trenton Soc.
6. Plans for Scriptural Giving, by the Pulaski society.
7. Music by the Bluffton-Ebenezer-St. John's society.
8. Reading by the Fortuna society.
9. Home Mission Work to Be Done in Our Communities.—Wayland Society.
10. Music by the Pandora society.
11. To Whom Do We Owe the Gospel First, to Jew or Gentile, and Why?—Wayland Society.
12. Declamation by the Wadsworth society.
13. A Letter from India.
14. Music by the Berne society.
15. The Need of More Missionary Literature in Our Churches.—Donnellson Society.
16. Reading by the Noble society.
17. A Missionary Address by Rev. P. W. Penner.
18. Music.
19. Offering.
20. Prayer.

The committee invites a large attendance from each society and asks for a prayerful interest.

Katie Basinger,
Martha Sutter,
Mrs. H. C. Bixel,
Committee.

PROGRAM FOR THE MIDDLE DISTRICT CONFERENCE

To Be Held at Bluffton, Ohio, Oct. 11-13, 1916.

Wednesday Evening, Oct. 11.

Conference sermon by the president.

Thursday Morning, Oct. 12.

Opening Exercises.
Organization.
Report of treasurer of the conference trustees.
Report of standing committees.
Bible study: II Thess.

Thursday Afternoon.

Devotional exercises.
Topic—"How May Our Workers Become Better Acquainted with Each Other and with the Possibilities of Our Work in Spite of the Fact that We Are so Widely Separated?"
Topic—"Some Things that Endanger the Spiritual Growth and Harmony of Our Church and How Overcome Them."
Bible study: II Thess. (Continued).

Friday Morning, Oct. 13.

Praise service.
Topic—"Our Missionary Responsibility to Neglected Communities in Our District, and How to Meet Them."
Report of the evangelization committee.
Report of the treasurer of the evangelization committee.
Election of officers.
Determination of the place of meeting of the next conference.
Bible study: II Thess. (Continued).

Friday Afternoon.

Devotional meeting.
Topic—"Fundamentals of Salvation."
Topic—"Our Mission as a Denomination to Conteract the Growing War Spirit in Our Country and How Best Promote the Peace Principles."
Bible study: II Thess. (Concluded).
Report of resolution committee.
Concluding remarks and adjournment.

W. H. Grubb,
E. J. Hirschler,
M. A. Niswander,
Committee.

DEATHS

Shaw. — Warren Regis Shaw, son of Lewis L. and Martha Shaw, died Aug. 22, at Roaring Springs, Pa., at the age of six years and seven days. During a storm the child was standing on the porch near his father when he was struck by lightning and instantly killed. The funeral was held on the 24th and was largely attended. Revs. Jacob and H. G. Snyder and Rev. W. S. Long of the Brethren church conducted the services. Interment was made at the Newry Lutheran cemetery. Besides his parents he is survived by two brothers and two sisters, who mourn his loss.

NEWS OF THE WEEK

WILSON ACCEPTS SECOND NOMINATION

Long Braneh, N. J., Sept. 2. — Standing squarely on his record of achievement during his three years and a half in the white house, Woodrow Wilson, president of the United States, formally accepted today at the hands of his party the nomination for another four years. Fifteen thousand persons, grouped on the spacious green of Shadow Lawn, the summer capitol, vigorously applauded the president as he defended his administration and laid down his platform for another term of service.

Mr. Wilson, running through his party's record in a speech that bristled with defiance of his enemies, made no apology for his actions, but asserted that he would continue right along the lines he had laid down. Admitting at one point that he might have made mistakes, the president told his audience that his party at least had achieved what it had set out to do, and he sarcastically alluded to the criticism of Republicans who, he said, had accomplished little good for the country while they were in power. The president made no reference to the threatened railroad strike, but when he touched upon what the Democratic party had done for the laboring man there was hearty applause.

At dinner tonight the president was notified that the Senate had adopted without amendment the eight-hour bill passed by the house, and that the threatened railway strike had been finally averted. He immediately got in communication with the white house. All day the president kept in close touch with affairs at Washington, but he told close friends that he wasn't worried over the outcome.

The president's speech took about an hour to deliver. He read from a manuscript and talked almost in a conversational tone, but his voice carried well, and there were frequent interruptions of applause and laughter. Grouped in front of him were the members of the committee on notification, almost all of the national committee, and members of his household, including Mrs. Wilson. Both before and after the speech-making ceremonies the president and Mrs. Wilson held a reception and shook hands with thousands of visitors.

BATTLESHIP GOES ON THE ROCKS

Washington, Aug. 29. — Rear Admiral Pond at San Domingo City cabled the navy department tonight that the armored cruiser Memphis, swept upon the rocks by a heavy sea in the harbor there today, would be a total loss, and although it was expected all on board would be saved, twenty men returning to the ship from shore leave in a motor boat had been drowned.

The admiral's dispatch follows: "Memphis driven ashore by heavy sea, San Domingo City, west of lighthouse 4:30 p. m. She is lying close under bluff; has lines ashore and is getting crew off. Heavy sea came up suddenly and ship was unable to get up steam in time to save herself. Twenty men of liberty party drowned on way back to ship. Castine (gunboat) dragged close in but did not strike and got out to sea. Memphis will be a total loss. Expect to save everybody on board."

G. R. & I. TRAIN HAD WRECK

Grand Rapids, Mich., Sept. 3. — No fatalities will result from the wreck last night on the southbound resort flyer of the Grand Rapids and Indiana railroad at Wilkin's switch, near Mancelona, Mich., according to surgeons of the road. Fully fifty persons were injured, some of them seriously. Those most seriously hurt are in a hospital at Cadilac, Mich.

Mrs. G. H. Bennett, of Chicago, whose scalp was torn loose and who at first was thought to be fatally hurt, is now believed to be out of danger. Among the others injured is Caroline L. Sumner of Connersville, Ind., sprained ankle and knee injured.

Most of the injured were riding in the day coach at the front of the train when it struck a split rail and several of the coaches ran into the ditch.

The place where the accident occurred is about fifty miles south of Petosky, a popular Michigan summering place.

CRASHED INTO PASSENGER TRAIN

Lafayette, Ind., Sept. 2. — Thirty-six passengers in a sleeping car were severely shaken up and several bruised and scratched when a cut of fifteen freight cars dashed into Big Four passenger train No. 43 at the station here early today.

The accident was due to the breaking of a coupling and air knuckle on a Lake Erie freight train on a steep grade at Altamont, two miles east of here. The train broke in two and fifteen cars came thundering down the incline and crashed into the passenger train standing on the main line in front of the passenger station.

The runaway freight cars were going at a speed of twenty-five miles an hour when the crash occurred, and the passenger train was shoved forward on the track a distance of 200 feet by the impact of the collision.

Five freight cars and the caboose were demolished, the wreckage being strewn on the right of way for a distance of 150 yards.

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35-9

RAIL STRIKE CALLED OFF

Washington, D. C., Sept. 2. — The United States senate, the most deliberative body in the world, cast deliberation to the winds today during the debate on the Adamson eight-hour bill.

The debate will go down in history as marking the close or a beginning of an epoch in its history.

The bill affects the welfare of 100,000,000 people and few facts were presented to show the ultimate effect on those people.

An order revoking the call for a country-wide railroad strike Monday morning was sent out by the railway brotherhood officials this evennig after the senate had passed the Adamson eight-hour day law without amendment and congress had sent it to the white house for President Wilson's signature. The bill was put through the senate by a vote of 43 to 28 in exactly the same form that it passed the house, and it now awaits only the signature of the president to make it a law.

The brotherhood leaders had decided this afternoon that they would not send out the code message recalling the strike order until the bill actually had been signed, but this decision was set aside after the measure had gone through the senate unamended. The signing of the bill being merely a formality, the labor union leaders came to the conclusion that there was no occasion for delaying for a day the order recalling the strike.

Republican senators generally, and one or two Democrats, including Underwood of Alabama, fought the brotherhoods hard.

Mr. Underwood asserted that without this provision in the bill the latter meant nothing. The union leaders sent word into the senate chamber that with it in the measure it meant nothing to them.

SEVEN SHIPS TAKEN IN GREEK PORT AT PIRAEUS

London, Sunday, Sept. 3.—Reports have reached Rome that the revolution in Greece is extending in Thessaly and Epirus which, together with Greek Macedonia, in which the movement was inaugurated, constitute the northern half of Greece. Martial law has been proclaimed in Athens, Piraeus, and several other cities.

Athens advices mention that following the arrival off Piraeus of the Anglo-French fleet yesterday the French flag was hoisted on four German and three Austrian merchant ships in the harbor of Piraeus. The names of the German vessels, which are steamships, are the Tinos, Anatolia, Seriphos, and Soigatos. Sailors from the warships also seized the wireless apparatus at the Arsenal.

The entente ministers, according to Reuter's correspondent at Athens, have assured Premier Zaimis that the naval demonstration and other measures are not directed against Greece. They have drafted a note which was to have been presented to him yesterday.

It is said that the Greek government has sent a note to the belligerent powers asking them "during military operations in Greek territory, as well as in the event of a siege bombardment, to preserve the ancient monuments and other national treasures." The ancient monuments and treasures of Greece are situated principally in Athens.

The king is reported to be very ill.

A dispatch to The Petit Parisien of Paris from Saloniki, dated Friday, says that a committee of national defense, composed of Licut. Col. Zimbrakakis and other prominent military men and civilians, has been proclaimed as the provisional government of Macedonia. All the gendarms and cavalry have joined this movement. A parade of revolutionary troops under Zimbrakakis took place, after which there was a parade of armed civilians and volunteers wearing the blue and white uniform of Macedonia hussars.

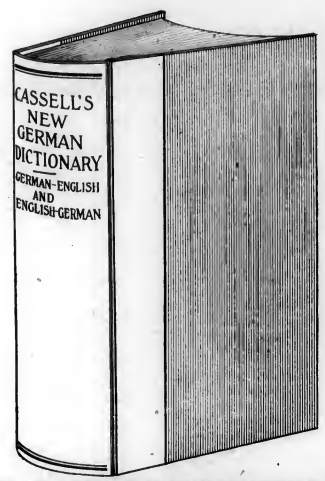
Popular sentiment in Greece has been profoundly stirred by the abandonment without combat of the Greek forts in eastern Macedonia, and has been raised to the highest pitch by Rumania's entry into the war, says a dispatch to the Havas Agency of Paris.

Former Premier Venizelos is quoted in a dispatch to The Star from Athens as having said to friends that the situation was becoming more and more grave for Greece. M. Venizelos blamed those who had advance knowledge of Rumania's intentions for not bringing about the intervention of Greece, at least simultaneously with Rumania. The Star's correspondent quotes him further as follows:

"With the Bulgarian troops between the Rumanians and the armies of the entente allies and with the Russians advancing through Dobrudja, who can doubt that Bulgaria will seek to sign a separate peace with the entente? If this should happen before Greece goes in on the side of the entente it would mean the burial of Greece."

CASSEL'S

NEW GERMAN-ENGLISH DICTIONARY



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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"A most trustworthy and recommendable book of reference," writes Prof. Dr. G. Binz, University of Basel.

In addition to the vocabulary, the book contains: a Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

The size of the book is 8x5½x2½ inches and contains 1360 pages, bound in good cloth binding.

Price, postpaid to any part of the United States or Canada, $1.70.
The Dictionary and the "Bundesbote" or the "Mennonite", $2.50

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222. Our Upward Way (floral)	120
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250. Floral Designs	120
255. Fruits	120
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17. Birds, ⅞x1⅜	72
18. Fruits, 1x1¼	64
19. Landscapes, 1⅜x1⅞	36
20. Floral, 1¼x2	32
21. Bible Pictures, 1⅜x2⅝	24

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312. Floral designs, 3⅛x4⅞	10c
1005. Landscapes, 3½x5	10c
1009. Floral Designs, 3½x5	10c
1012. Landscapes, 4x5½	12c
1017. Scenes and Flowers, 4x5½	12c
1018. Landscapes, Flowers, 4x5½	12c

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268. 12 cards in box	15c
568. 12 cards in box, 3x3¼	25c
566. 12 cards in box, 3x3¼	25c
567. 12 in box, 2x5	25c
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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IN MENNONITE CIRCLES

The anniversary of the Mennonite Home for the Aged at Frederick, Pa., will be held this year on Saturday, September 16. Arrangements have been completed for getting visitors to the home from either Zeiglersville Station on the railroad or Swamp on the electric road.

The Sunday school of the Zion church, Souderton, Pa., has recently organized a Home department. This department of Sunday school work is meeting with success and favor wherever it is established. It keeps those whom circumstances prevent from attending Sunday school in close touch with the school.

In regard to his condition Rev. J. W. Schantz of Schwenksville writes: "'Well, how are you?' we are asked over and over again daily. The question is hard to answer. Here sitting, lying, waiting for strength and for the disappearance of severe enlarged glands of the throat seem our lot. However, we can say, the pain is less severe. The X-ray and serum treatments seem to take effect, which is to our encouragemer t. Physically, there seems to be an improvement. Walks around the house or across to the mill are not too far. We are able to take auto rides with some one at the wheel."

The All-Mennonite convention, held at Carlock, Ill., was a successful gathering, not only because of numbers and representatives attending from various branches of the church and many sections of the country, but also because of the interest manifested. The convention is an answer to the charge that Mennonites are too far apart and represent too many differences to be able to come together. The spirit of good will prevailed and those present were led to feel that the Mennonite church stands for big things in the kingdom of God and that it is the duty of Mennonites to assert and live them. The Carlock people proved themselves an ideal host for such a convention and the splendid new church seemed to have been especially erected for just such a gathering. The impression one received from this meeting was that while everyone attending was entirely loyal to the conference to which he belonged, there still remained the feeling that the Mnnonite church and Mennonite principles are bigger than mere conferences and Mennonite people are awakening to the greater opportunities that modern conditions present.

The death of Father Abraham Snyder, one of the ministers of the Roaring Spring church, on September 1, came as a severe shock to his many friends all over the country. Rev. Abr. Snyder was the son of Bishop Jacob and Hannah Snyder and was born at Neff's Mills, Huntingdon county, March 12, 1841. On September 7, 1867, he was united in marriage with Miss Susan Grove, of Penns township, Huntingdon county, where they established their new home and lived until Apr. 1, 1879, when he moved with his family to Morrison's Cove and located near Martinsburg. In 1880 they moved to Dry Gap, Taylor township, and resided there until 1901, at which time he and his wife moved to Roaring Spring, where Rev. Snyder had since lived. On Mar. 8, 1908, he buried his wife, after which time he made his home among his children.

Rev. Snyder was widely known throughout Huntingdon, Blair and Bedford counties for his very able and unselfish work in spreading the Gospel of Jesus Christ. Having united with the Mennonite church in his boyhood, he decided to give his life's work to the cause of right. So on October 4, 1881, he became an ordained minister for the Mennonite church, and it was in this faith that he carried on his splendid work. His first charge was in Martinsburg, where he continued to work until he moved to Roaring Spring in 1895. Eighteen years ago Rev. Snyder purchased the old Methodist Episcopal church on Main street, Roaring Spring, and there founded a Mennonite church over which he presided until the ordination of his son, Rev. Jacob Snyder, in 1906, who had until one year ago been its leader and clergyman. In that time this church has grown to be a mighty factor for good in that town. Rev. Snyder was also the pioneer of an organization that founded a Mennonite church in Bedford county, which is now a splendid church in charge of his fifth son, Rev. Herman Snyder. Another of the many creditable things done by this good old man was the organization of the first Mennonite Sunday school in Bedford and Blair counties.

Rev. Snyder was preceded to the spirit world by two daughters, one sister and four brothers, three of whom were ministers and two of the same bishops of the Mennonite church. Surviving are six sons, Rev. Jacob Snyder, Rev. Herman Snyder, and Daniel of Roaring Spring; Isaac, John and William of Altoona. Two daughters preceded him to the eternal kingdom. Also surviving are one sister, Mrs. Mary Snyder Graybille, wife of Bishop Graybille of Richfield Juniata county; twenty-seven grandchildren and four great-grandchildren. The funeral services were held in the Mennonite church, Roaring Spring, on Monday morning. Rev. S. D. Yoder of Roaring Spring, Rev. E. M. Graybille of Richfield, and Rev. J. N. Durr of Martinsburg were in charge. The funeral text, the one selected by himself, was Psa. 34: 6: "This poor man cried and the Lord heard him and delivered him out of his trouble."

In response to the proclamation of the president of the United States, appointing Saturday and Sunday, October 21 and 22, as days for the relief of the suffering Armenian and Syrian peoples, the Federal Council of the Churches of Christ in America earnestly urges upon all of the churches of the thirty constituent bodies of the Federal Council, and upon all Christian people, that Sunday, October 22, be set apart for earnest intercession in behalf of our brethren of these races. The Federal Council will send to all the pastors of its constituency full informational material for use in presenting this great cause to the people and recommends that contributions at all the services on this day be secured for distribution through the American Committee for Armenian and Syrian Relief.

A BIT OF SANTA FEE HISTORY

By C. B. Schmidt.

The readers of the Mennonite are always interested in anything that comes from the pen of C. B. Schmidt, the gentleman who, as agent of the Santa Fee railroad, had a conspicuous part in the migration of our Mennonite brethren from Russia to Kansas. In a recent number of the Newton Evening Kansas-Republican he tells of an interesting tour through the Mennonite settlement in company with a number of distinguished gentlemen whom he met at the Centennial exposition in Philadelphia in 1876. Extracts of the account are herewith given:

"Forty years ago today" has become the stereotyped heading of a standing column in many of the Kansas newspapers. It is of interest to the pioneers and old settlers. Forty years ago, in 1876, the first great international show in the United States—the Centennial Exposition, took place in Philadelphia. The Atchison, Topeka and Santa Fe railroad managers saw there an opportunity to place before the world the resources and attractions of a vast western territory, which the railroads were then striving to develop, Kansas and Colorado, the centennial states, joined the railroad company in the erection of an attractive building on the exposition grounds. It was filled with a magnificent display of agricultural, geological, industrial, natural history and art specimens. It attracted the universal attention, not only of the ordinary sightseers, but also of the homeseekers, the farmers, the capitalists, the sportsmen and the scientists. The Kansas-Colorado building was one of the leading attractions of the great exposition, as it illustrated the rapid advance of civilization over the Great American desert.

During a few weeks I was in charge of the Santa Fe company's

exhibit, and, as general foreign agent of the company, I soon came in touch with representatives of leading European newspapers, who had been sent to Philadelphia as special reporters. To see the "far west" was the ambition of most of those foreign scribes, and indeed, the wild romance of frontier life had not yet entirely disappeared along the upper reaches of the Arkansas river in Colorado. There was enough of it left to attract the hunters of big game and adventure. Herds of buffalo were still met, browsing on the buffalo grass and the railroad pioneers had occasional brushes with roaming bands of Indians. And it was really the anticipation of some exciting sport that induced a number of distinguished writers to accept an invitation to a trip over the Santa Fe railroad through Kansas and Colorado as the guests of the company.

It was indeed a polyglot company that spent two weeks in September of the centennial year together with me in a special Pullman car. Nearly all the European nations who are at present engaged in war with each other, were represented: S. Nugent Townshend, a J. P., representing the London "Field", the great agricultural and sporting paper of Great Britain; M. La Motte of "Le Temps", the great Paris daily; Leo von Elliott, illustrator and reporter for "La Monde-Illustre" of Brussels; Count Adam Steenbock, a lieutenant in the Czar's horse guards, representing the St. Petersburg "Golos"; Prof. Paul Ocker, representing the "Vossische Zeitung", the oldest newspaper of Berlin; Chevalier Ernst von Hesse-Wartegg of the Vienna "Neue Freie Presse" and of the Leipsic Illustrated News; and Carl Landmann of the "Frankfurter Zeitung" of Frankfort, O. M.

A week had been spent along the line in Kansas, and the travelers had been surfeited with demonstrations of agricultural richness. At each station from Topeka to Larned, exhibits of soil products had been arranged by the inhabitants of the towns, which by their plentitude and variety made the far-famed Kansas grasshopper visitation of the preceding two years appear as a myth.

One of the most interesting incidents of the journey through Kansas was a day's stop at Newton and a drive over the country north of town through the new Mennonite settlements. "Did you say Mennonites?" queried the Russian member of the party, when I mentioned the object of our drive. "Where did you get Mennonites?" "From your own country, Count," I replied. He was surprised. "Well," said he, "this is interesting! They surely must regret having left their handsome farms in beautiful southern Russia, where they have grown rich and lived in comfort under the special protection of the czar, who loved them as his children, and now in this raw Kansas! I shall find out." And he did try, but with little satisfaction. He questioned all he came in contact with, but heard no regrets. At the home of Heinrich Richert, then a preacher and teacher in the Alexanderwohl settlement, my party was hospitably entertained. The count renewed his effort to obtain expressions of regret but Herr Richert proved to him with Scripture texts that it was the duty of his people to seek new homes when their religious liberties were assailed. The count finally admired the rich crop of wheat that was stacked up on Herr Richert's field and asked why his stacks were so much larger and his wheat stubble so much thicker than his neighbor's whose ground seemed of the same quality. That is simple, answered Richert, we plow the dew under. The neighbor was an original homesteader on government land.

It was a great surprise to the adventure hunters of the European metropolitan press; instead of the expected herds of buffalo, and the savage Redskins slaughtering them, there were only beef cattle peacefully browsing on the prairie, and the Indians had given way to toiling farmers, many of whom were compatriots of the traveling scribes from beyond the sea. However, as the train sped toward the setting sun, the grain stacks gradually disappeared, the "walls of corn" grew less high and less dense, and the checkerboard of grain stubble gave way to the woolly buffalo plain. Fort Dodge loomed up on the banks of the Arkansas, a reminder that peace had not always reigned supreme along the Santa Fe trail.

RELIGIOUS EDUCATION AS A CHURCH PROBLEM

Address by Dean N. E. Byers at the All-Mennonite Convention.

Ever since the great Teacher gave His final commission to the disciples, to go and teach all nations and the church provided for teachers as well as pastors and evangelists in its organization, religious instruction has been an essential part of the work of the church. The Christian life is based upon the understanding of the gospel and each individual must learn these fundamental truths. Without the foundation religion becomes formal and meaningless.

This fact was lost sight of in the middle ages, but was corrected by the reformation. All Protestant churches emphasized the fact that each person should be able to read the Scriptures and interpret them for himself. Consequently the nations having state churches provided for religious instruction as an intregal part of their school system.

In America, because of our demand for religious freedom, we have separation of church and state, and because of our democratic self-government the state must see to it that every child be given the education needed for intelligent citizenship. As a consequence we have a secularized education. No educator believes that this is a complete education, but it is all that the state can give and be true to its ideal of religious freedom.

Some reformers have tried to have religious instruction introduced into the public schools, but those who understand the situation best agree that this is not feasible with the present status of our national and religious life.

The church must therefore decide whether she wishes to give the whole of education in a system of parochial schools or supplement the state schools with a complete system of religious instruction.

There are two objections to a parochial system. In the first place there is an advantage in having children mingling with others aside from those of their own church. There is danger in becoming too provincial and clannish to be able to work with or for any one but those of our own kind and the additional expense of running two school systems seems to be an unnecessary waste of money. We had better use the public schools and take such an active part in their government that will enable us to have them serve our purposes as well as possible, and supplement their work with religious instruction by the church.

Present tendencies seem to indicate that Mennonites will, in the main, send their children to the public elementary and high schools and maintain their own colleges and theological seminary. This difference in policy between the lower, where we use the state schools and the higher, where we conduct our own is due, no doubt, to the fact that children in the former can remain in the home and under the influence of the home church, while, if we would patronize the state universities and normal schools we could in no way provide for their religious instruction. Because there are some who do not have access to good high schools or for some other reason failed to get their work at the regular high school age, there will be some demand for acadamies, but I think that the attendance in these is likely to grow less in the future as high school facilities are improved.

The denominational college with its strong Bible department, varied religious activities and Christian atmosphere and the theological seminary controlled by the church, can well provide for the religious instruction as a phase of higher education, but the church must provide for the religious education attending the public elementary and high schools. What provisions have been made in the past for this part of a complete educational system? Has the church done as well as the state in her educational work?

Some of our churches have depended quite largely on teaching the catechism to give a systematic basis for our Christian belief. This might serve very well as a summing up of the general principles but can certainly not be satisfactory as a teaching method by itself. It is comparable to teaching arithmetic by simply having the pupil to commit to memory the definitions and rules without any illustrations, explanation or application of them. They might repeat rules very learnedly but would practically know no arithmetic.

The Sunday school has in recent years been practically the only means of religious instruction for our children, who are so well provided with secular instruction in our common and high schools. While the Sunday school has accomplished a great deal of good we are becoming more and more conscious of the fact that it is practically a failure in giving real instruction and getting adequate results in religious knowledge and life. The reasons are many and obvious. We lack time. One-half an hour per week is not sufficient under the best conditions. Many of the teachers are not qualified either as to Biblical knowledge or teaching ability to do good teaching. We have few suitable quiet rooms with the needed equipment. We have no systematic graded course of study with suitable text books. There is no expert supervision. We do not succeed in getting the pupil to study. It takes no educational expert or any special study of results to know that when all this can be said of any school it is in the main a failure.

In recent years there have been various attempts to provide better conditions for religious instruction. For the pupils attending the public schools the plan that seems to meet most general favor is that first tried at Gary, Ind., and now being adopted in a number of towns and cities. It is simply the dismissal of the various grades at different hours of the week so that they may go to their respective churches to receive religious instruction. A large church in a large city could thus employ a trained Bible teacher to take one grade at a time and give each grade half a day a week in the church school. In a rural community the first four grades might be dismissed a half day and the four higher grades another half day and the pastors of the different churches could take charge and give them real school work. The plan could vary with different situations, but it means co-operation between public schools and churches in giving a complete education. The public schools give up some of their time and the churches must adjust themselves to this time and be ready to use it for real religious education. The plan for the high school pupil is somewhat different. It was first adopted in North Dakota and Colorado, but is now becoming somewhat general. The plan is, to have the high schools give credit for standard Bible courses, taught by efficient teachers in the churches. This means that the high school pupil can take less work at the high school if he takes some thorough work in the Bible at the church.

On the part of the church both these plans call for trained teachers, systematic courses of study, good text books and equipped school rooms and expert supervision of the whole plan. Here is a task for the Bible departments of our colleges and seminary. The Bible department, in co-operation with the departments of education should be able to train teachers for our church schools as well as our colleges train public school teachers. The seminary should be able to train pastors and religious education directors to supervise this work of the church and also provide courses of study and texts for these schools. Such curriculum should include a thorough study of the various books of the Bible, Biblical history and geography and the history and doctrines and institutions of the church. The time of the Sunday school can be used for more general religious exercises and train in worship and religious expression and service. Where several denominations unite during the week the more sectarian part of the course can be given by each church in the Sunday school.

In order to secure the best co-operation between the public schools and the church schools, I believe, it is important that all the public schools be Christians, and when possible, it would be desirable to have among the teachers representatives from the denominational colleges of the churches of the community. For example, in the community having a Mennonite church, if one of the high school teachers would be a graduate of a Mennonite college, having had some Biblical training, his high school teaching would harmonize with the teaching received in the church Bible class and at the same time his co-operation in the general church work would be the means of interesting the high school pupils in the work of the church.

I have thus briefly outlined a complete system of religious education by the church for all grades. It is in line with present progress in educational and religious work, and I believe that it will soon be quite generally adopted. It behooves the Mennonite denomination to be awakened to her opportunities and responsibilities and be ready to do her part in this new movement. There is much yet to be done to get the whole system into working order, but if we are alive to the situation and see our problems, there are good prospects for success in this great work.

HISTORY OF THE EDEN MENNONITE CHURCH

Schwenksville, Pa.

(Concluded.)

Building of Eden Menn. Church.

In the spring of 1887, when the old church on the hill became too small to serve both church and Sunday school, old Father Gottshall called the members of the church to meet to discuss whether a new church should be built or an addition made to the old one. After some discussion it was finally decided by a vote to build a new church.

Then the question arose where the new church should be built. Naturally the answer was, to build at the old place, but those who had more foresight insisted that the proper place would be somewhere down the hill in the north end of the town; since the majority of the members had to climb a hill on all sides in order to get to the church, but that idea was opposed by a great majority, who thought the church should be with the cemetery.

At another meeting, held later on another election was held to decide where the church should be built, which resulted in favor of the old place; since there were two factions now existing in the congregations and neither side would give up, the matter was dropped for the time being. No effort was made to push the matter until 1893, when S. H. Longaker with the deacons were authorized by the church council to visit every member of the congregation, getting their expressed desire where the church should be built. This was really a great task for the committee because it had to work entirely neutral, taking no side as their own favorite, but this was a very wise plan. At the conclusion of the service of the committee it proved that two-thirds of the members were in favor to build in town. Immediately steps were taken to build the church. The first important part was to raise the necessary funds and the same committee was appointed to do the job.

Next in order was to find the most suitable place. Four sites had been in view from where the selection was to be made. Finally it was decided to build the church where it now stands.

The following were elected as building committee: I. K. Freed, S. H. Longaker, John H. Longaker, David H. Wasser and John Z. Hunsberger. The contract to build the church was awarded to Clayton Fryer, and in the spring of 1894 the work was begun and the committee spared no efforts in building a substantial church. The work on the building progressed nicely. In the latter part of September the basement, and later in the fall the main auditorium was dedicated to the service of almighty God.

After the old church was razed, services and Sunday school were held in Mine Hill school house until the basement of the new church was finished. Most of the members who contributed for the building of the new church have since been called to their reward.

This congregation was known by different names; first it was called Ziegler's congregation, named after the man who gave the land to build the first church; later it went by the name of Mine Hill church, and some called it the Gottshall church, and still later it was called the Mennonite church of Schwenksville. The present new church was christened by the committee with the pastor as the Eden Mennonite church of Schwenksville, hence the name.

With the new church a new constitution was adopted for the future government of the congregation. A more thorough organization was affected, a better financial system was established by which the business was carried on on a more systematic basis, which added greatly to the welfare of the church.

The officers consist of deacon, four assistant deacons, secretary and treasurer and three trustees. The first four assistant deacons appointed were: Jacob R. Allebach, Joseph D. Reiff, Henry Kratz and Henry F. Stauffer. The three former have since gone to their reward. Samuel Reiff, Isadore Smoyer and Jonas Breisch were appointed in their places. Members of the present council are: M. C. Gottshall, deacon; Henry Stauffer, Samuel Reiff, Isador Smoyer and Jonas Breisch, assistant deacons; Alvin C. Alderfer, secretary; Newton S. Gottshall, treasurer; H. B. Kratz, M. B. Rosenberger and Charles Neidig, trustees.

M. C. Gottshall.

KINDNESS

Life is made up, not of great sacrifices or duties, but of little things, in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart and secure comfort.

The drying of a single tear has more of honest fame than shedding seas of gore.

Kindness is a language the dumb can speak, and the deaf can hear and understand.

A kind heart is a fountain of gladness, making everything in its vicinity freshen into smiles.

Kind looks, kind words, kind acts, and warm handshakes—these are secondary means of grace when men are in trouble and are fighting their unseen battles.

"I expect to pass through life but once—if, therefore, there be any kindness I can show, or any good thing I can do to any fellow-being, let me do it now, and not defer or neglect it, as I shall not pass this way again."

Kind words produce their own image in men's souls; and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkindly feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

Each one of us is bound to make the little circle in which he lives better and happier. Bound to see that out of that small circle the widest good may flow. Each may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world.—Ford Times.

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OUR CHURCH AND PREPAREDNESS

Since the beginning of this terrible, senseless and devilish war, which has made a shamble of all Europe, we have heard much preparedness talk from the press, the politicians and even the preachers. To be sure, we live in terrible times and the horror inspired by the terrible struggle is a thing we wish to avoid. The war has done one thing. It has unmasked hypocracy. The covetousness of nations who wanted what was not theirs is now as clear as day. The cry, "To insure peace we must prepare for war", now proves itself to have been a mere handfull of dust thrown into the eyes of the people to blind them to awful results of a military program prepared and carried out by the "jingoes" of nearly every nation. The policy of holding the nation ready to defend its rights or even its life, has now resolved itself into a policy of "Be ready so that you can take your neighbor unawares and rob him of his possessions, kill his soldiers, starve his little ones and ravish his women; be prepared to make the people believe that this is all done in God's name."

If there ever was a thing imposed upon the nations of the earth to rob them of conscience, of pity, of honor and of lawful and consistant regard for the rights of others, it is war. The weakling in the castle of St. Petersburg, the sinecure of Buckingham Palace and the unspeakable creature of Potsdam are largely blamed for the war and they are silly enough to think that it is their war. It is not. They are the creatures for whose existence the states are responsible. Their states have bred them, like so many prize cattle, but the states have made a botch of it, like the bacteriologist who specialized in breeding deadly little creatures in glass tubes until some of them got into his own system and brought him to a miserable end. It is this war, made in the interest of such abnormal specimens of humanity, that has made a graveyard of much that was once the fair garden of Europe. In it men have perished in every sea, innocent neutrals are made to sleep their long sleep in watery graves, hundreds of thousands of men in the flower of their manhood are doomed to perpetual blindness, many hundreds of thousands more are so deformed and mis-shapen by their wounds that even their wives and little ones must turn away from them with a shudder of horror, widows and orphans are numbered by the millions; shrines, sanctified by the worship of hundreds of years, are now heaps of ruins; towns and villages by the thousands, which once were teeming with their busy happy and contented inhabitants, have disappeared altogether. But why multiply examples? A certain American general gave war its appropriate name, "War is hell,", and no one has yet been able to give it a better definition.

When we speak of preparedness, is it for such things as this? Is war such a splendid thing that sensible America must listen to the temptation to plunge into it? Is it our duty to go in for that madness of preparedness that will eventually draw us into this hell? Let it be said right here that preparation for war can mean nothing but war. Armies and navies do not insure peace, they insure war. Two generations of preparation in Europe have meant a conflict that will be imposing its penalties upon twenty generations from now.

Yes, but say some Americans, "We must be prepared for sudden emergencies that may come upon us like the thief in the night." Who is the thief? Will it be the Germany that now claims to be fighting for its existence and can only hope to come out of the conflict with its life, exhausted, crippled, poverty-stricken, politically disorganized, with its population maddened at its government for being able to give it so little at such a terrible cost? Will it be England with 3000 miles of its territory exposed to our borders undefended for a hundred years? Will it be Japan, where half of every man's income goes in taxes to pay the cost of former wars even though Japan won those wars and Japan is today refusing to return those jongo members of its parliament who favor a larger military program? Will it be Mexico where the poor peon only wants to be left alone in the right to develop his own country and to free himself from the exploiters of his own blood who have kept him poor, ignorant and oppressed? Will the Chinese or the Swiss, or the Abyssinians some day attempt to water their horses in our Mississippi or plant their flags on the top of Washington monument, or make hostages of the mayors of our towns?

We are not prepared to say that this will be the last war, but we are satisfied that it will be a long while before the rulers of the nations will dare to put the match to another such a magazine, and, if they should try to do so, the people, with the memory of their betrayal in this conflict, will put an end to them before anything like the present disturbance can develop. One can't keep on spending money when one is a bankrupt and a nation full of widows, orphans and cripples is sure to have gotten enough of the alleged glory that comes from empty victories and a riot of blood and fire.

The aggitation for preparedness is confusing. One type insists that to favor anything less than their notion of what preparedness is is treason. Their notion includes being armed to the teeth, making every male a trained soldier and every harbor a fortress. Another brand of preparedness is for defensive war only. But what is defensive warfare? The teutons struck the first blow, they invaded and made a desert of little Belgium, they plowed through Servia with swords, they annihilated Montenegro and they seized a large portion of France before these nations had a chance to realize that the war was on. Yet, the German press and people assume an injured air whenever the suggestion is made that theirs is not strictly a war of defense. If defensive preparation for war means that this country is to get ready to invade Mexico, to blow Japan out of the Pacific, or to "bull-doze" one of the South American nations, or to send soldiers into any other country then there is no difference whatever between offensive and defensive war. War for us, no matter what kind you call it, is hardly possible unless we want war. Preparedness, as it is understood today, is nothing less than a mad desire to degenerate back again into savagery. True, police preparations are always in order, but it is a long way one has to go to get from police duties to hostilities with another nation.

However, much as we dislike going from a state, such as our nation has been in for fifty years, into one that makes an armed camp—a people with the chip on the shoulder—we cannot ignore the fact that at least 75 per cent. of our fellow American citizens are for preparedness of some kind. But what kind is it? It takes more than a Philadelphia lawyer to harmonize the various kinds. The ex-president is bawling for preparedness to the full extent of his noise-producing powers. The president wants us to be prepared and has a theory of his own concerning it. The wants-to-be-president also has ideas along this line which he thinks are the ones the nation should accept. The political party not in power is denouncing the party in power for not being properly prepared, to this the administration retorts, "You have been in power for twenty years, what have you done?" With the "ins" blamed by the "outs" and the "outs" by the "ins" because preparedness is not of the satisfactory kind the munition makers are enlarging their plants to colossal proportions, feeling certain that no matter how the election goes, they have already won the privilege of "Kruppizing" America and incidentally making themselves the masters of its flesh and blood with the right to demand living sacrifices when profits from other sources are not satisfactory.

One thing is certain, preparedness, as now proposed, if carried out, will make a decided change in the nature and life of the American people. It will cost money—sums of money so great that the very thought of their totals is staggering. This money will come from somewhere. Who will pay it? Some few rich may become a little poorer, but many other rich people will become a great deal richer. In the last analysis, as with any other public burden, the hand that labors will be the hand to pay. The poor will become poorer. Multitudes will be taken from productive occupation; the education of the young will either be shortened or postponed; the great industries will squeeze harder for their profits while those who are subjected to the squeezing will find themselves in greater hopelessness; to the miseries we now have, many others will be added.

Again, preparedness, in the sense of making this a military nation, will have its degenerating influence upon character. Had servitude to the military law not hardened the hearts of the German people, does any one suppose that they would have approved and consented to the shooting in cold blood the nurse who had cared for their wounded with the tenderness of a mother? If Germany was not mad with the senseless bloodshed and assassination of war does any one suppose that it would have jubilantly celebrated the sinking of a ship that carried 1100 non-combatants to their doom, many of them not even belonging to the nations with which they were at war? If England were not fired with the passions of hatred does any one for a moment suppose that the English people would justify the slaughter of English subjects for no other reason than that they were loyal Irishmen? What could be more horrid than that the cultured nation should assume the nature of the hyena and by destroying ignominiously in quick-lime the bodies of those it made martyrs by its butchery as it has done in the case of the Dublin rebels? Would a nation, unless it were at war reward the faithful service of an official by hanging him because he went insane and did insane things? This is some of the savagery that comes from war. The American people may be dollar-crazy, they may be egotistical and boastful to a degree other nationalities do not approve, but the American people always have been tender-hearted, they have been lenient to the point of weakness with those who have done wrong, but they have helped the unfortunate; they have sympathized with the oppressed; in calamity they were the first to help; none appealed to them in vain for sympathy. An America prepared for war would be an America shutting its heart to pity, strengthening its hand to hurt the weak, making plans to take the weak or unready unawares. Would we want our nation to go so far as to change its character from tenderness to hardness so that appeals for charity, mercy or favor would come to us in vain? We prefer to see our country stay what it has been. We love our country because we love our fellow men.

Recently Mr. Daniels, the secretary of the navy, made the assertion that the naval program, as planned, is big enough to test the capacity of all our ship-yards. This congestion will go on for years. And then, after all is done that is proposed to be done, we will still have an insignificant collection of tubs which will have cost—who can tell how many millions? To go on building as our nation has been doing, is either stupendous folly or terrible wickedness. We are inclined to think that it is both. It is folly because after all has been done that the United States proposes to do, its navy cannot hope to be anything like a match for the combined navies of the world and anything that prepares to do less than overmaster them all is planning for failure. It is folly because boats are now becoming antiquated before they are finished. Scrap iron is in demand but making a hundred million dollars worth of machines with the certain knowledge that they will be utterly useless before they get a chance to wear is fool's folly even though scrap-iron now fetches more per pound than it ever did. It is wicked because it is deceptive. It creates false security. It leads men to turn from trust in God to trust in arms. It makes beasts of men who should love one another and help one another and pray for one another.

But we do hear the objection that war caught many nations unprepared and now they must be bleeding white for their unpreparedness. Let us see how much there really is in the objection. Germany was unprepared(!), but Germany was not unprepared to exterminate certain tribesmen of her African possessions for no other reason than that they were clever and knew how to manufacture iron. England was unprepared, but 15 years ago she was not unprepared to strangle the South African Republics to death, giving the world a lesson in military frightfulness at the same time which is now being put to practice on the European continent. Poor little Belgium was unprepared, but not unprepared to commit the terrible Congo atrocities which the Turkish ally of Christian Germany can hardly match in the horrors they have inflicted upon the unarmed Armenians. Japan was not ready, but when it suited her purpose, she was ready to strike a treacherous blow in the dark at China, at Russia, at Korea. France was not ready, but she was ready for the Dryfuss scandal; she was ready to repudiate God and make herself the enemy of all religion. Russia was not ready, but why, then, did she have millions of her subjects under arms, and why was she prepared to butcher Jews. The United States is not ready, but during the period of her unpreparedness she has robbed, betrayed and abused her Indian subjects until the scandal has become a stench to heaven. She has domineered the West Indian republics, she was ready to steal Panama from Columbia in the interest of her commercial ambitions. She has been ready to "bull-doze" poor bleeding Mexico that only wants a chance to work out her own destiny and she has done this in the interest of rich promoters who are more than willing that American lives should be spent in saving the dollars they have invested down there.

If unpreparedness makes it possible for nations to become such criminals, in heaven's name what crimes will be attempted when they feel themselves fully prepared?

Now, as to our church and preparedness for war. It is one of what is sometimes called the "peace sects". Our fathers in Europe would have died rather than take the sword. Since its establishment it has taught that war is unchristian, inhuman and unnecessary. The wars of the Revolution of 1812, and the Civil war severely tested it but it came from the tests with its faith in the doctrine of peace unshaken. Since the beginning of this century until the outbreak of this war peace talk, peace conventions and peace literature became almost popular enough to deserve the name of fad. The marvel of it is that the Mennonite church has not developed a single conspicuous peace advocate or produced a single noted piece of peace literature. Has it been that our people were so well satisfied with their privilges that they did not concern themselves enough about their principles to assert them? This was the case in Holland, in Germany, in France and in Austria and today we find them bearing arms with the rest of their countrymen, thus portraying the inconsistancy of teaching peace and yet bearing arms.

We are none of those who protest against preparedness because it might hurt Germany or England or some other nation. We let that kind of insanity to those who love other nations better than the one of their citizenship. We do, however, protest against preparedness for war because preparedness leads to war and, like our fathers, we believe war to be unchristian, inhuman and unnecessary. We believe in the kind of preparedness that doesn't kill men, the kind that gets ready to bind up the wounds of the many victims of this terrible struggle. Let us get ready to take care of the widows and fatherless. Let us lay aside some of our abundance so that we can feed the starving. Let us send them medicines and nurses and doctors and, if America does this to her fullest ability, which of the nations will want to go to war with us?

In France the Mennonite community has been brought to beggery, if it is not altogether obliterated. In Austria the wealthy Mennonite community is in utter ruin. In East Prussia some have been carried off to Russia, others are homeless and in poverty. In Russia the large and prosperous community of Mennonites has suffered practically the confiscation of its property for no other offense than that its ancestors of two hundred years ago were Germans. These brethren are looking to America as their "promised land" to which they hope to escape after the war or as soon as conditions make it possible. Ought we not be prepared for them so that in Christ's name we may do the brother's part when they come?

WORLD-WIDE SUNDAY SCHOOL NEWS

Two Great Sunday School Pleaders.

At the recent Methodist General conference at Saratoga, Bishop M. C. Harris of Japan and Bishop J. C. Hartzell of Africa retired from active service.

Bishop Harris is to return to Japan to spend his years in promoting a cordial relationship between Japan and America, founded upon a better understanding between these countries. Having been decorated by the emperor because of his service as a religious leader, he will have the opportunity to develop a better understanding and appreciation of Christianity through his approach to the leadership of Japan. He plans to give a large portion of his time and influence to make the World's Sunday School convention, which will be held in Tokyo following the war, the most important world gathering ever held, because of its historical, strategical and uniting value following the greatest war in history.

Bishop Hartzell, as chairman of the Committee on Sunday School Work Among the Moslems, representing the World's Sunday School association, is planning as soon as the way shall open, a visitation of Moslem centers to broaden out the Sunday school work begun by the Moslem Sunday school committee in Cairo and to arrange for its extension to such Moslem populations as are found in Java, India and the Philippines.

If the most inviting pathway to the saving and readjustment of the world is through the winning and training of its childhood and youth, these two great leaders are to be congratulated upon having chosen these most fruitful lines of service.

If you have a book in your possession which might prove a blessing to a wayward friend, or to one needing instruction in right things, and you loan or give that book to such a person with the request that it be read, that is missionary work.

THE C. E. TOPIC

Sept. 24.

Christianity Compared with Other Religions.

1 Cor. 10:1-21.

"The fool hath said in his heart, There is no God," say the Scriptures. Certain it is that those who exercise the faculty to observe, to think and to reason, must be utterly foolish and unworthy the respect we give to intelligence if they presume to deny the existence of a supreme Being whom we call God. Indeed, there have been few who have asserted or pretended to believe that there is no God. Canon Farrar once collected the speculations of the best of the heathen thinkers of the ancient world into a book to which he gave the title, "Seekers After God". In all ages it has been common for the best minds of those who were without revelation to accept the idea of God. The great difficulty with irreligious persons in Christian lands today is not that they absolutely deny God's existence so much as that they ignore the fact of a personal relation to Him or else ignore His revelation and seek to make of Him a being who is impersonal and whose concern for man is nothing more than His concern for the rest of creation. Christianity is the only religion that establishes a relation of intimacy and love between man and his Maker.

That there are many heathens who are in ignorance of God and who make superstition with all its cruelty and baseness take the place of religion must be admitted. It is the duty of the Christian to bring not only the knowledge of God to those in ignorance of Him, but also to bring to them the salvation that God through Christ has made possible to all men of all kinds. The importance of knowing in detail all the false religions may be over-emphasized, but it is profitable to know something about them and their evil tendencies in order to more effectively present Jesus Christ. The physician studies the disease he is called upon to treat not for the purpose of admiring it, but to destroy it and so it is with false religions. Christianity is to supplant them and give to their devotees the all-important thing, salvation, which they cannot possibly get anywhere else.

"By their works shall ye know them," is the Scriptural test to be applied not only to Christians but to non-Christians as well. The Christian, and here we refer only to the one who is true to all that Christianity means, is so far in advance in everything, intellectually, spiritually and physically, from the non-Christian that one is compelled to declare that in every way possible Christian is a superior religion.

Space does not allow a detailed comparison with other faiths and we can only slightly touch upon them here, but Christianity proves its superiority over other religion in that it always points forward to brighter and better things to come. The other historic religions point back to a golden age—a time when for them things were the brightest. Christianity is a forward, not a backward religion. Christianity, again, is a regenerating religion, it creates a new heart, it makes all things new, it takes the worst of men and makes the best of them. Other religions take what is bad in men and makes it appear to be good, for that reason false religions give to baser passions and lusts a sanctity while Christianity condemns them absolutely.

The religions of barbarious peoples are such a mixture of superstitions, rites and customs that involve cruelty, murder, cannibalism and immorality that the refined mind shrinks from the very idea of them as something too horrible to mention. They make beasts of their people and stand in the way of their every advance. There can be no happiness or peace under such systems. There are, however, some systems of religions which, while containing much error, are sprinkled with a little truth. These faiths belong to the nations who are above the level of barbarism. Buddhism, an Asiatic religion with millions of followers in China, Japan, Siam and India, is a philosophy which seeks its highest good in Nirvana, a state where all personality is extinct. It is the religion where one looks foreward to nothingness. How much superior is ours that opens the possibility of becoming a child of God! Hinduism is a mixture of many superstitions, involving caste, the worship of many hideous gods, and is responsible for child marriage, infanticide, the burning of widows, orgies of lust and the awful immorality of some kinds of temple worship. The land with Christ being taught as the Savior on the other hand makes for honor, for motherhood and wifehood, purity in heart and life and recognizes all men as brethren.

Zorvastrianism teaches that two forces, good and bad, exist continually opposing one another, but it does not provide relief from the evil or assure the supremacy of the good. It does not point to a sovereign God or teach an immortality of the soul or the redemption of mankind.

Confucianism is the religion of China. It is not a religion, but a system of ethics. It teaches some virtues but it does not advance the race. It stands in the way of progress and has developed the worship of ancestors.

Christianity is superior in its Christ, its Bible, its new life and the only solution for the problem of sin which it offers.

THE S. S. LESSON

(Review)

Sept. 24.

Golden Text—II Cor. 4:18.

Lesson I.—Paul continues his usual custom and visits the synagog on the Sabbath day. Uses his opportunity to preach Christ. Persistent in the use of the Scriptures. Is persecuted. Finds a better reception at Berea. Bereans set a splendid example by searching the Scriptures for themselves. Persecution continues.

Lesson II.—A sample of Paul's great interest in his converts and his continued prayerfulness for them. Tells of the Lord's second coming. Makes it the source of comfort. This lesson gives opportunity for urging preparedness for the Lord's return which can only be secured by absolute surrender to Him and faith in Him.

Lesson III.—A great and studied oration of Paul's addressed to thinkers in the centre of the intellectual world. He leads on in this theme from natural religion to revealed religion and from there to the resurrection of the crucified Christ. His hearers reject the doctrine of the crucifixion.

Lesson IV.—Paul at a great commercial center. Meets beloved helpers through following his craft. Goes to the synagog as usual to reason out of the Scripture concerning Christ. Meets the usual success. Some believe, some do not and take to persecuting. Gets a vision of assurance. Corinth becomes the seat of a celebrated church to which the Christian world owes much.

Lesson V.—The preaching of the cross is the writer's theme. The foolish are those who think it too foolish for them. The wise are those who accept. Paul places the gospel first. Excellency of speech and worldly wisdom are the least of the talents one who serves God may possess.

Lesson VI.—The great love chapter. Love greater than eloquence; prophecy, knowledge, faith, or benevolence, although all these things are great. Paul shows what love will not do and what it will do. He shows how it will last longer than other things. He shows how it is greater than other things.

Lesson VII.—The grace of giving is one to be cultivated by all who love Christ. It is better to give than to receive. Our giving should be regular, systematic and in proportion to what we have received. We reap according to what we sow. We get according to what or how we give.

Lesson VIII.—A riot because the gospel hurts an unrighteous business. Would that preaching would so stir up each unrighteous business as rum-selling in our day. A mob is described, its foolishness shown. Mob law never accomplishes anything good. A sensible city official deals rightly with the mob and advises lawful means for securing rights.

Lesson IX.—A journey to suffer for the Lord. Paul has a farewell service with friends of the Ephesian church. Reviews his work there. Declares that he has done his full part. A sad parting scene.

Lesson X.—A catalog of the things Paul had to endure. Every Christian must endure some, but to know something of what so eminent a servant of Christ had to endure encourages one to meet his little troubles.

Lesson XI.—Paul misrepresented, beaten, arrested for being faithful to his Lord. Yet, Paul is not embittered. He can still love his persecutors. Paul shows that he possesses some civic pride.

Lesson XII.—Paul shows his bravery by preaching Christ to the crowd that were demanding his life. Tells of his commission to preach and what he had to endure. The arrest began a long period during which he was a prisoner, but it gave Paul the opportunity to preach before Felix, Festus and Agrippa and brought him to Rome where he had long before wished to go.

REPORT OF TREAS. OF ALL-MENNONITE CONVENTION

Held at Carlock, Ill., Aug. 30-31, 1916, Showing All Indebtedness Against the Convention Paid (at least so far as I know).

LIABILITIES

Mennonite Brethren Publishing House, Hillsboro, Kans.	$25 42
Mennonite Publishing House, Scottdale, Pa.	70 40
Rev. P. H. Richert, Goessel, Kans., for money advanced	32 94
Rev, J. A. Huffman, for 5 M. programs All-Menn. Conv., Carlock, Ill.	13 45
Rev. J. A. Huffman, for 200 circular letters	1 50
Total indebtedness	$143 71

RECEIPTS

Total collected from sale of reports of All-Menn. Conv. of 1913	$125 99
Total evening offering	16 41
Val. Strubhar advanced to balance indebtedness	1 31
Total receipts	$143 71

Val. Strubhar, Treas.

NEWS OF THE WEEK

NEW YORK CAR STRIKE SPREADS

New York, Sept. 9. — The strike of unionized employes in the subway, on the elevated railway lines and on surface cars of the New York Railways Co., which began three days ago, spread tonight to the surface car lines of the Second Avenue Railway Co. and the Third Avenue Railroad Co. These companies operate virtually all of the surface cars in Manhattan and the Bronx, and the strike, if successful, it was said, will tie up surface car traffic in the two boroughs.

The first serious indication of violence occurred tonight when Michael Giannini, twenty-seven years old, a strike breaker, employed by the Interborough Rapid Transit Co., was shot and severely wounded by an unidentified assailant. The police reported minor attempts at violence during the day and several arrests were made.

Samuel Gompers, president of the American Federation of Labor, is expected here from Boston to take charge of the strike. The movement, it was said, when he arrives, will cease to be the affair of the Amalgamated Association of Street and Electric Railway Employes, and will become the fight of the American Federation of Labor.

Mayor Mitchel, in a statement, declared that, pending the inquiry into the strike, he was "determined that order shall be maintained in the city, the safety of the traveling public insured, and protection given to life and property."

"The full police power of the city government will be used to that end," he said.

MAINE WENT REPUBLICAN

Portland, Maine, Sept. 11. — Maine Republicans, reinforced by returning Progressives, won a signal victory at the election today. They elected a governor, an auditor, two United States senators and four representatives in congress and wresting control of the state house of representatives from the Democrats, will be able on a joint vote of the legislature to elect the other state officers not chosen by popular vote.

Carl E. Milliken led his ticket, defeating Governor Oakley C. Curtis, Democrat, who sought re-election, by a plurality of approximately 13,000.

BRIDGE COLLAPSES; 11 WORKMEN DEAD

Quebec, Sept. 11. — With the loss of eleven lives today, the second attempt to bridge the St. Lawrence river here resulted in a failure when the massive center span, weighing 5,100 tons, suddenly collapsed and fell into the river. Of the ninety men caught on the span when it began to sway all were rescued except the eleven and of these only four bodies have been found.

The span was being raised from position on pontoons and was about fifteen feet above water when from some unknown cause it collapsed and sank into the river which is 200 feet deep at this place.

WAR DEPARTMENT WILL MUSTER 15,000 FROM SERVICE

Washington, Sept. 7.—Orders were issued by the war department today for the discharge from federal service as soon as practicable of twelve national guard regiments, comprising about 15,000 men, recently withdrawn to their home states from the Mexican border and a number of smaller organizations of some 1,500 college and university students.

Orders for the mustering out of additional units are expected to follow soon. The next regiment to leave the federal service will be the Fourteenth New York infantry which will go as soon as its members are free from danger of para typhoid contagion. A number of cases of the disease have been reported in that regiment and it will be held in camp as a matter of precaution, until the infection has been eradicated. There are about forty thousand guardsmen still in state mobilization camps and these probably will be dispatched to the border very soon to relieve men now serving there. Secretary Baker favors giving all the state troops a chance for the training to be acquired on the patrol line.

PROHIBITION IS QUESTION

Milwaukee, Sept. 9. — Suffrage is no longer an issue in the light of President Wilson's speech of last night and only the liquor question is the big national problem which remains to be solved, speakers on the Prohibition special train, told Wisconsin crowds today. Both Hanly and Landrith declared that although the president did not "go all the way" in his speech last night, he had shown no disposition to oppose suffrage in any form vigorously.

"He has sidestepped the suffrage road roller along with Hughes and me," said Landrith, who formerly opposed suffrage.

EUROPEAN ALLIANCES MAY HARM U. S. TRADE

New York, Sept. 9. — Danger to the foreign trade of the United States from economic alliances being formed by European belligerents was pointed out by the national foreign trade council, of which James A. Farrell, president of the United States Steel corporation, is chairman, in a report made public here tonight. The council has been investigating recent European trade measures and considering the possible effects of retaliatory legislation passed by the congress.

"Any sweping change of tariff, navigation or financial policy by either group of allies," the report says, "may seriously affect the prosperity of the United States in which foreign trade is a vital element. A diminution of our present inflated foreign trade is inevitable, but the danger is that European co-operation and trade preferences may be carried so far as artificially to restrain American foreign trade and carry it below our normal equity in world commerce."

More trade treaties will be made in the first five years after the war than have been concluded in the same period in the world's history, it is predicted. Many treatics between the United States and foreign powers are said to be antiquated, and a scientific study of the situation by the state department is urged.

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INVESTIGATE BREAD PRICES

Chicago, Sept. 9. — Federal investigation of the National Association of Master Bakers plan to make the price of small loaves of bread 6 cents instead of 5, was started here today. Charles Clyne, United States district attorney, said the plan for one baker in a community to advance the price, and then have the others follow, would constitute a violation of the anti-trust law.

The plan to advance the price was announced at a meeting of the executive committee of the Bakers' association here yesterday. This step was necessary, it was declared, because of the sharp increase in the price of materials.

SAYS ZEPPELINS ARE READY TO CARRY MAIL

Chicago, Sept. 6. — Two double Zeppelins, unarmed and each with a carrying capacity of sixty tons, have been built in Germany to carry mail between Berlin and the United States, according to statements here by Morris Epstein, agent of the German-American Alliance, who returned from Europe yesterday.

Epstein said the Zeppelins had been christened Amerika and Deutschland. He was permitted to view them, he said. Their engines are powerfully equipped and they can make the aerial voyage between Berlin and New York in seventy-two hours.

They are so constructed, said Epstein, "that they can rise higher than any aeroplane and thus escape aviators. They also can descend to the water and travel there under their own power."

Epstein said the postage charges for this service had been arranged and would be the regular international postage plus 1 mark (25 cents) for each letter.

SHACKLETON'S PARTY TELLS OF EXPERIENCES

London, Sept. 11. — Life on Elephant island in the Antarctic, as it was experienced by the marooned men of Lieutenant Sir Ernest Shackleton's south polar expedition, who were recently rescued and taken to Chile, is described in a message received from Punta Arenas, and published in the Daily Chronicle today.

"The day began," says the description, "with breakfast, which consisted merely of penguin, fried in blubber, with a drink of water. The morning duties consisted in clearing away snow drifts and catching penguin.

"Lunch was served at 1 o'clock, consisting of a biscuit with raw blubber. The afternoon was occupied with regular exercise over a track one hundred yards in length.

"At 5 o'clock, when darkness fell, came dinner, consisting of penguin breast and beef tea. Lacking tobacco the men smoked grass from the padding in their boots, while the pipes were carved from birds' bones and wood. The members of the party took turns in reading aloud from the only available books, namely the Bible, an encyclopedia, Browning, Bacon's essays and Carlisle's French revolution. Saturday evening was always marked by a concert, the feature of which was banjo playing. A banjo was the only musical instrument in camp.

"On one occasion there was an addition to the diet when several undigested fish were found in the stomach of a seal and greatly enjoyed. These were the only fish obtained during our stay. In August there was a change in the diet when limpets were gathered and seaweed was available as a vegetable.

"We were in the midst of one of these limpet and seaweed lunches when the rescue boat was sighted.

"When was the war over?" was the first question asked.

GERMANS TAKE ROUMANIAN FORT

London, Sept. 7. — Turtukai, one of a series of fortresses on the Danube, blocking the way to Bucharest, has been won by Bulgarian and German troops. It is the first definite success in the Balkan campaign since Roumania entered the European war on the side of the entente allies several days ago.

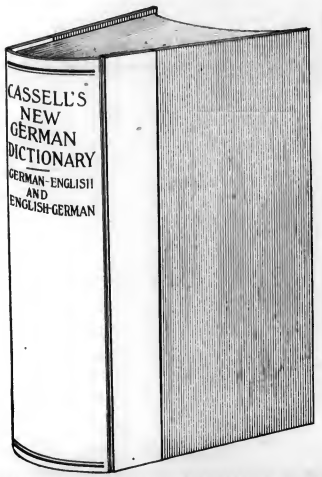
An official statement from Berlin announces the capture and adds that 20,000 Roumanian soldiers and 100 guns were taken. Petrograd admits that the place is in the enemy's hands, but says it was evacuated because of strong pressure. No mention was made of prisoners being taken.

DESPERATE FIGHTING ALONG 25-MILE FRONT IN GALICIA

London, September 9. — Desperate fighting developing around Halicz and along a twenty-five-mile line northward in Galicia, as far as the source of the Zlota Lipa river, presents one of the most important phases of present operations in the continental war.

London, Sept. 10.—Further British gains on the Somme front were made last night and this morning, it was announced officially today.

CASSEL'S
NEW GERMAN-ENGLISH DICTIONARY



Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

In the Family Circle it Encourages a Thorough Knowledge of the Language of the Fatherland.

This dictionary has passed every critical test in this country and Germany. As a work of scholarly reliability, it is in constant use in the Universities, Colleges, and Libraries of the United States. Its author, Karl Breul, M.A. Litt.D., Ph. D. (Berlin), is a man of brilliant attainments.

"A most trustworthy and recommendable book of reference," writes Prof. Dr. G. Binz, University of Basel.

In addition to the vocabulary, the book contains: a Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

The size of the book is 8x5½x2½ inches and contains 1360 pages, bound in good cloth binding.

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The Dictionary and the "Bundesbote" or the "Mennonite", $2.50

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IN MENNONITE CIRCLES

Invitation to the Middle District Conference.

The Middle District conference will be held in our church in Bluffton, Ohio, Oct. 11-15. We should like to extend a most cordial invitation to all who are interested in the welfare of the church of Jesus Christ to attend the sessions of this conference and feel assured that a cordial welcome awaits them all, and our many homes are open to receive them.

Bluffton is easily accessible by interurban lines, cars leaving Lima for Bluffton almost every hour. The reception committee will await your arrival at the Interurban station and the L. E. & W. depot and will assign you to your place of abode. We hope we may have the pleasure of greeting a large number of friends and visitors with the representatives of the congregations in the district. We can take care of a great many. Come. Pray for a blessed meeting.

In the name of the congregation, **The Church Council.**

Reports from our schools and colleges indicate a prosperous school year both on account of the interest manifested in the institutions and the number of students attending.

Rev. P. W. Penner and wife of our India missions are at present circulating among the churches of eastern Pennsylvania. On the 24th they will be in the First church, Philadelphia, in the morning and the Second church in the evening service.

Owing to quarantine against infantile paralysis the Sunday schools of Pennsylvania cities have been closed and therefore very much disorganized. It is hoped, however, that the disease will have been so far mastered as to allow the reopening of the schools by October 1.

The Teachers' Training class of the First church, Philadelphia, held its graduation exercises on Sunday evening, September 17. J. B. Bechtel, the superintendent, presided; diplomas were presented by Prof. S. M. Rosenberger and an address was made by Rev. Jas. E. McConaughey, superintendent of the American Sunday School union.

On the 16th the Mennonite Home for the Aged of Frederick, Pa., held its anniversary under favorable weather conditions. Among other things on the program were addresses by Rev. N. B. Grubb and Rev. F. E. Dager, D.D.

Rev. J. B. Epp of Meno, Okla., who is a member of the Program committee of our General conference, writes that the committee desires suggestions for the program of the next session, to be held in California. The committee is anxious to make this meeting an interesting and profitable one and should have the assistance of all those who have the good of the church at heart.

Mrs. Mary S. Geiger, known for her liberal and judicious gifts to almost every charitable organization, building churches and parsonages for her own denomination, liberally supporting schools and colleges of all denominations, died at her home 2032 North Broad street in Philadelphia on September 7, aged about 88 years. Our own schools and churches and institutions will miss her gifts in the future. One of her last gifts was given to Bluffton college.

Miss Anna G. Stauffer, field secretary of the Eastern District conference, is planning to hold a series of Sunday school conferences this fall in several centers. One of these, comprising the Sunday schools of Allentown, Zionsville, Bally and Boyertown, may be held on the evening of October 12. Another conference may be called some time at East Swamp, which would include the three Sunday schools of this charge, Saucon, Springfield and Flatland. By the end of this month she hopes to have these plans completed. They are worthy of all commendation and ought to be supported with enthusiasm.

IN MISSIONARY CIRCLES

By-Products of Missions.

Business men, financiers, the great corporations and trusts that are looking for quick and permanent financial returns for invested money, could not do better than turn their attention to the effects of missions upon trade. The missionary goes to a foreign land with the single purpose of winning converts to Christ, and, judged by this result alone mission work has been a great success. But mission work always leaves a new civilization in its wake, and this gives the merchant and tradesmen their opportunity. Fifty years ago Henry Venn stated that when a missionary had been abroad twenty years he was worth $50,000 a year to British commerce. Today any one of our missionaries in Africa, or China, or Japan, is worth that much to any one of our great centers of trade like Chicago or New York. The world's trade with the Congo is due to Stanley and Stanley is due to Livingstone, who on his last return to Africa said he must go back and open a path for commerce and Christianity. He was called the great trade opener.

As to South Africa, the London Times says: "We owe it to our missionaries that the whole region of South Africa has been opened up." Our exports to Africa are nearly $30,000,000, and our imports from there about $20,000,000 — mostly due to the missionaries. We have been getting things from them, but the best thing is, the missionaries have taught them to want our goods. What the missionaries use, the natives always want and the local dealers always carry condensed milk, and clothes and farming implements and rubber tubing and soap and packing-house products. Every mission means a school and every school a market. Industrial schools always create a demand for American implements.

Railroads are being built by the thousands of miles in Africa and China and that means that American manufacturers and builders are putting up bridges over the rivers of Asia and Africa and the Philippines and building houses by the thousand. John W. Foster was right in saying that the missionary is the forerunner of commerce.

A writer in the Standard, J. S. Kirtly, says: "The missionaries started the savings banks of India and industries everywhere have created wants which we are supplying; have promoted business systems; have opened the way for every kind of American products. And it has just started. The churches of Chicago gave last year to foreign missions $164,000, and that is a small part of the financial return which the business men of the city have gotten from it. If the merchants and manufacturers and traders of our country had employed those men and women to go out and work as they have in the interests of business, it would have been a wise investment. If the officials of the great manufacturing interests of this country were to come together to consider how they could most rapidly increase the demand for their products, they could not do better than to take steps to hasten the civilization of foreign nations with their teeming millions. And the best way to do this would be to get in touch with the missionary movement and agree to put a few million every year into the treasury of our foreign missionary boards. It would not be long till they would get their money back with compound interest.—Evangel.

Heathen Customs Changed.

Archdeacon F. Melville Jones narrates an incident of the early days of the Niger mission, Africa, to illustrate the power of the gospel to create moral standards among people who had previously been entirely lacking in them. "The chief in a town where we had not been before received us kindly and was willing to give us a site on which to build, but said that he hoped we would not interfere with any of their customs. The first of these was that no one was allowed to keep a ram in that town. This peculiar local custom connected with their heathen rites we readily expressed our willingness to respect. The next was that no one should interfere with or take another man's wife. This

we stated was in accordance with our God's law and would be observed. Then, in the same category, he told us it was the custom, when a big man or chief died, to put to death many of his wives, so that they might minister to him in the other world! On hearing that we should do our best to put an end to this cruel custom, the chief said that he wished he had not given us the land. However, when we told him we should use no force to accomplish our end, but simply teach the people God's law out of our holy book, he was quite satisfied and said we could come as soon as we liked. No book would ever have power to break through this long-established custom. The sequel is, there is now a church in the town, and the Bible has so changed the character of the people that the old custom prevails no longer."—C. M. S. Review.

The Triumphant Gospel in Japan.

Christianity in the Japanese empire is a triumphant force. The gospel is winning the day. Jesus Christ is marching in triumph across the land and is gripping the hearts and transforming the lives of the people everywhere.

In 1868 the Japanese emperor, learning that Christianity was knocking at the doors of the empire, issued two edicts. Translated into English they read as follows:

"As long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan. And let all know that if the Christian's God Himself shall violate this command, He shall pay for it with His head."

"The wicked sect, called Christian, is strictly prohibited. All persons suspected of being Christians are to be reported to the respective officials and rewards will be given."

There is no uncertain sound about these edicts. They clearly indicate the attitude of the government of that time toward Christianity.

Two years ago the present emperor of Japan learned that a Christian hospital in the city of Tokyo was overcrowded and that the management wished to enlarge the building and extend the work. Did he follow in the footsteps of his father forty-five years ago? No, he went down deep into his own pocket and brought forth 50,000 yen ($25,000). This he sent to the superintendent of that Christian institution to help provide for enlargement and extension. During his coronation he graciously gave a gift of ten thousand yen to the Christian Leper asylum, located at **Kumamoto.** He has also acknowledged his appreciation of the work that the Salvation Army is doing in Japan by a gift of six thousand yen.

These actions speak louder than words. They voice a changed attitude that is most remarkable.—Missions.

NOTES AND COMMENTS

Gipsey Smith was conducting an evangelistic campaign in Chicago. Each noon the Great Northern theatre was filled within seven minutes of the time the doors were opened.

Each day the gipsy evangelist was preceded by a Chicago preacher who took half the time. Men who had not been called evangelistic gave wonderful messages. Near the close of the week after we had listened to the most stirring appeal we had yet heard Gipsy Smith came forward holding a bundle of letters in his hands.

"These," he said, "are protests from some of you who think I ought to occupy all of this brief noon hour. Do you know why I have insisted on your own preachers dividing the time? First, because the Lord did not send me over here to commit suicide. Second, and chiefly, I wanted you to know that if you will support your own preachers as loyally and as enthusiastically as you do me, and as you have just supported this man, you will not have to send to England for a gipsy to preach the gospel."

Some of our cities are taking this truth to heart. Three years ago Indianapolis failed to secure a professional evangelist. The officers of the evangelistic committee of the Church Federation of Indianapolis decided to go ahead any way and have a simultaneous evangelistic campaign. The pastors and laymen responded to the proposal. The churches were led to expect results. At the end of the Easter season three thousand had been added to the churches. More careful plans covering the whole winter's work were made. Seven thousand were received into the churches. All denominations worked along normal lines, **but worked.** Last winter over eight thousand were received. Counting the summer seasons with the winter nearly twenty thousand have been brought into the membership of the Indianapolis churches.

Beginning with the October number the celebrated missionary magazine, "The Missionary Review of the World", of which the late Dr. A. T. Pierson was editor for many years, passes into the hands of the new Missionary Review Publishing Co. of which Dr. Robert E. Speer is president and Mr. Frank L. Brown, vice-president.

A conference of 700 Indians, mostly Sioux, at Mitchell, South Dakota, passed resolutions that whisky is as bad for the red man as for the white man and demanded absolute prohibition of the traffic. A committee of three officers was named by the conference to act as "field agents" in behalf of the state-wide prohibitory amendment now pending.

From an exchange we learn that the conscienee fund of the United States treasury was started in 1811, when a letter was received containing five dollars, which the writer claimed having taken from the government. This was given to the treasury, and records of such contributions have been kept ever since, although money itself is not kept separate. Nothing further was received until 1827. From that date until the present only 1848 has passed without additions to conscience fund. During fiscal year ending June 30, $54,923.15 was received, including one contribution of $30,000 and another of $10,000. It was the largest income during any one year. Total fund now is $498,763.54. Much as unbelievers sneer, conscience is something real and powerful. The desire to do right and be right is a natural feeling of the human heart. The impulse to make things right with God, while not always in accord with the directions He gives for doing so when followed secretly, however, indicates a healthy fear of God in the hearts of some.

The Religious Telescope, the organ of the liberal wing of the United Brethren church, recently contained the following interesting comment: "On August 27. Masons officiated at a Methodist cornerstone-laying in Columbus, Ohio. Several months ago, the cornerstone of a United Brethren church was laid under the direction of an Odd Fellows' lodge. We do not think it advisable for a church to give over these sacred services to a lodge. Certainly, a lodge would not turn its cornerstone ceremonies over to any church."

Because of the advance in the cost of paper, ink, leather, glue and other supplies the cost of producing the Bible, like that of producing any other printed material, has more than doubled since the war and, yet, the Bible remains the most printed book in the world. It is said that in the early days of the first Mennonite church in America which was located in Germantown, there was only one Bible in the congregation of thirteen families, and this was passed about from family to family. In our day no family is so situated as to make it impossible for each member of the family to have a Bible of his own.

CORRESPONDENCE

Mennonite Sanitarium, Upland, Cal. — Anywhere in the great sea of humanity almost constant changes may be observed, but nowhere more than at a place like this. Here, in this quiet work, where the fertile San Bernardino valley with its teeming population and its groves of orange and other fruit runs up against the foot hills of the Cucamonga mountains—here seemingly far removed from the great currents of human life, there is nevertheless a constant coming and going, like unto the coming in and again receding of the tidal waters in a little bay along the shore. The coming and going in this case is of such as need temporarily the rest and care and atmospheric benefit here afforded.

Less than a month ago the rooms here were all occupied (there are only eight) and more were applied for. Since then there was a time when only two of those then here remained. Three had left the institution so much improved in their condition that they could either go back to work or at least to their homes with good prospect for further convalescence and possible ultimate recovery. One young lady patient had to be taken to the nearby hospital for an operation for appendicitis. She is now back in the sanitarium on a fair way to recovery from her complicated ailments. Two have died, both of whom had come here in a far advanced stage of the disease when the best of human skill or of natural conditions can do little or nothing to stay its ravages. Of one of these it may be of interest to read a little more in detail.

He was a young man of only twenty years. He had left his mother's home in Minneapolis, Minn., leading a roving life until about a year ago he came to these parts completely stranded. He was taken in by a firm in Lordsburg, who, discovering him to be a yong man of good parts in a line of service needed in their business, gave him employment. He made good and soon won the full confidence of his employers. But his weak physical condition was also soon discovered to be due to the dreaded tubercular disease, which affected his lungs and

other of the vital organs. So great was their interest in him that they at once tried to do all in their power to help him to recovery. It was through them that he came to the sanitarium, and when he had passed away, they saw to it to have his body taken back to his mother in Minneapolis in care of one of our nurses, who could take this trip on her way to her own home in Ohio for a brief vacation.

The young man had been brought up in the Roman Catholic faith, but had somewhere and somehow obtained more spiritual light than is, as a rule, the case with persons in that priest-ridden church. When he came to the sanitarium I found his heart open for the truth as it is in Jesus, and as we talked together about spiritual things, he professed to be looking to Jesus alone for salvation. His great desire was to regain his wasted strength so that he might spend whatever of life should yet be granted to him in the service of God. It was evident from the first that this could be realized only by a special providence interposed for his healing. For this he prayed most earnestly but learned also to add submissively the words of the Savior, "Yet, not my will but Thine be done." There is ground for the hope that he may also have heard in the assurance of his soul as he went into the valley of the shadow, the Savior's word to the dying one on the cross, "Today thou shalt be with Me in Paradise."

The head nurse of the institution, Sister Rachel Burkholder, is at the time of this writing at her parents' home in Berne, Ind., where she went in company with her sister, Caroline, who is employed in connection with our Hopi mission at Tuba, Arizona. They had planned to spend their vacation together at Flagstaff, Ariz., attending the Bible conference, held there in August of each year. The information that their younger sister, Martha, had accepted the call to go as missionary to India, caused them to change their plans in favor of a visit to the old home in order to see the sister before she should leave for the distant field.

It will thus be seen that both the nurses are away at this time. Sister Marie Hiebert and a young lady from Los Angeles are in charge of the work here till these nurses return from their vacation. Just now there are again four patients here with several possible prospective ones heard from. May all who pass this way while in the school of affliction in this trying form, be benefitted physically and also spiritually through the ministry here received.

A. S. Shelly.

Wayland (Ia.) Menn. Church. A double male quartet went down to Rome on Sunday, August 6, and assisted in the dedication of the new Baptist church. From what reports come to us, they made good and pleased immensely.

The social committee of the Dorcas society arranged for a reception to Mr. and Mrs. L. J. Miller in the basement of the church on Wednesday evening, Aug. 9. There were about sixty-five present and enjoyed the evening in an informal way. The people here have enjoyed the stay of these former residents of town and were glad to meet them in this informal way.

The union services at the chautauqua grounds are something that we look forward to each year. This year again the Sunday schools of the town and the school from Cottontown united in a service on Sunday morning, August 20. The elementary and primary grades and all the grades using the graded lessons scattered throughout the grove and under the shade trees gathered around their teachers for the lessons. The remainder of the large audience was arranged into one large Bible class and Mr. Lincoln Noble, the veteran Sunday school man from the Finley church, taught the lesson. The day was very, very warm, but in spite of the heat a large number were present for the services that followed immediately after the Sunday school.

On Saturday evening, August 19, during the sessions of the chautauqua the Gleaners gathered in the grove of the chautauqua grounds for a picnic dinner together. The husbands and families of the members of the class were present and the dinner was a success. It is needless to add that the dinner was enjoyed by all present, for all picnic dinners are enjoyed. We never get very far away from our childhood days and a picnic dinner always appeals. The dinner was prepared by our wives, members of the class and of course it was the very best that could have been gotten up for such an occasion. There were about fifty-one present and there were a number who belonged to the crowd and could not be present.

Mrs. F. J. Conrad and children, who have been visiting here for several weeks, have again returned to their home in Cedar Rapids. It seemed like old times to see these good people at our gatherings and in our church services for a little while and it seems too bad that they should have to live so far away from us.

The union services in the park have closed for the summer. These outdoor services have been a source of great satisfaction during the past summer, which was unusually warm. There never was an evening but what a large crowd was present and listened to the services. With the last Sunday evening in August we went back again into the church and it seemed good to be back again. We are looking forward to good attendance at church during the fall and winter months when the cooler weather approaches again. It is easy to get into loose habits in regard to church attendance, and it is just as easy to get into the habit to be at church whenever the church is open, if you will. Get the habit!

The Dorcas society met at the home of Mrs. C. W. Schlatter in East Wayland in a birthday social on Tuesday afternoon, Aug. 29.

The Choral class under the direction of Prof. Messinger gave their closing concert on the evening of September 10 instead of the regular church services.

Noble (Ia.) Menn. Church.— There is not a very much prettier spot in the whole country than the little grove in which the Eicher church is located. There is probably no prettier cemetery anywhere than the little country cemetery near the church. There will probably be no cemetery surrounded by a neater fence than the cemetery at the Eicher church when the fence is put up. The sample that has been put up earlier in the season looks fine and the rest of the fence that is piled up promises to look just as fine when it gets put up.

There were no services at the church on Sunday morning, Aug. 20. It was the pastor's turn to preach the sermon at the union services at chautauqua and he deemed it his duty to be present. The day proved so warm that it was most too uncomfortable in a building, anyway. There was a large crowd present at the regular services on August 27.

Bro. Stuckey came out from Olds on August 27, bringing Rev. Mr. Smith, the new pastor of the Congregational church. Rev. Smith allowed himself to be pressed into service and preached a splendid sermon to the large audience present.

The singing class gave a closing concert on Thursday evening, September 7. This concert was worth hearing. The program consisted of choruses by the class, special numbers by members of the class and others. These people have been working all summer under the able direction of Prof. Messinger and had something to give the public.

Mr. and Mrs. John Augsberger and children of Delavan, Illinois, came over in their "Buick" for a visit with their relatives and friends. They were present in church on Sunday morning, Aug. 27. Mr. and Mrs. J. H. Wittrig will return with them for a few days' visit with the folks in Illinois.

Arrangements are being made to entertain the Henry County Sunday School convention at the Mennonite church in Wayland, September 25 and 26. The program for this convention promises great things. There will be a number of speakers from other parts of the state present and will give us the very best they have to give. Henry county will have the first convention in the tour of the district and the same program will be given in other counties during the same week. We are looking forward to a good time at this meeting.

JEWELS IN MUD

John Robertson tells how Ruskin, while walking along the streets of London when the weather was wet and mud was plenty and sticky, began to philosophize on the organic elements of the clay beneath his feet. He took some of the mud home with him and analyzed it. He found that London mud contained sand, clay, soot and water — the very substances from which our precious gems are made. Onyx, chrysolite, agate, beryl, carnelian, chalcedony, jasper, sardius and amethyst are formed from the sand; sapphire, ruby, emerald, and topaz come from the clay; and the diamond is the product of soot. These are mighty fine things to find in the filth of the street. There is more in mud than we think. We cannot transform the mud under our feet into these sparkling gems, but God does it through the chemical processes of nature. And through the processes of His power, grace and love He changes the common mud of humanity into rare jewels of a moral and spiritual nature. "I will greatly rejoice in the Lord, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." "And they shall be mine, saith the Lord of hosts, in that day when I make up My jewels."—Rel. Telescope.

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EDITORIAL

Jesus declares, "If any man will come after Me, let him deny himself and take up his cross and follow Me." The conditions of following Him are self-denial and a cross, surely the things which the world wants to avoid most. It is not in keeping with sinful nature to invite torture and give up that which is dear and so the world is never in a position to appreciate the spirit of Jesus, and those who call Him Master. Self-sacrifice is not an arbitrary imposition upon men, it is a principle which Jesus laid down as absolutely necessary to those who would enter His kingdom and benefit by its blessings and opportunities. Not only is it a principle laid down, it is one which He sealed with His blood. It is a principle that appeals to men because behind is all the sincerity of the best lift that men ever learned to know or could ever hope to know.

One would suppose that with all the misery and suffering the war is imposing upon its many victims, the nations not in the struggle would at least so order their affairs as to keep out. This, however, is not the case. Roumania has entered the field and swelled the number of men under arms by about a million and Greece is trembling on the brink with every prospect of falling into the struggle before the month is out. It would be useless to dwell upon the uselessness and the horror of war, so much has already been said. The world of neutrals seems to be setting helplessly by waiting and hoping for something to happen that will put an end to this riot of blood. Perhaps the thing goes on because men have not prayed enough. Certain it is that those in it have lost faith in God and have taken to trusting in human might. They are now learning the meaning of the principle that those who trust in the sword shall perish by the sword.

One of the amazing things about so many of the modern sects and isms is the fact that they set out to break down the efforts to build up the kingdom of God in communities where they are well established and ignore the opportunity to do pioneer work in places where religion is not established. If any man or body of men have discovered a better way by which God is to be served we should think they would not hurl their efforts against those who have been doing all in their power to serve God and build up His work. We would suppose that they would go where there is the greatest need of service and sacrifice in the interest of God's cause. Such places where the heathens and the unbelieving hold forth we should think would be the places where their new theories ought be tried out. Such places, however are generally the last places they attack. The Mormons, Mrs. Eddy, Pastor Russell and a host of lesser lights, who have made great pretentions at serving God right, have commenced by proselyting. The more crowded the churches are in a community the more certain will people of this stripe endeavor to invade the field. To be sure they will insist that the people of the churches are misled and need the light, but the established churches that hold close to the Word of God have proved their right to existence by being instruments in the regeneration of lives and uplifting humanity generally as well as by building up weak ones in the faith. When once the many "isms" of our day "make good" along this line they will be entitled to some consideration, but not before. After all, these modern diviations from the faith are more the result of the personal efforts of self-seeking leaders than they are of an awakening of the masses. Whatever their movements may have developed into, it is certain that they had their beginnings in some one's effort to gain money, or popularity, or leadership. A leadership that hungers for the souls of men is certain to work hand-in-hand with those who have always felt that way and will avoid doing that which will weaken the honest efforts of the church to bring the world to Jesus Christ.

In one of the eastern cities there was a pastor getting a salary of $2,000 a year. In that same city there was a grocer. The pastor bought his household supplies from the grocer who was glad to number one so prominent in the community among his customers. One day the pastor asked for "tick". To be sure, he got it. Didn't he make $2,000 a year and wasn't he a pastor? Any business man would take a risk like that. Not long afterwards the pastor "settled his score". Some days later he opened another account with the grocer. Time went on, the bill became larger and larger and the pastor either wouldn't or couldn't settle up promptly. Next he and the grocer had words. As a penalty the grocer had to wait still longer for his money. He didn't do so gracefully. He talked to his other customers about it. He warned the other grocers that the pastor was "bad pay". The matter spread about in the congregation. The neighborhood talked about it. The trustees called the pastor to account and reminded him that he was "getting enough" to pay his honest debts. The pastor endeavored to have a new set of trustees elected at the next congregational meeting. And that is the way a nasty church quarrel started. Soon they were saying mean things about one another. The leaders of the factions took one another to law. Perhaps morality and honesty was questioned. Some were put out of church, others left. Two weak struggling churches without pastors and without respect in the community were the final result. All this from a little matter of a pastor not paying his bills promptly. Pastors should be prompt and business-like in their dealings. But, for that matter, church members ought also to be so.

WOLRD-WIDE SUNDAY SCHOOL NEWS

Model Sunday School in the Making.

The largest Spanish-speaking church in Buenos Aires had, until a couple of months ago, a very unsatisfactory school, numbering only 140 on an average. The pastor, official board and teachers sent the following message to Rev. George P. Howard, secretary for the World's Sunday-School association: "Something is wrong with our school; come over and help us. We give you full control; do anything you want to do only improve us." "And I did take things into my hands," writes Mr. Howard, "First I took one of their large Sunday evening audiences and did my best to get the whole church awakened to the importance of the Sunday school. I drove the men's Bible class out of their comfortable quarters, (they had one of the only two available separate rooms) and put the Primary department in their place. The men have since found a comfortable corner somewhere else, and the primary children are delighted with their quarters. The other was the pastor's study; it is still his study during the week, but on Sunday it is changed into a modern Kindergarten department with sand-table blackboard, etc. That they have all caught the Sunday school vision is proved, I think, by the fact that last Sunday their attendance reached 256, and the children declare that they will not rest until they rich the 300 mark. The interesting part is that they are by their efforts stirring up other schools.

"One of our largest schools in Montevideo has set out to become my model school. They have put in a complete graded course, kindergarten department, three teacher-training classes, etc. They have been doing wonders, but as soon as they heard about our school in this rival city, they held a council of war, sent a letter of congratulation to the superintendent and made up their minds that they would not let their brethren across the River Plate beat them. And so the work goes on. The days are all too short for the accomplishing of all that needs to be done, but I am heartened when I think how many friends in the States are remembering the work on this continent in their prayers."

Sunday School Headquarters Popular.

"The wisdom of having an office here for Sunday school headquarters is being proved every day," writes Rev. Geo. P. Howard, World's Sunday school secretary for South America, who is located at Buenos Aires. Pastors and teachers are constantly coming to the office for consultation and help along Sunday school lines. A few days after opening the office, Mr. Howard had a visit from two local Southern Baptist missionaries. One of them came in to suggest that the teachers, superintendents and pastors "get together" for a Sunday school banquet. The other, who is in charge of their theological seminary, came with an invitation for Mr. Howard to visit and address the school on the modern Sunday school work.

Among the interesting visitors that Mr. Howard has had in his office are two native young people, a brother and sister, members of a local Methodist church. They came up to see the Sunday school exhibit and ask some questions.

They had just started studying English, and when they found that some of the books in the exhibit were in English, they invested then and there and went off with "The Pupil and the Teacher" and "Learning to Teach from the Master Teacher" under their arms. It will be some time before they will be able to read these books, but they wanted to have them around as a stimulus to harder work in their effort to master the English. The young lady has a class of beginners, and for the first time in that Sunday school, she is using a blackboard. She spends Saturday afternoons at the church practising her drawings and talks to the children. Needless to say that class is booming. Another young man who is already hard at work in a Sunday school which meets in the morning, came up to the office to inquire if there were not some needy run-down school that met in the afternoon where he could work and help build it up.

A Flag Booklet and a Moslem.

When Dr. Zwemer was recently on a preaching trip in the town of Deir Mowas, he was entertained most hospitably both by the evangelical pastor and by the Moslem omdeh or chief of the town. In fact, when he arrived at the railway station a large crowd of Moslems and Christians had gathered to welcome him, and he was soon mounted on a horse provided by his hosts, while they rode by his side on donkeys, and many people followed on foot. This honorable procession through the town was in itself a sufficient invitation to people to come to the service in the church, and that very evening, which was Saturday, a Sunday school entertainment was given at which most of the prominent Mohammedans were invited guests.

One of these guests was a police magistrate, an educated Moslem and one of marked liberality of view. Dr. Zwemer was told that this magistrate had become interested in a Christian orphanage at Assiut, managed by one of the missionaries, and had given $100 toward its funds. This Moslem has already translated on his own initiative an English book on the care of children, and he hopes to publish this at the Nile Mission Press, a Christian mission press in Cairo. After the Sunday school gathering was over the guests were invited to come to the church service on Sunday when Dr. Zwemer was to preach, and all of them promised to do so. During the service the next day the church was crowded and Dr. Zwemer, knowing something of the local conditions, took occasion in the course of his sermon to make a drive at the liquor traffic. As soon as he launched on this subject, the Mohammedan visitors in the front rows commenced clapping vigorously and showing their approval in several ways orally as well.

After the service the Moslem police magistrate, mentioned above, took Dr. Zwemer to his own home. He said, in particular, he wanted to show him a curiosity, namely, a little book which had in it the flags of all the world and "certain figures relating to the Sunday schools in all the countries of the world." Going to his safe, with great ceremony he unlocked the door and took out a torn and much used copy of the booklet published at the World's Sunday School convention in Zurich. "The Strength of the World's Sunday School Army." Someone in Assiut, who received a copy through Mr. Trowbridge had shown it to the police magistrate and had finally given it to him at his urgent request. He presented this to Dr. Zwemer as something of rare interest, and was greatly pleased to learn that Dr. Zwemer himself was one of the speakers at the Zurich convention and already knew the booklet.

Then, speaking confidentially to Dr. Zwemer, he took out of his pocket-book a leaf torn from the beginning of the flag book, bearing the poem, "Others". "This", he said, "is my religion. I am a Moslem and shall continue a Moslem, but I am with you in this great thought of living for others. This little poem is wonderfully true and it is the best thing I have seen in my life."

"GOD WITH US"

To have "God with us" is the secret of rest. Moses might have shrunk from the huge undertaking committed to him to direct and train an erstwhile slave nation in a waste, howling desert for forty years. But before the toilsome and dreary march began, he was reassured by the divine promise: "My presence shall go with thee, and I will give thee rest." Ex. 33:14. The spirit of Christ that was in him imparted to him the virtue of the same good into which our Lord afterwards called the weary and puzzled men and women of Galilee in those deathless words: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The presence of God sweetens and lightens and ennobles the most disagreeable task.

To have God with us is the secret of courage. Walking through the valley of deepest darkness, the soul rallies itself in the divine presence. The shadow of death might veil His face, but faith exclaims: "I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." Whether it be danger threatening ourselves, or those dearer to us than the apple of our eye the gloom deepening as we enter the gorge, faith's resource is in the ever-present One with us still as when He led us into green pastures and beside still waters. For He is not a cold, philosophical abstraction, an abstruse, metaphysical principle, or an impersonal power; He is a loving Being, with a heart to feel and a hand to help. And if He takes away "things" it is to give us more of Himself.

To have God with us is the secret of separation from evil. "For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth." Ex. 33:16. Rules and regulations have their place in providing a wholesome hedge around the precious flock of God. But with the best discipline there are many instances of sickly or underfed sheep jumping the fence. The divine presence is the surest preservative in a world of evil. As to the Prophet Zechariah came the vision of an unwalled Jerusalem, yet inviolate, because Jehovah Himself would be a wall of fire around her and the glory in the midst of her, so the true people of God are kept from contamination, not because of any fancied superiority over other men, after the fashion of the Pharisee, or because they are world-weary and hide themselves in some monastic cell, but because they find in the Lord that which fills their hearts and which leaves no room for "the pleasures of sin." Evil passions are swallowed up in the purer and mightier passion kindled by the love of God.

To have God with us is the secret of attraction. There are centrifugal and centripetal forces in the spiritual sphere as in the realm of the outward. And so the same divine presence which keeps away the evil attracts the good. As with the godly King of Judah, after the separation of the northern tribes from the dynasty of David, "they fell to him out of Israel in abundance, when they saw that the Lord, his God, was with him." II Chron. 15:9. If the highways to Zion are deserted, and there is a great forsaking in the midst of the land, and the desolate houses are multiplied: if we have to mourn over closed meeting houses, a falling rate of membership, and sparsely attended gatherings for worship and discipline; there is one sure remedy: the presence of God. What the church needs today is not more and better organization, more money to be put into the treasury of the Lord, more highly trained leaders, equipped with the learning of our modern age; in all these directions there seems to be no lack; but a more powerful demonstration of the divine. That will draw as nothing else can.

"Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things . . . do: and the God of Peace shall be with you."—Max I. Reich, in The Friend.

THE S. S. LESSON
Oct. 1.

A Plot that Failed.

Acts 23:14-24.

Golden Text—Jer. 1:19.

The vision that appeared to Paul the night before the events recorded in this lesson was designed to prepare him for an event such as the one of this lesson. God assured him that He would care for him. And what need Paul now care for all the fanaticism and wickedness of the Jews? When trouble stares us in the face it is wise to think of the assurances God has given us in order to meet these emergencies successfully. In every case they are an assurance of His caring for us. We are commanded not to fear. To be afraid in the face of dangers brought upon us for righteousness sake means to lack faith. Paul was not lacking in faith; therefore he was not afraid. Paul was led to know that his message would be brought to Rome by himself. He didn't know how he was to get there, but, then, he didn't need to know that. There was but one thing that Paul always was sure of knowing, that was Jesus Christ, the crucified Savior, resurrected from the dead, knowing that all the other details of his life were insignificant things.

But the way did seem dark. He had been on an errand at God's bidding. He had been falsely accused. He had been mistreated and now he found himself a prisoner in chains. Every human reason for his being thoroughly discouraged, but that mattered nothing to him, he had higher reasons

than human ones for feeling encouraged.

Paul was face to face with a dangerous conspiracy. Wicked men had laid well their plans, they seem to have omitted no detail. They were wicked enough to attempt to carry out their crafty wickedness. Craftness and unbelief combined are a very dangerous pair when they set out to do hurt to the righteous, but in this case there was just one thing they failed to take into consideration. It did not occur to them that God was taking a hand in the affair. They could violate law and defy the mighty Roman power, but a higher law which they did not recognize, and a higher power whom they did not regard, stood between them and their victim. There always comes a time when God says in regard to the wicked deeds of men, "Thus far and no farther." For the conspirators this time had now come. And, in any event, had they succeeded in killing Paul, does any one suppose they would have hindered the progress of the gospel? If the killing of Jesus did not prevent it, surely the murder of Paul would not have done so. The forty men who conspired were desperate, were willing to go any length, willing even to go without food or drink to serve their purpose, but they failed. There is no such a thing as wickedness succeeding when God decrees to prevent it. These men thought they were serving God. Thy were serving the devil. They should have familiarized themselves with God's Word and the prophecies concerning Jesus Christ and they should have prayed about the matter. They did neither and this shows that they were following their own desires. One cannot do God's will without knowing what that is. Much of the wrong that has been done in the name of religion in past times has simply been the result of men getting away from God's Word and neglecting to take God into their confidence.

The failure of these men in their plot makes us wonder how they afterwards reconciled themselves to the oath they had made. Oaths are forbidden to the Christian. An oath may lead to terrible results as it did in the case of Herod. At any rate those who would do something for God or in His name need not resort to an oath to prove their sincerity. God already knows what they will do and what they will not do.

The only reference we have to any of Paul's immediate relatives appears here where the nephew of Paul exposed the plot. We do not know whether he was in sympathy with Paul or not, but he was on the side of law and order and God used him to further His plans and defeat those of the conspirators. It is to be noted that the chief priests were parties to this crime against law. When the spiritual elders of a people stoop to crime, it is no wonder that the people remain in darkness.

Little as they thought of it, God was calling some prominent persons to help Paul realize his ambition and get to Rome, among them were the false accusers, the chief priests and elders, the forty conspirators, the Roman officials and a whole army of Roman soldiers. All of these figure in the events that led to Paul being carried a prisoner to the great city of Rome. When it suits His purpose, wicked men become instruments in the hands of God used for carrying out His purposes.

THE C. E. TOPIC

Oct. 1.

The Consecration of School Life.

Prov. 4:1-13.

Education is a preparation for usefulness and against the time when one will be thrown upon one's own resources. With the end of school days one is expected to contribute one's share to the world's work and to provide for one's own needs. The first thing to remember when in school is that one is there to get ready to do something for self and for others. Schools are not places for idlers or for those who would waste their precious young years in foolish and time-wasting pleasures. Schools are intended to get men and women ready for life, but to the Christian life means more than the years to be passed before death overtakes him; it means an existence that is to continue forever, the present life being only an introduction to the eternal life of usefulness that God has in store for him. Realizing, then, that school days are a getting ready for activities that extend into eternity every scholar who is conscious of his responsibility will want to devote himself wholly to his heavenly Father. Consecration means devotion. A life devoted from its very youth to God will count most for God and bring the greatest possible satisfaction to the one so devoting himself.

The consecrated Christian student will do his best. A Christian can do nothing short of his best and honestly feel that he is pleasing God. Smith Baker once said: "If you are a boot-black be the best boot-black you can, and make boots shine all that it is possible, and be sure to black the back as well as the front. If you are a carpenter, make every joint fit, and finish your work as though done for the queen. If you are a clerk, be the best salesman you honestly can, so that your employer and the public will both be satisfied. Are you a physician? Go to the bottom of each case; put all your mind and heart and skill into each patient's situation as though it were the case of your own sister or child. Are you a farmer? Make the most that can be made from the land you own. Have it the best cultivated piece of soil in all that region. Are you a preacher? Preach every time the best you can and as though it might be your last sermon and by such preaching you will preach the better the next time. Are you a student? Master each day's studies as soon as possible. Be sure you master them. That was Charles Sumner's motto and the secret of his success—the best you can. Do perfectly, if possible, the particular work of your life."

It is during the period that young people are acquiring their education that they generally make the best and most lasting friendships. They should be brought to realize this and to exercise care that their friendships are with those who are "on the Lord's side". In coming out for Christ one joins the company of those who are friends of Christ. A young life thrown into company and intimate association with godless and worldly persons is not as apt to progress spiritually as one who makes a confession of his Lord should. Some seem to think they can remain true to both Christ and their worldly friends. This is as impossible as it would be if one were to throw himself into the mud and yet expect to remain clean.

It is during the school period that many select a life's vocation. This is an important move, requiring all the guidance that prayers will bring. No one should get ready to enter a career for which he is unfitted or in which he would be unable to do his whole Christian duty. To too many the materialism of the age appeals and they simply ask themselves the question, Where can I earn the most money? This should be the last consideration. The first question should be, For what calling am I best fitted to serve my God and my fellow men most acceptably? To be sure, none but a Christian can or will ask himself such a question. It is wise in deciding upon a career that one take into one's confidence the parents and teachers, they are wise and have one's best interests at heart and are anxious that one should enter a career of usefulness in both the kingdom of God and the world.

Above all things it is important to decide that one's life will be an active one in the Christian life and for that reason one's studies should be in the line of Christian usefulness. There can be no possible excuse for being ignorant of the Bible. There should be every effort made to master a knowledge of one's church's doctrines and literature. Sunday school and Young People's work should be provided for. Every consecrated young Christian will ask and settle between himself or herself and God the questions, What can my life's work be in my church? Am I called to the missionary work? or, Am I called to the ministry of my church?

CONTRIBUTIONS

For Home Missions.

During the month of August the following contributions were received:

Hereford congr., Bally, Pa., by J. B. Funk, $26.73; Salem congr., and S. S., Ruff, Wash., by J. C. Jantz, $5.35; Zoar congr., Langham, Sask., by A. J. Mierau, $57.10; Burrton congr., by J. A. Richert, $2.82; Mrs. G. A. Haury, $25; West Zion congr., Moundridge, Kans., by P. C. Schowalter, $27.50; a friend, $5; Herold congr. Bessie, Okla., by P. A. Quiring, $10.15; Martha Camp's S. S. class, Halstead, Kans., by H. J. Penner, $1.25; mission box, Berne congr., by S. F. Sprunger, $8.26; Ebenezer congr., Mt. View, Okla., by D. A. Goertz, $11; First Menn. church, Newton, Kans., by J. H. Richert, $91.11; Christian congr., Moundridge, Kans., by A. H. Kaufman, $17.75; Nordstern congr., Drake, Sask., by J. Quiring, $38.24; Bergtal congr., Korn, Okla., by J. H. Ediger, $28.06; Salem-Zion congr., Marion, S. Dak., by Alfred P. Waltner, $27.50.

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G. A. Haury, Treas.

For the Sanitarium.

In the month of August received: Anonymous, $25; F. J. Isaac, $5; G. G. Isaac, $10; Lizzie C. Ruth, $20; Escondido congr., per H. H. Adrian, $22.37; D. B. Langenwalter, $10; Mrs. Helen A. Rees, $5; Mrs. Christine Hirschler, $10; D. L. Widmer, $5; total $112.37.

Thankfully acknowledged,

J. L. Schowalter, Treas.

NEWS OF THE WEEK

BLACKMAIL RING SWINDLES MANY

Chicago, Sept. 19. — Confession has been made by two members of an alleged syndicate of blackmailers, eight of whom are under arrest here, that operations of the swindlers netted them $1,000,000 the last year, federal officials announced today.

The confessions, it was said, disclosed that the band numbers sixty persons, a third of them women. A dispute over the division of spoils, it was said, led to the confession. Arrests of a score or more members of the syndicate are expected in a week.

Operations of the band are declared to have extended from coast to coast. Men and women alike were victims. Persons of wealth were the objects in every case. Five wealthy and socially prominent members of Chicago's society are declared to have been blackmailed out of $20,000. Their names are withheld. Persons also are declared to have been fleeced in New York, Baltimore and Philadelphia.

It fleeced a multi-millionaire of New York out of $40,000 by threatening him with arrest for alleged violation of the Mann act, two of the members of the syndicate impersonating secret service agents for that purpose.

It frightened a wealthy Philadelphia woman, who had been too friendly with a stranger in a cafe, into giving them $35,000. It took $10,000 from each of five Chicagoans, two of whom are women. It brought about the arrest of its own members by allegedly taking $3,500 from Mrs. Regina Clipper of Philadelphia, and afterwards kidnapping her.

EFFORTS TO END STRIKE FAIL

New York, Sept. 19. — An effort by a committee representing business interests to settle the city's transit strike and avert a general sympathetic labor strike, failed late today, when Theodore P. Shonts, president of the Interborough Rapid Transit company, refused to consider a plan suggested by the committee to reopen negotiations with the street car employes.

While the mayor's conference was in progress, William B. Fitzgerald, union organizer, addressed a meeting of striking carmen. "The general strike is rolling along in full glory," he said. "If the mayor and the public service commission do not settle things by Thursday next they will find other things to entertain the police besides the 11,000 striking carmen."

Representatives of about thirty unions united in calling on their organizations to strike if settlement with the transit companies were not forthcoming. The unions asked to take this action included 200,000 members of the United Hebrew Trades, 8,500 stationery engineers and firemen, 28,000 longshoremen, 20,000 subway builders, 1,200 masters, mates and pilots, 20,000 teamsters, 3,000 tidewater boatmen and 15,000 machinists.

Members of the United Hebrew Trades, the longshosemen and boatmen already have voted to strike, it is announced.

SITUATION STILL SERIOUS

New York, Sept. 16. — The infantile paralysis situation still is serious, according to Dr. Charles E. Banks, senior surgeon of the United States public health service, who has returned to his post here after a conference with Sergeon-General Rupert Blue in Washington.

Dr. Banks announced that the federal inspection of travel will be continued, and he advised parents against returning their children from the country until next month.

Other government physicians here on epidemic duties differed with the assertion of local health officials that the epidemic is ended, and that there is no danger of a recurrence of the plague by permitting the schools to re-open September 25. Dr. Banks said the New Jersey municipalities were wise in deferring the opening of their schools until October 2.

MRS. HOWE, PRESIDENT'S SISTER, DIED IN EAST

New London, Conn., Sept. 16.—Mrs. Annie Howe, only sister of President Wilson, died here at 6:40 a. m. today.

Joseph Wilson, brother of the president, and Mrs. Howe's sons, Wilson and George, her daughter, Mrs. Cothran, and Miss Margaret Wilson were at the bedside when the end came. Mrs. Howe died peacefully.

President Wilson was immediately notified. Information here soon after Mrs. Howe's death was that the president will not come to New London. The body will be sent to South Carolina for burial, however, and the president and Mrs. Wilson will accompany the funeral party.

BRITISH AND FRENCH CEASE ATTACKS ON FRONT

London, September 19. — Bad weather has set in along the Somme front, in northern France, and the Anglo-French offensive has halted. Both London and French report a cessation of the heavy attacks by the British and French which during the last few days have won them many square miles of new ground, carried the British to within four miles of Bapaume, virtually pocketed Combles and seriously weakened the hold of the Germans on Perronne and Chaulnes.

"Heavy and continuous rain has fallen during the last twenty-four hours," says today's British official account of operations on the Franco-Belgian front. "The situation is unchanged.

Meanwhile the Germans have made a diversion in the Champagne district, where the French a year ago this month struck their heaviest blow in the autumn offensive of the allies. Yesterday's report from the Champaigne of notable artillery activity were followed today by the announcement from Paris that the Germans last night made five successive attacks on Russian troops there, in the sector between Sauaian and Sommepy. The Russians checked each drive with artillery and machine gun fire, the French war office reports.

An interesting situation is developing in western Macedonia, where the Serbians, French and Russians have driven the Bulgarians out of Florina and the adjacent district. Monastir, in southwestern Serbia, is now threatened by the allied advance, and it is reported that the Bulgarians are evacuating the place, removing the Bulgarian archives to Uskub.

VILLA FAILS TO TAKE CHIHUAHUA CITY

Chihuahua City, Mexico, Sept. 16.—Villa's own troops executed a surprise on Chihuahua in the dark of this morning, which although successfully initiated, ended in a complete victory for the de facto government troops under General Jacinto Trevino, who received a flesh wound in the left forearm under the fire.

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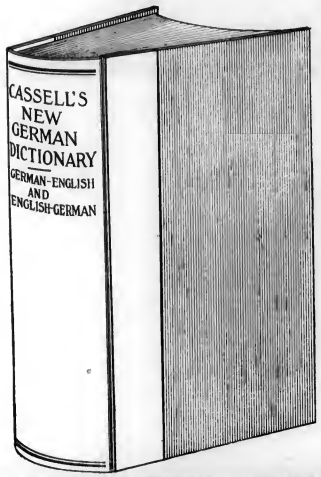

Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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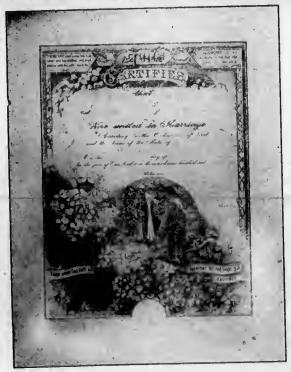
571.	24 cards in box, 1⅝x3	25c
572.	24 cards in box, 1⅝x3	25c
573.	24 cards in box, 5⅝x3	25c



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VOL. XXXI. BERNE, INDIANA, SEPTEMBER 28, 1916. No. 38.

IN MENNONITE CIRCLES

Bro. M. A. Horsch, the missionary secretary, is at present visiting the churches in Idaho and the other far west states. He plans to visit the Kansas churches in November.

The Roaring Spring church celebrates its anniversary Sept. 30 and Oct. 1. Rev. J. S. Lehman of the Mechanics Grove Mennonite church is to be present and preach.

The officers of the Upper Milford (Pa.) Sunday school announce a reunion to include as many as possible of their former and present scholars, to be held October 1. They look forward to the event in anticipation of meeting many old friends.

Bro. Abr. Penner, the father of Missionary P. A. Penner, recently started for California in company with Marna, the 15-year-old daughter of Missionary Penner, who expects to join her parents in India. She was booked to sail in company with another missionary about September 24.

Difficulties concerning the securing of a passport have made it hard to say when Missionary P. J. Wiens will be able to return to his work in India. Being an American citizen of Russian birth, born of parents whose ancestry was German and remote ancestry Dutch, seems to have made the officials feel that the case of Bro. Wiens must be handled with special caution. We fail to see how an American missionary could in any way cause trouble for the British government, but then the ways of government officials the world over are past finding out.

Bro. P. R. Kline, the senior deacon in the First church, Philadelphia, having served 38 years, on account of illness—paralysis, resigned. The congregation accepted his resignation and by unanimous action made him an honorary deacon for life. In the place of Deacon Kline Prof. S. M. Rosenberger was elected, the ordination to take place Wednesday, September 27. Prof. Rosenberger has frequently filled the pulpit of the First church. He is one of the supervising principals of the Philadelphia suburb schools and has been active along many lines of Christian effort.

The Richfield (Pa.) congregation will hold its fifth annual Bible conference October 6-8. Among those on the program are Revs. J. F. Reihl, J. S. Lehman, Herman Snyder, Jacob Snyder, Amos Bean, Philip Apple, S. D. Yoder and P. G. Shelley. Persons who wish to attend the conference coming by rail should stop off at Thompsontown on the P. R. R. The arrangements are in charge of the local pastor, E. W. Graybill.

While Rev. Jacob Snyder was returning to his home in Roaring Sping on a late train last Monday the train struck a man. Brother Snyder alighted to assist relieving the victim, when he discovered that the unfortunate man was a very dear friend, George Smith, a brother who was actively interested in the work at the Smith's Corner church. Bro. Smith was on the way to summon a doctor for his sick child when the accident occurred. He died in the hospital a few hours later. Funeral services were held the following Wednesday at which Bro. Jacob Snyder officiated.

† REV. JOHN W. SCHANTZ †

Rev. John W. Schantz passed peacefully away on Monday morning, September 18, at 3:30 o'clock. He had been suffering since last November but continued his labors as long as he was strong enough. His ailment was a general involvement of the chest cavity by sarcoma. He had the best of medical attention but it was of no avail. His age was 38 years, 2 months and 10 days.

He never gave up hope for his ultimate recovery but was resigned to his fate. He recently said: "Jesus raised the dead and if He wants me to live I shall live, and if not, I am ready to go, I do not worry."

The deceased was a son of Emma and the late Ambrose Schantz of Macungie, and was born on July 8, 1878. He worked on the farm in the summer time and the balance of the year attended the public schools. Later he attended the Shippensburg Normal school and graduated from the Perkiomen seminary. Afterwards he took a course in Muhlenberg college, from which he graduated. He later studied for the Mennonite ministry and attended Mt. Airy seminary from which he also graduated.

While attending school he taught public school in his native county and also worked on the Allentown Morning Call. After he was ordained to the ministry he taught school at Zieglerville and Graterford.

In January, 1907, he accepted a call from the Schwenksville and Bertolet Mennonite congregations and preached his first sermon on January 27. He was ordained on June 2, and three years later was also elected pastor of the Zion congregation of Souderton.

During the nine years of his pastorate in the three congregations at Schwenksville, Souderton and Bertolets perfect harmony and peace reigned and the congregations grew both numerically and financially.

He was a good pulpit orator and a splendid and successful pastor. He was liberal in his views but had implicit faith in the doctrines of the Mennonite church but refrained from criticizing the doctrines and creeds of other churches. He had a good word for all, and treated all alike. His congregations suffer an irreparable loss and the other ministers of the community a hearty and enthusiastic co-worker and the community a staunch supporter of all that pertained to the welfare of the people.

He was married to Miss Lydia M. Allebach in May, 1909, and his married life was ideal and his devotion to his family was beautiful. The comfort of his wife and the future training of his children were uppermost in his thoughts. He was equally devoted to his parents and his brothers and sisters.

He is survived by his aged mother, his wife and two children, Lois and Evangeline, and his brothers, State Senator H. W. Schantz of Allentown; Ellwood of Durham, N. C., and by his sisters, Mrs. A. Z. Shelly and Mrs. Thomas Eccles of Emans.

The funeral was held on Friday afternoon at 1:30 o'clock in the Eden Mennonite church. The sermon was preached by Rev. Victor Boyer of Allentown, who was assisted by Rev. H. G. Allebach of Quakertown, Rev. N. B. Grubb of Philadelphia, the local preachers and others.

There were services in both the church and Sunday school room.

Interment was made in the family plot in the Mennonite cemetery.

NOTES AND COMMENTS

That the old Huguenot spirit is still alive in France despite the terrible war, is to be noted in the reports coming from the troubled churches of that unfortunate country.

Of the 413 pastors of the Union Nationale, 157 have been called to military service during the year. The result is that many of the parishes have no pastors and many of the pastors are serving a large number of parishes. The same is true of the leading church members, a large proportion of whom have been called to military service.

All available superannuated pastors, evangelists, and theological students have been drafted to fill the pastoral vacancies. In other cases, laymen have undertaken to act as pastors. Some of the ministers are ministering to parishes a long distance apart, traveling from one to the other on bicycles and motor-cycles.

The editors of religious papers, theological professors and men of similar positions have also come in to fill these vacancies. In addition to their own work some of the French pastors are regularly visiting camps of German prisoners.

The wives of the pastors have given themselves to the work of pastoral visitation, the care of the sick and the old people. When no minister can be present, they sometimes read their husband's sermon to the people.

The ordinary person has no idea of what a million of anything is. He has never owned that much, he has never seen that much, he has never handled that much. Yet, we talk of millions of men engaged in war, of millions of them being lost and of the millions it costs in money. Someone has quaintly tried to illustrate the money cost of the war by telling us that "If Adam were still living and had occupied himself from creation to the present time in casting 50 sovereigns into the ocean every hour of the day and night he would not have sunk as much money as has been expended by this country in the present war."

The death of a colored man, a former slave, in Savannah, Georgia, leaving an estate consisting of twelve thousand dollars in cash and thirty-two thousand dollars in real estate is one of the evidences that there are business qualifications in the colored race waiting to be developed. This absurd talk about inferior races proves itself all nonsense when men have the opportunities. The colored race is not responsible for its presence in America, the white man has in a way tried to right the wrong done the negro, but if this effort to uplift the negro is sincere, the whites will do all in their power to give the blacks a chance to demonstrate that they have in them the possibilities God has placed in all his children.

An aged minister stepped into the throng on the Fifth avenue sidewalk in front of The Methodist Book Concern Bldg. at noon. He noticed that newsboys were darting in and out crying a newspaper, which was being eagerly bought, and thinking that perhaps the Germans had taken Verdun or that the Allied forces had broken through the wall of Teutonic valor on the Somme, he bought what he supposed was a "war extra". Retreating under the arched entrance of "One Hundred and Fifty", he straddled his reading glasses over his nose and unfolded the sheet, only to find that it was printed in some strange jargon. The letters were more or less familiar, for they were those of his Hebrew Testament, but the words were more German than Semitic. It was in fact one of the two great New York papers in the Yiddish speech, which have an enormous circulation. The name is a corruption of Juedish (that is, Jewish), and the substance as described in The Nation is "predominantly German, written in the Hebrew alphabet, with borrowings from every land it has touched, and a structure that can only be described as a grammarian's nightmare. In the same sentence, Hebrew, German, Russian and disguised Latin may jostle each other. Upon Biblical verbs and nouns are superimposed German inflections, and these according to no ascertainable rule."

There are a million people in New York who understand it better than any other tongue. Perhaps there are ten millions elsewhere. It is said to have been five hundred years in the melting pot, and an authority fixes the ingredients as 70 per cent. German, 20 per cent. Hebrew and 10 per cent. Slavic, with traces of many other inheritances of the Babel-builders.

This incident is given not so much for its human interest as because it will help our readers to realize in some slight degree what it means in New York city to take literally the call to give the gospel to the stranger at our doors. Possibly half the persons who pass the door of the Methodist foreign mission headquarters in the American metropolis have never had the gospel preached to them in their own tongue, nor would any non-Christian people in the heart of the jungle probably be more difficult to evangelize. Problems like these are a challenge to the church of today. If it still has the spirit of the Elder Brother it will not keep on saying, "It is impossible!" That was not his way.—Christian Advocate.

DIFFERENCE OF OPINION

(Editorially the Mennonite tries to present ideas which will be in accord with the views of the Mennonite people. In doing so, however, it must be remembered that the editor's personal views must of necessity greatly influence the articles. This, in a way, is a misfortune, especially when it is remembered that the paper is not run for the express purpose of permitting the editor to air his personal views. We, therefore, welcome the opinion of those who differ from us and when the articles are appropriate, are glad to give them space in the paper. The following communication in which exception is taken to a few small details in an article of several weeks ago is worthy of the careful consideration of our readers.—Editor.)

Editor Mennonite:

Dear Brother:—I assume that the seven-column article in the issue of September 14 on "Our Church and Preparedness" was written by yourself as an editorial, setting forth of your personal thoughts on the subject.

Allow me to say that with the general trend of the article I fully agree. I am sure that your strictures on the war now raging in Europe and your condemnation of the senseless, yea criminal, agitation in this country for military preparedness will meet with general approbation on the part of our people. Your elaboration of General Sherman's definition of war is drawn in lurid lines, but none too much so to be in harmony with the definition itself or to meet the merits of the subject. And when you speak of the peace-teaching of our church, which ought to be more consistently lived up to and more effectively promulgated by those who hold to the confession, you are quite within the limits of the truth in the case.

There are a few things, however, in your editorial against which I feel constrained to register my protest, with your permission. To begin with, I think, you are quite beside the mark when, in speaking of our nation's record in the recent past, you take the ugly insinuations of partisan politics as though based on facts and hold up for condemnation as an act of stealing a transaction on the part of our government which, as far as I can see, was carried through in the spirit of perfect fairness and even of high-minded generosity toward the country which you say we robbed.

Again, I think it an unjust criticism of our government's altruistic dealing with Cuba and other West Indian peoples to call it domineering. With all the shortcomings and even glaring mistakes of our government in international affairs, I think that fair criticism can not charge it with the spirit of domineering or "bulldozing". Instead of arguing, as you do from these premises, the argument from this point should be, as it seems to me, that the spirit now calling so loudly for military preparedness is altogether contrary to our past fair-dealing and peaceful policy and spirit as a nation.

Again you say, "We are not of those who protest against preparedness because it might hurt Germany or England or some other nation." Why not? Why call the wish to avoid hurting the people of another country as we would avoid hurting ourselves a species of insanity? It is in keeping with the spirit of Christ and of the decalogue to have regard for our neghbors as we do for ourselves. We are against this militaristic spirit because it hurts all around. We need not look far to see how our building of battleships and dreadnoughts adds not only to our own burden of taxation but also to those of other nations which will feel impelled to follow our example; and the subjective hurt affects all who are drawn into this mad rivalry. Is not that the highest and noblest patriotism which refuses to be limited by national boundary lines and interests?

I gladly recognize that you conclude your paragraph last referred to, arguing in full harmony with the thoughts I have expressed. Yes, Christian ultruism is diametrically opposed to aggressive selfishness and bids us not only negatively to avoid hurting others, but also positively to lend a hand and do them good.

A. S. Shelly.

THE BIBLE AND ITS DOCTRINE

John G. Hunsberger.

The Bible is truly a book of first importance containing wonderful messages. This book, consisting of sixty-six books, written by at least thirty-six persons during a period of sixteen centuries, is a marvelous record of human life and of divine inspiration.

When Napoleon was in Egypt with his army, referring to the pyramids, he reminded his men that forty centuries were looking down upon them. When we study the Bible we study of scholars and thinkers who lived during about sixteen hundred years; through this book about sixteen centuries are speaking to us. And in our study of life and of men we miss much if we do not study the lives and characters of the individuals that have written the Bible and the period of time during which they lived. For it is certain that we often fail to understand the change for the better Christianity has brought into the world and there is yet much room for improvement. Carlysle has said: "For it is certain to the vulgar eye few things are wonderful that are not distant."

In an address before the Preparedness Congress Dr. W. M. Ellis, the famous writer and lecturer, indicated that the cities and places of which the Bible speaks exist only in fancy in the minds of many people, and that they really never existed according to many minds. He said that many people are amazed when he tells them that he visited Jerusalem, Babylon and places in Bible lands. Archaeologists are now doing much to confirm the Biblical history of the Old Testament. A short time ago it has been announced to the world that archaeologists working in Egypt have found the palace in which

Moses and Aaron pleaded for the release from bondage of the Children of Israel.

Emerson characterized books as light-houses erected in the great sea of time. In our aspirations, struggles and shaping of ideals we find the gospel as the apostle Paul says: "It is profitable for doctrine, for reprove, for instruction in righteousness." The light of the gospel shows us not only what we may be today, but also what we may be in the future which is a continuation of the present time and the future will reveal the wisdom—or folly—of present modes of living. For whatever we are or shall be is the result of applied ideals.

Hood observed that "evil is wrought by want of thought as well as by want of heart." The Apostle Paul persecuted the early Christians because he thought his doctrine was right. And it appears he could not see that he was wrong until he was struck down on his way to Damascus. After he accepted and preached the Gospel of Christ he became a towering figure for good in the world.

The great power of the gospel lies in the faith and love of the believer. The apostles who believed and practiced the gospel they preached patiently, endured the severest tests to which any human being may be put. They distributed their worldly goods; they were sorely persecuted and of the twelve original followers of Christ ten died martyrs' deaths, showing that their great ambition above everything else was, to serve their Master regardless of personal sacrifices.

THE REASON WHY
The Oath.

By George R. Brunk.

Curse oaths were common among the heathen as far back as history reaches. The first mentioned of the oath in the Scriptures is in Gen. 21:23, where a heathen king asks Abraham to swear in the name of God that he will deal kindly with him and his descendants. From that time forward we find the oath a common thing in Bible history,—both among the heathen and the Jewish people.

In unregenerate man there is an evident and universal tendency to falsehood in the preservation of self interests that makes some outside help absolutely necessary to the obtaining of truthful testimony and the fulfilment of obligations.

The curse of oaths of the heathen served the purpose as long as they really believed that the gods would destroy them if their oaths were violated. In Israel God commanded (Deut. 6:13) the oath for the reason that it was necessary, and made it effective by bringing the severest judgments upon those who swore falsely in His name.

The curse oaths of the heathen were forbidden the Jewish people, for they were themselves based upon idolatry and falsehood.

God, in dealing with Israel, **"sware by Himself"** not because an oath was necessary to enable Him to keep His promise, but evidently because it was necessary to beget confidence in a people trained up to doubt everything not verified by an oath.

In the Sermon on the Mount Jesus recognizes the fact that the Old Testament forbade false oaths and sanctioned swearing in the name of God, but He as the Lawgiver forbids **all swearing** (Matth. 5:33-36), forbids **all** but a simple affirmation (v. 37). James (Jas. 5:12) also makes it equally strong. We still find the **Jews** and **Gentiles** of the New Testament times taking oaths, but never the Christian people.

Some things are wicked in their nature—as lying, stealing, murder, **profanity** — such things are sin, always were sin, and always will be. Their sinfulness does not depend upon any commandment. They are sinful in all ages and in all people and never could be made anything else — because they are sinful in themselves. God could not do them. **"God cannot lie."**

The oath does not belong to this class of things for, as we have shown above, "God sware by Himself" and therefore it can not be morally wrong.

Some things are innocent in themselves but become sin under unfavorable circumstances, or, when forbidden by authority that has a right to command.

Eating meats offered to idols will illustrate the three phases of the subject:

1. To eat meat in honor of an idol is a violation of the moral law and is sin always and everywhere and never could cease to be a sin.

2. To eat meat **offered to idols**, but at the same time **ignoring** the idols was a sin before it was forbidden only when idolatry was thereby encouraged or weak conscience wounded. (See Rom. 14 and I Cor. 10:25-28).

3. To eat meat offered unto idols was a sin under any circumstances after it was forbidden by the apostolic conference and sanctioned by the Holy Spirit. See Acts 15:29.

1. The oath is not sinful in itself, or God could not have taken it Himself.

2. The restricted oath was **wise** under the Jewish dispensation or God would not have commanded it. Deut. 6:13.

3. Oaths of all kinds are unwise and sinful in this dispensation, for Christ and James especially forbid them — and the force of this law and its proper interpretation is shown by the fact that the New Testament Christians, both Jews and Gentiles, although raised up to the constant use of the oath, never swear after becoming Christians.

Why the Change?

Because of the change in man, and conditions. The **carnal Jew**, raised up in an atmosphere of deceit, accountable to the **church** that exercised the powers of civil government and compelled to handle and dispose of criminals, needed the oath to **assist** in the difficult matter of producing truthful testimony. The oath was effective from the fact that God co-operated with it, bringing frightful judgments upon those who profaned His name. This was in harmony with justice and made the sinner tremble.

On the other hand the Christian is a **changed man** who **crucifies the flesh** and has partaken of the **divine nature.**

He is accountable to a church that does not undertake to handle and dispose of criminals but turns them over to the civil powers; to a church whose true members would not lie to save their lives.

It is a glory to God and an honor to the church when our courts before the whole world declare: "These men are Christians—they can be believed without an oath."

Since God does not co-operate with the oath it is not effective: for in all our courts do not men who are free from the restraints of religion swear on both sides of every question, showing that the Christian does not need the oath, and rejectors of Christ are inclined to disregard it.

God cannot change His law so as to make right that which was wrong in itself—but the Scripture expressly says that there "Being a change in the **priesthood** (from Aaron to Christ) there is made of **necessity a change also in the law"** (Heb. 7:12) and Jesus in the Sermon on the Mount quoted the old law of the oath and forbids it for the new.

The law was **holy, just,** and **good,** but the new is "**a better covenant.**" Heb. 8:6.

Christians are not under the law (Rom. 6:14), therefore not under the oath. Christians are under the Gospel and therefore under the commandment of Christ: **"Swear not at all."**

Denbigh, Va. —Gospel Herald.

BURNED BIBLES

The following incident regarding a Bible colporteur in New Mexico was given by a worker of the American Bible society. He heard a Methodist bishop relate it as occurring near the border of New Mexico. It shows to what extent the Roman religion will go to stamp out Protestantism in that state:

A homeless boy, whose father was unknown, but was supposed to be the son of a priest, made his home on the church premises, getting his living and clothing from people in the community. In exchange for the permission to sleep under some portico or stairway, he was supposed to help clean up things on the premises. One of the colporteurs of the agency went through the town sellingBibles. The priest demanded that his members bring them to him. On receiving them, he promptly took them into the court yard and burned them. As we know, books do not burn easily, and many of them were not wholly consumed. He sent this boy finally to finish the work of destruction, and while he was stirring the embers a sudden wind blew some pieces upon him, where they stuck to his cotton trousers. He threw a large piece down into the fire, but the draught carried it back, and in his idle moment he looked at it and wondered what those characters were and what they stood for. Knowing a Christian woman in the town who had been especially kind to him, he decided to ask her, and hid this page inside his blouse. The woman read to him a portion of one of the Gospels. The boy was charmed by the story it contained, and through that learned to read, this woman teaching him, and all the while cherishing this partly burned page.

Time went on. He was converted, and was driven out of the community. He became a colporteur, then a minister of the Methodist Church South, and finally was taken out one night from a small hotel in a town where he was staying and nearly killed. He was tied to a giant cactus, and was so burned by fire which they lit at his feet that he never fully recovered the use of his limbs. Thus he suffered for Jesus' sake. —Ex.

If one lies bleeding on the field of battle, or sufferfng in a hospital, and you, in your sympathy, bring what help you can alleviate that on's distress, that is missionary work.

THE MENNONITE

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EDITORIAL

The passing away of Rev. J. W. Schantz, pastor of the Schwenksville, Bertoletts and Souderton churches, is a severe blow to his family, his churches and his friends. Bro. Schantz was a man for whom one would predict long years of usefulness; he was physically strong, mentally vigorous, able and energetic; he was possessed of a cheery disposition that made friends for him everywhere and his presence always was bound to create an atmosphere of cheer in no matter what circle of friends he found himself. His work in the church was large, the parochial work he had to do was difficult and covered a great stretch of territory, but with it all he proved himself to be an efficient pastor. His loss will create several vacancies not only in his churches, but also in the conference work which will be difficult to fill. He was a member of the home mission board of the General conference and of the Eastern District conference, as well as being one of the directors of the Home for the Aged at Frederick.

Brother Schantz was a type of the young men who grow up on the farm in Mennonite homes and get visions of larger things for their church and then set about with all the energy they possess to make those visions come true. Though a strong believer in all that his church stands for his relations with fellow Christians of other denominations was intimate and cordial. Having been educated in schools of other denominations he was able to appreciate the point of view of these churches better than most of us are and yet his contact with them in no way made him a disloyal Mennonite.

The tribute paid by the hundreds of friends and neighbors at his funeral only brought to notice what everyone knew, that he had won a place in the hearts of everyone in the community and they all looked upon him as a friend and a brother. The editor is sure he is expressing the sentiments of all the readers of the Mennonite when he says to the family and churches: You have our prayerful sympathies, and while we sorrow with you in your very great loss, we rejoice with you in the thought of his splendid character, his mighty faith and his great love. With you we find comfort in the assurances of eternal life and joy that are brought through our Savior to all those who love, trust and serve Him.

Every now and then the officials of the large cities wake up to the fact that there are unscrupulous men who unfairly attempt to enrich themselves by practicing that meanest of all mercantile tricks—short weight and measure. When they do so wake up there follows an epidemic of law enforcement along that line that usually has a healthy influence on the community and makes the "crooks" be straight for a time. In Philadelphia the sealer of weights and measures filled a good sized building with seized measures and scales which were below standard. In New York the officials placed on exhibition some measures and scales which indicated a remarkable degree of skill on the part of the deceivers which, if devoted to something honest, might have brought them something a great deal more profitable and saved them the fines and imprisonments imposed. An interesting exhibit, a picture of which appeared in one of the magazines, shows a bucket used for measuring vegetables which appears to be of generous proportions, but alas, inside of that bucket was a lining tapering down to a point which made the amount measured to be only half of what it appeared to be. There was a difference between the outside measure and the inside measure so great that the bargain hunter found that his article, instead of being cheap, was about as dear as it could be made.

Weights and measures are not the only counterfeits we know. Some of the worst counterfeits are two-legged ones who can talk and do other things that make them appear almost human. They are the repulsive birds of humanity who know how to wear fine feathers. Our Lord calls them wolves in sheeps' clothings and warns us to beware of them. We wonder why make-believe appeals to so many. It is the most unprofitable thing in which one can engage and detection is sure to come at some time. Nothing is more certain than the law. "Be sure, your sins will find you out." Ability when consecrated to doing good always brings better and surer results than when devoted to wrong-doing.

Life is crowded with many things to occupy our attention. Some of these call for effort, some offer opportunities, others again give us pleasure and we would make use of them all, but at the close of every day we must sadly confess that while some things have been done or enjoyed, others, because of the pressure, have been crowded out. How we do long for the things we have missed! It seems to us that they might have been the best ever and we shall now not meet with them again. Every life does miss splendid things and must regret their loss, but what is the use of "crying over the spilled milk"? We know that the morrow is going to bring us many other chances, some of which we will take in and some of which we will again miss. All this shows us the goodness and patience of God. He is good in that He gives us so much, so much more, indeed, than we are able to use. He is patient in that, time and time again, He renews multitudes of blessings for us to enjoy even though we have neglected to use most of those He made possible for us in the past. It remains for us to do our best and to use all the strength He gives us in honestly serving Him, knowing full well when we do our best God will give us strength to do more.

ESSENTIALS TO CHRISTIAN EFFICIENCY

By William Thomas McElroy.

Efficiency is a word that is being more widely used today than in any other period of the world's history. In the business world, in the professions, in the church, in education, in practically every line of human endeavor, men and women are striving to secure greater efficiency; they are making an effort to find the best methods of work and then to make these methods show the greatest results.

Those who do not strive to make both their methods and themselves efficient are being rapidly left behind in the onward march of the world. The individual must make his labors count for more in a given length of time than did the labors of his ancestors or he is relentlessly pushed aside to make room for those who are more efficient. The business man, the lawyer, the doctor, even the preacher, must take advantage of the new time-saving and labor-saving inventions of the age if he would keep abreast of the times and keep his head above water in the great whirlpool of progress that is surging all about him.

The Great Question of the Age.

If the question of efficiency, therefore, is the great question of the age, like all other fundamental or basic questions or movements, it must have a very important bearing on the life of the professing Christian. If the cry is for efficiency in business and in all other lines of human effort in material things, why not in spiritual things as well? Certainly there is no lack of the need for efficiency in Christian effort. In almost every magazine one picks up there is a criticism of some line of Christian effort; and books of this sort have become so numerous that the novelist is not abreast of the age in popular estimation if he has not offered a theory of some kind for curing one or more of the thousand and one ailments from which the church is supposed to be suffering.

The Real Business of a Christian.

But while it is true that the great bulk of this criticism is unfounded or unnecessary, or is based on false premises; it is equally true that there is a compelling need among Christians for a movement that will apply methods or means of efficiency to their Christian efforts, as they do to their efforts in business or profession. The world needs efficient Christians quite as much as it needs efficient doctors, lawyers, tradesmen, bankers and farmers. For when all is said, our real business in life is serving the Lord, though like William Carey, the famous missionary, it may be necessary for us to cobble shoes to make a living.

To those who are seeking to make themselves efficient in Christian service the question, "What are the essentials to Christian efficiency?" is a pertinent and timely one. If I am to make my life count for most in the kingdom of God, what are the things that are necessary? To answer such a question in all its phases would require volumes, but there are a few things that are basic and fundamental in the efficient Christian life and indispensable to the true follower of Christ. One of these essentials is

A Spirit of Consecration.

No person can expect to accomplish much for Christ without consecration to Him. Without consecration the minister of the gospel is a miserable failure in spiritual things. Without consecration the Sunday school teacher or the church officer or the mission worker cannot expect results. Without consecration our words of admonition or advice sound empty and are valueless; and without consecration we cannot hope for answered prayer or for the power of the Holy Spirit in our lives.

I do not know that the word consecration, in the meaning that is here given it, is used in the Scriptures, but all of Scripture is permeated with the idea. It was this that the Apostle Paul had in mind when he wrote, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:1, 2. And it was on no less a theme than consecration that the Master Himself preached to the multitudes when He enunciated and expounded those compelling principles of human conduct that we find in that wonderful passage known to every Bible student as the Sermon on the Mount.

Christ demands the full allegiance of His followers. And he who would be a true follower must consecrate time, talents, money, self—all that he is and that he has — to His service.

Another great essential to Christian efficiency is

Bible Study.

The Word of God is the great text book of the Christian life; and while a person may be a nominal Christian and neglect the study of this book, spiritually such a one will be like a ship that has lost its rudder, tossed hither and thither by the waves; or like a clock that has lost its hands—still running, but of little value; or like a telegraph wire that has become detached from the battery — a good wire, but useless.

No person can hope for power and effectiveness in the advancement of the kingdom of God except as he applies himself to the study of the Bible. This study should be daily, for only by daily study can one secure a daily renewal of power. It should be earnest and thoughtful, for only by earnest and thoughtful study can it be best understood. It should be diligent and thorough, otherwise we will fail to get all from it that is possible. And it should be prayerful, for by prayer we enlist the instruction of the Holy Spirit in our study and secure His blessing on our efforts.

Many of the great minds of the world have expressed their confidence in the results that will come from a daily, earnest, diligent, prayerful study of the Word. Dr. W. W. Moore, who in his little volume entitled "The Indispensable Book" quotes testimonies to the power of the Bible from perhaps a hundred famous men, says: "It is important to remind ourselves afresh of the indispensableness of the Bible to everything that constitutes our true prosperity and success—its indispensableness to our intellectual culture, to the conservation of our national ideals, to the promotion of sound morality and true benevolence, and to the development of our spiritual life."

Another essential to the life of Christian efficiency is

Personal Work.

The Christian church seems only now to be awaking to the necessity and the value of personal work; and this awaking is nowhere showing itself more markedly than in the Every-Member canvass which is spreading so rapidly, and with such notable results, in some quarters, and in the One-Win-One campaign that has taken hold in other sections of the country.

In principle the two movements are practically the same, the central idea being to get every member of every church to work in an effort to win at least one person to Christ in a stipulated period varying from two weeks to a year. The churches of St. Louis tried the plan a year ago with wonderful results. Memphis, Tennessee, and Atlanta, Georgia, also achieved notable success. In March, 1916, Louisville, Kentucky, conducted such a campaign, the results being large and encouraging.

Other cities are taking up the idea with avidity, and if a prophecy may be risked, it is not too much to hope that in the idea lies the germ of a religious awakening such as the continent of North America has never before witnessed. Men are beginning to realize—quite as if it were a new thing and not one that had been preached to them all these years—that they have a real personal responsibility for the souls of the unsaved men with whom they come in contact day after day in the ordinary occupations of life.

The personal touch method was the method used very largely by our Savior during His life on earth. It was the way in which He called His apostles—one by one. It was the way He taught Nicodemus. It was the way He won the woman at the well. What other recommendation is needed?

This does not mean that less preaching is needed; rather, if there is any difference, it calls for more. But the number of preachers in the world is comparatively small, and at best they can preach but three or four or five times a week. Those who occupy the pews are many, and they can do personal work seven days a week. They can not do as much as the preacher, of course, for that is his sole business, but they can do a vastly larger amount than has ever been done. When pulpit and pew thus become united, what glorious results may be expected in the ushering in of the kingdom of God!

A fourth essential to the efficient Christian life is

The Habit of Prayer.

We have named prayer last, but in practice it must come first. On prayer depend all the other essentials — consecration, Bible study, and personal work. Prayerless Christianity is a contradiction in terms. From prayer we gain power, faith, knowledge, tact, love, skill, hope, trust and all the graces that make the consecrated Christian life a life of beauty and helpfulness in the eyes of both God and man.

Prayer is a power that is possible to every person, man or woman, young or old, learned or unlearned, strong or weak, rich or poor, timid or bold. That it is a power is the testimony of everyone who has tried it. "I am very sure of this," says S. D. Gordon, "that prayer changes things." And thousands of others of God's saints have given similar testimony.

There are three kinds of prayer: Communion, petition, and intercession. "Communion and petition," says Mr. Gordon, "store the life with the power of God; intercession lets it out on behalf of others."

These, then, are the cardinal principles of the efficient Christian life; Consecration, Bible study, personal work and prayer. They are essentials, and no life without them can be complete. Certainly no life without any one of them can be a vital power in the kingdom of God.—American Messenger.

POPERY AND BUDDHISM

Rev. Dr. Griffis, the well known missionary to the Japanese, says: "Almost everything that is distinctive in the Roman Catholic form of Christianity is to be found in Buddhism: images, pictures, lights, altars, incense, vestments, masses, beads, wayside shrines, monasteries, nunneries, celibacy, fastings, vigils, retreats, pilgrimages, mendicant vows, shorn heads, orders, habits, uniforms, nuns, convents, purgatory, saintly and priestly intercession, indulgences, works of supererogation, pope, archbishops, abbots, abbesses, monks, neophytes, relics and relic-worship, etc."—London Christian.

THE C. E. TOPIC

October 8.

What New Work Should Our Society Undertake?

Exod. 14:8-15.

The Christian Endeavor society has for its purpose the doing that which our Lord and Master would have us do. There are some tasks that are old, that is, they are in order all the time. They include regular attendance at divine service, the support of one's own church, daily Bible study and prayer. These duties are always in order not only for the Endeavorer but for every Christian as well.

The danger in all work is that it is apt to become more or less a routine. One does what one has been doing and remains satisfied with that. Soon, because of the lack of variations, the work comes near to loosing interest and to becoming mere formality. This is a condition one should guard closely against. It is not a very great step from a formal society to a dead society. Again, the Christian work is one which fits into every line of activity and as men and conditions change the work for Christ is changing. To keep only at old tasks may mean that the need for them has passed away and energy and effort is wasted.

The live society is the one that is active in finding new fields for its activity. The successful business man, though very busy, is always devoting his best energies to finding new business and developing it. In the King's business, it seems to us, this should also apply. The more active we are, the greater will be the fields for future activity we will seek.

One of the chief things about which the society should concern itself is new growth. The ranks always need filling up and there is usually material on hand with which to do so. The juniors are growing and cannot remain juniors all the while; the Sunday school has its boys and girls and young people who should not be allowed to slip through the society's fingers. Everyone's circle of friends and acquaintances is continually becoming wider and wider, among these there are those who should be brought into Christian work or under greater Christian influences. Christ's first command to His disciples when He left them was to "go" after men. We cannot see that this command to "go" has in any way been withdrawn since then. The only difference is that since that

time the opportunities for reaching men for Christ have been multiplied by thousands.

While the C. E. pledge imposes loyalty to one's own church, the fact remains that some have little knowledge about their church, its history and its doctrines. One of the first things needed in securing and keeping loyalty is knowledge. The society should do something which will widen the knowledge of the church. It could devote a series of studies to the truths our church especially insists upon as being the nearest in accord with Scripture; it might devote some attention to the lives of the men who were prominent in the work of the church; it might also interest itself in the literature, the mission work and the benevolent activities of the church. Special institutions such as those devoted to deaconess and educational work might be studied. A plan along this line has recently been worked out in connection with the Educational Board work of our Gen. conference which would be profitable. Those interested might write to Prof. Langenwalter of Bluffton, Ohio, who, no doubt, will be glad to furnish details.

In every community there are many unfortunate persons to whom going to church is impossible for some reason or other. There is nothing for which one deprived of church service hungers so much as the message. Why not secure a sketch of the pastor's sermons and take it to the individual's house and go over the sermon with him or her, or, if the pastor sometimes writes his sermon, get the manuscript and pass it along among the shut-ins?

So much is made of the financial end of the work that one sometimes despairs. It might be a good thing to try and work for a season without mentioning money or making plans for raising it, leaving the whole matter to the individual to give "as the Lord has prospered". We believe that a "as-the-Lord-has-prospered" week or month, would bring great results.

There has been a confusion in the minds of some in regard to the social features of the C. E. work. It is hard for them to disassociate it from socials, etc. This is a misfortune that needs correction. The C. E. society should be prepared to show that its chief end is spiritual and that the social end is merely incidental. Why not reestablish the old-time "Bible readings". They are helpful and instructive. A number of such Bible readings during the coming winter would furnish a splendid opportunity for young people's gatherings and at the same time would add greatly to their knowledge of Scripture.

THE S. S. LESSON

Oct. 8.

Paul Before Felix.

Acts 24:10-21.

Golden Text—Acts 24:16.

Paul was arraigned before the Governor Felix to answer for the riot that centered about him in the temple. The Romans were not especially anxious to vindicate an innocent man, but they would not allow disorder, and Paul, the innocent victim of that dirorder, was compelled to defend himself. Had he not been a Roman citizen, the remainder of the Book of Acts would probably have remained unwritten and Paul would have paid the death penalty. God preserved Rome and made it great so that His gospel would have free access to the end of the civilized world under the protection of a mighty power. God uses worldly powers when it suits His purpose to do so. Here we have the power of Rome on the one hand, used for persecuting him, and on the other hand, used to protect him. The Jews had brought Tertullus, a lawyer, with them to present their case. His speech is worth noting as an example of flattery, incincerity and misrepresentation. It is always sad when a man sells himself to do a mean thing, but when an able and brilliant person stoops that low it is contemptable to the extreme. Paul was charged with sedition, profaning the temple and herasy, all of them capital offenses. Rome did not allow men to create disorder or profane sacred places or abandon their family religion on the pain of death. Tertullus was ready to earn blood money in pressing such charges against an innocent person. Those who profit by the death of others are in his class. The many thousands of our fellow countrymen who are now enriching themselves in the making of munitions with which many lives are to be destroyed are selling their souls for blood money. The high priest and those with him were largely prompted by political motives in hounding Paul as they did Jesus. Corrupt politics, selfish motives in political affairs, have often cost innocent ones their lives. It was the selfish political ambitions in Europe that brought on this terrible and destructive war.

Paul had the disadvantage of being judged by a very bad man. It frequently happens that the destiny of the saints is in the hands of bad men, but Felix had to regard Roman law. There was another Master whom he had to regard, although he did not know it. In spite of the brilliant lawyer and the corrupt judge God was taking care of Paul. Though the saint seems to be at the mercy of the wicked, there is no occasion for him to fear; the Judge of all the earth will do right. As in Paul's case, the wicked sometimes undertake to sit in judgment on the righteous.

Paul's answer to Felix shows him to have been possessed of a manly spirit. He did not flatter Felix as did his opponent. Flattery is a base thing to which to resort; it is never sincere; it is never resorted to with pure motives; it never shows anything but a mean spirit; it is a low form of lying, and furthermore, no one is ever deceived by flattery, unless it is the flatterers. Tertullus flattered and failed. That is the usual end of flattery. Though a man not worthy of respect Paul is courteous to Felix as he was to all with whom he came in contact. A Christian can never be anything but courteous. Politeness is a claim everyone has upon us.

Paul's answer to the charges is not evasive. He denies being a disturber or a corruptor of the people, but he admits that he did teach that which the leaders of the Jews did not approve. This was not that he had repudiated Judaism, but that he had come into a fuller realization of its hopes. He was a Jew, he worshipped in the temple, he obeyed the law, but he believed in the resurrection and taught it. Paul challanged them to prove the original charge that he had corrupted the temple. There were none present to do so. It was a confession of the falsity of the charge.

The resurrection was one of the great themes of Paul's preaching. Had he been silent concerning it in the synagogs or on Mar's Hill, he might have been listened to with respect by his worldly hearers, but he was not in the business of being a Christian to tell people things that pleased them. He was Christ's minister to preach the truths of the gospel and the doctrine of the resurrection is an all-important one of which he says later that without it our faith would be vain. Even in our day there are those who would teach a doctrine that lets out the resurrection or the atonement or the diety of Jesus Christ. But without these things any doctrine, no matter how attractive, is anti-Christian and must be avoided by those who would do as the Lord Jesus would have them do.

MARRIAGES

Nippes — Kueckes. — On September 23, 1916, in Philadelphia, at the home of the bride, by Rev. N. B. Grubb, Mr. Ernest Frederick Nippes of New York City to Miss Anna Louisa Kueckes of Philadelphia, formerly of Krefeld, Germany.

Harms — Eymann. — On September 12, 1916, at the home of the bride's mother in Upland, Calif., Rev. A. S. Shelly officiating, Louis Leonard Harms and Edna Augusta Eymann.

Hunsicker — Grubb. — On September 20, 1916, by Rev. N. B. Grubb, in Philadelphia, Mr. John W. Hunsicker to Miss Emma E. Grubb, both of Linfield, Penna.

DEATHS

Bauman. — On August 27, Leanna, daughter of John W. and Catharine Wiegner Bauman, was called to her eternal home at the age of 24 years, 7 months and 8 days. She was brought up in the fear of the Lord and on Oct. 10, 1898 she accepted Jesus as her Lord in baptism. She was ill on 10 days with typhoid fever. Peacefully and with a smile she went to meet Him whom she had loved and trusted. Interment took place on August 30, from the Hereford Menn. church. Rev. Lutz of the Reformed church led the services at the house, based on Luk. 5:36 b. At the church and at the grave her pastor D. J. Brand officiated, assisted by Rev. Lutz and Rev. Ishinger of the Lutheran church. Text, Isa. 25: 8.

Clemmer. — On September 5, Mary Clemmer, nee Geisinger, was called to her eternal rest after an illness of nearly 9 months. She was born in Upper Milford where she also joined the church in her nineteenth year. Shortly before her baptism her mother was taken from her by death. Being the oldest in the family, it fell to her lot to take the mother's place in the household for a number of years. In 1866 she was married to Henry Clemmer. They were blessed with two children: a son who lived with the parents and one daughter still at home, whose privilege it was to care for the beloved mother in this last illness as well as in several other severe trials with which she was afflicted in later life. She leaves the husband, 2 children, 9 grandchildren, 3 brothers and one sister to mourn her death. Her age was 75 years, 8 months, 10 days. Services were held at the house conducted by Revs. Mack and Ehst and at the church by her pastor, D. J. Brand. Interment took place on the union cemetery at Bally on September 11. Text, John 11:40

Kasper. — Heinrich Kasper of Versailles, Mo., born in Russia, Jan. 1855. Emigrated to U. S. 18?5. Married to Susanna Ratzlaff in 188?. Died Aug 31, 1916. Age 61 years and 8 months. Funeral services were held in the Bethel church, Rev. D. D. King officiating.

CONTRIBUTIONS

For Chicago Mission.

S. S. class of girls, Chicago, 89c; Ladies' Aid society, Meade, Kans., $25; Geo. Wise, Chicago, $1; Aletta H. Krehbiel, Clarence Center, N. Y. $2; K. P. Low and wife, Oskaloosa, Ia., $25; Rev. P. R. Schroeder, Berne, Ind., $1; Mary Rupp, Upland, Calif., $15; D. B. Duerksen, Hillsboro, Kan., $10. Gratefully acknowledged,

W. W. Miller.

1467 W. 71st Pl.

NEWS OF THE WEEK

LABOR LEADERS MAKE PREDICTION OF TIE-UP

New York, Sept. 26. — With the announcement by labor leaders that approximately 250,000 union workers in various trades would quit their places tomorrow in aid of the striking carmen here, it was believed tonight that the effort to tie up virtually all industries in Greater New York had reached an acute stage. The union officials declared that an additional 100,000 workers would strike Thursday and another 100,000 Friday, making a total of 450,000 out by the end of the week.

It was asserted that 6,000 brewery workers, 115,000 employes in the building trades and 250,000 members of the United Hebrew trades were in favor of a sympathetic strike.

Twelve thousand teamsters also were reported ready to quit work Thursday or Friday. A meeting of the executive council of the building trades was called for Thursday to take final action, after the business agents in Manhattan and the Bronx had voted for the strike.

Mayor Mitchel, whose efforts to settle the differences between the striking carmen and the transit companies have failed repeatedly, summoned the labor leaders before him as soon as he heard of their plans. He said he desired to be informed directly as to what might be expected tomorrow. The union officials, he announced, told him they expected 200,000 workers to strike "as a starter".

After a meeting of the joint labor conference committee, strikers were supplied with pamphlets for distribution throughout the city, in which attacks were made on the so-called Morgan and Rockefeller interests.

WORKERS DON'T WANT STRIKE

New York, Sept. 24. — Not 800,000 trade unionists, as labor leaders first predicted, nor even 350,000, to which they reduced their estimate yesterday, but at the most favorable calculation only a small fraction of that number of workers will start a sympathetic strike on Wednesday to aid the carmen in their losing fight against the city's transit companies, according to estimates obtained yesterday by The New York Times in a canvass of the working people involved.

This canvass brought two disclosures of importance to the authorities and to residents of New York in preparing for the situation that will exist on Wednesday:

First—Not all of the 800-odd local bodies of labor unions represented here will ratify the strike vote, as the labor leaders who proposed it have announced.

Second—A large proportion of the membership in many locals that may so ratify the vote, will refuse to obey the strike order.

The Bricklayers', Masons' and Plasterers' International Union of America, with 8,000 members in this city, was the only union to act on the strike order yesterday and it decided not to join the strike on the ground that such action would break existing contracts.

PRICES OF FOODS ARE GOING HIGHER

Chicago, Sept. 21.—Prices of foods, clothing, luxuries and materials have advanced alarmingly within the last year, according to a table of comparative prices compiled here. Merchants and producers say that prices for food will be even higher this winter.

Every person feels the increased price in practically every purchase, it was said. Food prices vary according to quality and quantity. For the small purchaser at retail they are higher.

Wholesalers said that canning houses all over the country have announced that their deliveries will be only one-third of the normal amount. The vegetable crop, it was declared, was only half what was expected.

Canned fruits will be 30 per cent. higher, and canned vegetables will be advanced from 15 to 20 per cent., according to wholesalers. Paper bags, which a year ago could be bought in wholesale lots for 95 cents, now cost $1.55. The advance is typical of all paper and paper products.

Cigar jobbers raised their prices this week. Five-cent cigars which the dealer had been getting for $31 or $32 a thousand, have been advanced to $35. Better grades of cigars also have been advanced.

Cotton goods have advanced between 25 and 35 per cent. Woolens also have kept pace with cottons. In the best lines of women's shoes the prices have almost been doubled, dealers said.

NON-MAGNETIC YACHT REACHES CALIFORNIA

San Francisco, Sept. 12. — The non-magnetic yacht Carnegie, carrying a part of scientists, among whom is F. O. Loring of Purdue and Columbia universities, on a world tour of research work, put in here today from Lytelton, N. Z. The expedition has been on its present cruise since it left New York in March 1915. Since then its range has been the Pacific ocean, from the Aleutian islands in the north to the Antarctic ice packs. The vessel is fitted with an auxiliary gasoline engine, built of bronze. The yacht's anchor is of copper. The scientists made corrections in many ocean charts, which they found wrong as a result of their investigation.

ZEPPELINS RAID BRITISH AGAIN

Berlin, Sept. 24. — The great battle on the Somme front in France, says today's official statement, given out at German army headquarters, is again in full swing. Anglo-French attacks last night near Courcelette, Rancourt and Bouchavesnes are said to have failed. In numerous air battles, the statement adds, German pilots shot down twenty-four entente aeroplanes, the Germans losing six.

Rome, Sept. 24. — The withdrawal of Italian troops from the summit of Mount Cimone, on the Trentino front after the explosion of Austrian mines, is admitted in the Italian official report issued today. It is added, however, that the abandoned position is under a curtain of fire from the Italian artillery.

London, Sept. 24.—Zeppelins again raided the eastern counties of England and London last night. Two were brought down and destroyed in Essex. The crew of one was killed, and the crew of the other, numbering twenty-two, was captured. Fourteen or fifteen Zeppelins participated in the raid.

Twenty-eight persons were killed and ninety-nine injured by bombs dropped by the raiders in the southern and southeastern districts of London. The attack on the city of London proper was made by three Zeppelins, two of the airships approaching the capital from the southeast and the other from the east.

"South of the Ancre Brook," says the official British statement today, reporting military operations in France, "there was considerable military activity during the night on both sides. East of Neuville St. Vaast, the enemy's trenches were entered and prisoners were taken."

North of the Somme last night, the French war office statement says, German troops attacked the French positions on the farm of L'Abbe wood and in the region of Verdun they attacked the French trenches on Pepper hill. In both instances, the statement adds, the Germans were repulsed, leaving many dead in the field.

Russians and Austro-Hungarians are engaged in stubborn battles at various places on the Russian and Galician battle front from the Pripet marches to the Roumanian frontier, according to the Russian official statement, issued today. Fifteen hundred Austro-Germans were taken prisoner in the fighting yesterday on the upper Sereth river.

REINFORCED RUSSIAN AND ROUMANIAN LINE HOLDS

London, Sept. 21. — Field Marshal von Mackensen's advance through the Roumanian province of Dobrudja, where his combined German, Bulgarian and Turkish forces have been striking for the railroad from Constanza to interior Roumania, has been checked, for the time at least, according to accounts from both sides of the struggle.

The battle in Dobrudja, between the Danube and the Black sea, continues with intensity along the whole line, said today's official announcement by the Roumanian war office. The statement added that the Russians and Roumanians had repulsed the Germans and Bulgarians in all their attacks, inflicting severe losses on them. Bucharest yesterday announced that the Roumanians and Russians had been heavily reinforced.

A statement by the Sofia war office received today conceded the stubbornness of the Russo-Roumanian resistance, and reported the entente armies still holding their strongly fortified positions.

SHALL KIN GO TO WAR?

Melbourne, Sept. 21. — Wives and mothers of Australia will go to the polls within a few weeks to decide whether or not they shall send their husbands and sons to war. It is probably the first time in the history of the world that the women of any large country have been permitted to make such a choice.

The house of representatives by a vote of 47 to 12 today passed a bill calling for a referendum on the question of conscription. It is considered certain that the bill will pass the senate.

Women's votes probably will decide the issue at the referendum.

FLYING WHALES LATEST GERMAN INVENTION

With General von Linsingen's Armies on the Russian Front, Aug. 30.—Germany has added flying whales to her other war wonders of the air. A hundred yards away these new aeroplanes look like giant fishes with double fins that have flopped out of the water and lie stranded on their bellies on the sand. They have four big eyes on each side.

High in the air they are the most startling creatures I have seen on any front. They look like the flying fish one sees on the ocean, many times magnified.

On close examination you discover an aeroplane standing about eight feet from the ground. The wings are those of the ordinary aeroplane, but the body is shaped like that of a fat fish. The motor is enclosed in the head and at the sides where the eyes of the fish would be, are two windows. The operator or observer can look out from above the fish's back or from the sides, through the eyes.

(The censor's scissors had selected a paragraph of the dispatch at this point, possibly carrying more details of the aeroplane's construction.)

These flying whale have greater speed, more bomb-carrying capacity and quicker action than any other biplanes in Europe, officers at the German aviation camp told me. The one I saw was not large. The Germans have other aeroplanes much larger, equipped with two motors and carrying three or four persons, but for the purposes of combat the "flying whales" can not be equaled, even by the famous French Nieuport machines.

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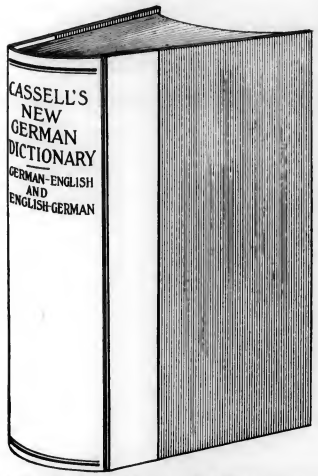

Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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In addition to the vocabulary, the book contains: a Bibliography of Some German Books Useful for Reference; Index of Geographical and Proper Names; Index of Most Common German Abbreviations; Index of Most Common English Abbreviations; List of German Irregular Verbs; List of Strong and Anomalous Verbs; Table of German Coins, Measures, and Weights Reduced to United States Coins, Measures, and Weights; and vice versa, United States Tables Reduced to German; Etc.

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VOL. XXXI. BERNE, INDIANA, OCTOBER, 5, 1916. No. 39.

ANNOUNCEMENT OF ORDINATION

Missionary H. T. Neufeld is to be ordained, D. V., to the full ministry on Sunday, October 8, in the Bethel church, near Inman, Kans.

All mission friends are requested to remember Bro. and Sister Neufeld in their prayers for power from on high to do the hard work awaiting them at Fonda, Okla.

Pray also for our treasury that it may soon be filled again, for "The Lord is rich unto all that call upon Him."

P. H. Richert, Sec.

IN MENNONITE CIRCLES

Missionary Albert Claassen and wife have returned to their field in Oklahoma.

Bethel college began work with a very gratifying enrolment, the number of which is 186.

The next General conference will begin its sessions at Reedley, Cal., on August 31, 1917. Details concerning the meeting will be announced later.

The West Swamp (Pa.) Sunday school announces an Old Home celebration for Sunday, October 7, to which all former members are invited. An elaborate program has been arranged.

Work at the deaconess hospital in Newton, Kans., is progressing nicely, according to reports reaching us. On October 1 four sisters will be ordained as deaconesses. Three young sisters from Hesston, Kans., have entered the hospital for training for mission work which they expect to do under the Old Mennonite board.

Missionary Neufeld of Montana recently passed through Newton on his auto on his way to Oklahoma, where he will be located while Missionary Petter is to move to Montana. On Oct. 8 Bro. Neufeld is to be consecrated elder in his home congregation, the Bethel church at Inman, Kansas.

Delegates and visitors to the Middle District conference, convening at Bluffton, Ohio, October 11-13, who do not have a place assigned to them before reaching Bluffton, are requested to come to the First Menn. church where there will be some one stationed to direct them to homes that are open to guests.

Owing to the lifting of the quarantine, the Sunday schools throughout Pennsylvania again resumed their sessions on Sunday, October 1. The stupid action on the part of the health officials which closed Sunday schools but placed no other restriction on persons likely to carry the disease, may not have been unfriendly, but it did the work of the schools serious injury.

NOTES AND COMMENTS

The World's Evangelical Alliance suggests the following program for universal and united prayer for the Week of Prayer from Sunday, Dec. 31, 1916, to Sunday, January 7, 1917.

Dec. 31—Texts for sermons and addresses: Luke 13:8, 9; Eph. 1:22, 23; Heb. 2:4; John 12:31, 32; I Chron. 27:9; II Cor. 5:14.
Jan. 1 —Thanksgiving and Humiliation.
Jan. 2 —The Church Universal, The One Body of Which Christ is the Head.
Jan. 3 —Nations and Their Rulers.
Jan. 4 —Missions Among the Moslems and the Heathens.
Jan. 5 —Families, Schools, Colleges and the Young.
Jan. 6 —Missions at the Home Base and Among the Jews.

The president has issued this proclamation to the nation:

By the President of the United States of America:

A Proclamation.

Whereas I have received from the senate of the United States a resolution, passed July 7, 1916, reading as follows:

"Resolved, that, appreciating the sufferings of the Syrian people, it is suggested that the president of the United States set aside a day upon which a direct appeal to the sympathy of all American citizens shall be made and an opportunity shall be given for our public-spirited people to contribute to a much-needed fund for the relief of the Syrian people."

And whereas, a resolution was passed by the congress of the United States on July 18, 1916, reading as follows:

"Resolved by the senate (the House of Representatives concurring), that, in view of the misery, wretchedness and hardships, which these people are suffering, the president of the United States be respectfully asked to designate a day on which the citizens of this country may give expression to their sympathy by contributing to the funds now being raised for the relief of the Armenians in the belligerent countries."

And whereas I feel confident that the people of the United States will be moved to aid these peoples stricken by war, famine and disease;

Now, therefore, I, Woodrow Wilson, president of the United States, in compliance with the said suggestion of the senate, and the said request of the congress thereof, do appoint and proclaim Saturday, October 21, and Sunday, October 22, 1916, as joint days upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Syrian and Armenian peoples.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this thirty-first day of August, in the year of our Lord one thousand nine hundred and sixteen, and of the Independence of the United States the one hundred and forty-first.

WOODROW WILSON.

By the President:

Robert Lansing,
Secretary of State.

In obedience to this address of our chief magistrate, the Federal Council thinks it fitting to send forth an accordant message on behalf of the Churches of Christ in America.

The world is in the presence of an increasingly solemn hour. The customary paths of human life have been effaced. The moral judgments of men are conflicting and confused.

One duty that is clear is that of prayer, sympathy and sacrifice. To our moral and spiritual vision, against the dark and measureless background of human wrongs and hatreds and the terrible, prolonged and increasing sufferings of mankind, this duty stands out as if it were the sun shining in the night. One voice is intelligible to the sensitive ear of pity. It is the imperative cry of distress.

Our nation has been spared adversity and enjoys not only a relative but a signal prosperity. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" It is not an hour for the calculating conscience that asks, How many times shall I give, shall it be seven times or seventy times seven times?

Over the eastern world the eastern star looks down upon one of the most dreadful scenes of human misery that the eye of man has ever beheld since, upon the brow of Calvary, Christ bore the suffering of the race.

Out of an Armenian population of two millions, 750,000 have been massacred or have died of wounds, disease, or exhaustion. One million of the survivors are destitute and starving.

Of the Syrians one hundred thousand or more are reported to have perished last winter in the Lebanon district alone, and the same fate appears to await these people as has fallen upon their Armenian brethren.

Our brothers and sisters perish by persecution, hunger and thirst, and face death or endure a pitiless torture, both physical and moral, which is immeasurably worse than death, in part because of a religious faith which our own churches and our missionaries have sought to confirm within them. The whole future of the Christian church in eastern Asia is in peril.

No more grievous distress has ever been made clear by more overwhelming witness. No more

cruel and merciless treatment of a helpless people has ever outraged the human conscience or shocked a hardened world.

The full story of it will be sent you as soon as it can be prepared and verified. Your servants, whom you have elected to represent you in the Federal Council, feel confident that when you receive this story our petition will not transgress upon your patience, but will impel your gratitude.

You are earnestly invited to present this message to your church and congregation, your Sunday school, your organization of young people, and other such assemblies, and to all the people, and to make arrangements to devote Sunday, October 22, 1916, as a day upon which intercession shall be made to God and entreaty to the hearts of men for the Armenian and Syrian fathers, mothers, and little children. "He that hath an ear, let him hear what the Spirit saith to the churches" in this hour.

It will be noted from the subjoined figures that the forces now in battle array on the plains of Europe are the most stupendous the world has ever seen. Instead of being exhausted by the two years' struggle they are today greater than ever, the combined forces of the allies numbering over 5,500,000 more than the combined forces of the central powers. The present strength shows:

Great Britain	4,500,000
France	2,500.000
Russia	7,000,000
Italy	1,500,000
Belgium	150,000
Serbia	200,000
Portugal	75,000
Japan (only officers at front)	300,000
Total, entente allies	15,225,000
Germany	5,000,000
Austria-Hungary	2,500,000
Turkey	1,500,000
Bulgaria	700,000
Total, central powers	9,700,000

Losses to Date in European War.

The losses herewith tabulated are sufficient to make everyone raise his hands in horror at the awful sacrifice. It must be remembered, however, that many of the wounded have been but slightly hurt and have returned again to the ranks, sometimes being re-captured, yet each time appear in the list of casualties, so that the figures, while accurate in one particular, are slightly misleading in another:

Russia	5,500,000
France (about 900,000 killed)	2,300,000
Great Britain	800,000
Italy	400,000
Belgium	180,000
Serbia	230,000
Total, entente	9,410,000
Germany (est. 700,000 killed)	4,000,000
Austria-Hungaria	2,750,000
Turkey	500,000
Bulgaria	50,000
Total, central powers	7,300,000
Grand total, killed, wounded, prisoners	16,710,000

Or more than three times the population of New York City, and more than twenty-six times the population of Pittsburg.

In the Napoleonic wars, 1793-1815, 1,900,000 men were killed; in the American Civil war, 454,400; in the Russo-Japanese war 555,900.

Cost of the War for Two Years.

The figures here given are official, and present at a glance the enormous cost of the war. The loss here shown will be largely increased before the titanic struggle is ended, as the war is now costing in direct governmental expenditures, $110,000,000 a day; $4,580,000 an hour; $76,000 a minute and $1,270 a second. Here is the enormous total to July 1, 1916:

Great Britain	$13,000,000,000
Germany	12,500,000,000
Russia	8,500,000,000
France	7,300,000,000
Austro-Hungary	6,000,000,000
Italy	1,400,000,000
Turkey	500,000,000
Bulgaria	50,000,000
Other countries	100,000,000
Total	$49,350,000,000

—Ex.

SEEING JESUS

Theodore L. Cuyler, D.D.

"I went to St. Andrew's church, and there saw a little fair man; and he showed me the loveliness of Christ." That is the description given two centuries and a half ago of the preaching of the celebrated Samuel Rutherford, whose "Letters" are among the half dozen chief classics in religious literature. Would it not be well if all ministers would ask themselves when leaving the pulpit, "Did I make these people see ME, or see my Master?" Certainly the preacher who can so effectually hide himself behind the cross that his auditors can see "no man save Jesus only," comes up to the true standard of gospel preaching. That king of preachers, the Apostle Paul, tells us that he "determined to know nothing save Jesus Christ and Him crucified." His own conversion had been produced by a revelation of Christ to him. The main thing which he tells us about his conversion is that he "saw the Lord in the way," and the Christ thus manifested to him had made a new man of him.

The vast majority of all the people who attend our churches believe in Christianity; they admit its excellence and admire its beauty. But that faith in Christianity works no change in the heart, nor in the daily life. Jesus Christ Himself did not formulate a creed and call upon his hearers to accept that; he simply cried out: "Come unto Me!" "He that believeth on Me hath everlasting life." The only saving faith is that which sees Jesus, accepts Jesus, obeys Jesus, and joins the soul to Jesus. It is not the central vital doctrine of the atonement that Christ presses upon the sinning, suffering souls around Him; it is **Himself** as the divine atoner.

How this simplifies the work of the minister, the evangelist and the teacher! How it intensifies our office, and brings our message to one bright, beaming, burning point! Some ministers lament the fewness of conversions under their preaching. May not the cause in many cases be that they do not converge all the shafts of their pulpit light upon one point, and that point the divine, loving, sin-atoning Savior? The humble primitive Methodist preacher whose sermon converted Spurgeon when he was a boy did nothing but repeat over and over again the one truth, "Look to Jesus!" No discourse delivered on that Sunday by the most profound theologian or brilliant orator did such execution as that Methodist's plain, persistent exhortation. It converted the greatest preacher of the century.

People come to church on the Sabbath, after the wear and tear of the week—some of them with heart troubles, and others saddened by disappointments; others sorely tempted, or conscience-smittten; others longing for a word of comfort, having made a sad failure in their own attempts; some of them want a power out of themselves to lift them to a better life. Feeling the prick of sin through their own conscience, they desire to be delivered from besetting sins. More than one brings an aching heart, and longs for a comforter. If all these people could make their desires known, they would cry out: "We would see Jesus!" O my beloved brethren, is not the chief demand upon the ministry that first, last and all the time we would be holding forth Jesus, the sin-bearer, Jesus, the pardoner, Jesus, the life-giver, Jesus, the sympathizer and consoler, Jesus, the intercessor, and the center and glory of the gospel of salvation?

Perhaps there is another reason for the paucity of conversions in many communities. It is that men of the world see too little of Christ in the daily lives of many who claim to be His representatives. There is no argument for Christianity equal to that which is presented by a pure, honest and noble life inspired by the Spirit of Christ Jesus; and nothing repels the unconverted like the daily contact with those who profess Christianity and make it odious. Dr. Horace Bushnell once said: "We preach too much and live Christ too little." There are those who go home from church, saying: "What a capital sermon!" and then preach right against it by their sad inconsistencies of conduct. They devour sermons, but with no growth in consistent godly living.

We emphasize that word "living". Is it church-going, or Sunday school teaching, or praying, or even special acts of Christian service, that are the main duties of Christ's followers? No! All these things ought to be done; but the weightier and more vital thing is to copy Christ Jesus with some impressiveness before a sharp-eyed world. An eloquent sermon may set forth how to live; but a true, faithful, holy life is the actual achievement. No words that Paul ever sent to Rome or Corinth have impressed the world like the "living epistle" in which he copied his divine Master. Doctor Bushnell was right. There is vastly more good preaching than practicing. Our crucified Lord demands more of us than a single act of formal confession—He demands obedience to His commandments; He demands "much fruit", to prove that we belong to His vine; He demands fearless fidelity to conscience; He demands a discipleship so distinct and clear-cut and consistent that when men see us, they may in us see Jesus.—New York Observer.

DIVINE GUIDANCE

As often happens between rounds, the night-watchman stopped to visit. This night something focused the conversation on Faith and Guidance and the little story that follows was his contribution. He had been brought up in a strict but kindly-German Christian home where obedience was expected and enforced, yet where boys wer considered boys

and treated accordingly. I will let him tell his own story:

"Many times I had watched my father hitch up and drive away on what we called 'the long trip' and many times I had wanted to go with him. However, I knew perfectly well that when my presence would be required I would be invited along, so I waited patiently for that never-to-be-forgotten day to arrive. Father told me a day in advance and that night, because of the joy and excitement, I remember distinctly there was no sleeping for me.

"Early the next day we were off. We soon left the village and before long were following one of the numerous wagon roads that traversed miles of wooded country, winding in and out of valleys and climbing up hills and down dales. It would be easy to lose one's way in this kind of country because of the general sameness of the woods and the many cross-roads. The roads, too, were all alike, there being no great highway, and they were for the most part rough and rugged.

"We had been traveling several hours when we came to a place where the grade was particularly steep and father, as he had done many times before, got off to walk. This time, however, when he passed the reins to me, he said, 'You drive on alone. I am going to shorten my walk by cutting through the woods while you drive up this long winding hill!' When I got to the top father was there to meet me and as he was about to climb back into the wagon, said, 'Henry, where's your coat?' I promptly replied, 'On the wagon,' but when he came to look for it, it wasn't to be found. I was instructed to go back over the road to where it dropped from the wagon and if I didn't have to go too far, to follow on and catch up with the team, but if the distance was too great, I was to continue on home. I found myself in a rather hard place but I made up my mind that my greatest ambition would not be turned aside without a fight being made for it and so somewhat disappointed, but nothing daunted, I started back.

"I ran as fast as my legs would carry me but when I finally came upon the coat a good mile must have separated me from my father's wagon. I realized that I could travel somewhat faster than the team and I decided to take my chances on catching up with father. As long as the way was over the road I had traveled before, I had little trouble, but when I passed the place where I had left father I was not quite so sure of myself. All went fairly well until after what seemed an awfully long time, I came into an immense open space, cut up by many wagon tracks, where several roads became one jumbled mass and then started off again in various directions. The place looked for all the world as if a great big five-pointed star had been placed there to worry the unguided traveler.

"One thing I was sure of, however, and that was that my father couldn't be many miles away for from all points of the compass I could hear the faint rumble of wheels. The sounds only helped to confuse me and so I sat down to rest and think. I had been brought up to pray and I reasoned that if ever God would help a boy it must surely be in a time of emergency like this and so I dropped to my knees by the roadside and prayed Him to send me along the right road to my father. As I arose, something inside said to me just as plainly as if God were before me in person, 'This is your road', and I followed directions.

"For a long time there was no perceptible difference in the faint sounds of the rumblings in the distance, but after a while the very fact that they still continued was ample assurance that I was on the right road. It was another long while before the wagon came in sight and I came along side with a shout. My father was a most surprised man and it took quite some time for him to get over the fact that I found the way.

"My experience has left a most vivid impression and often when the way seems uncertain and I am confused it brings me on my knees to Him and always before long I seem to hear the rumbling of wagon wheels on a narrow road."—A. M. Maas, in The Gideon.

THE GOSPEL OF NON-RESISTANCE

W. S. Craig.

Since this, the greatest of all wars began, people from many nations are asking the question: "Is it right for Christians to go to war?"

The war lords, jingo politicians and editors quote Old Testament Scripture in their arguments in favor of war. But Jesus taught us the gospel of non-resistance. He said: "Resist not evil. But whosoever shall smite thee on the right cheek turn to him the other also." "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5:39, 48.

When Peter cut off the ear of the high priest's servant, Jesus told him to put up his sword, for said he, "All they that take the sword shall perish with the sword." Matt. 26:52. "He that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." Rev. 13:10.

History records the fact that the early church for three hundred years, taught the gospel of non-resistance, and the saints suffered and died at the stake rather than go to war.

Justin, the martyr, says: "The devil is the author of war." Tertullian wrote: "Jesus Christ, by disarming Peter, disarmed every soldier afterward. Can one who professes the peaceful doctrines of the gospel be a soldier, when it is his duty not so much as to go to law?"

Cyprian, Lactantius, Origen, Ambrose, Chrisostom, Jerome, Cyril and Clemens, fathers of the early church said it was unlawful for Christians to go to war.

John Wesley: "Shall Christians assist the prince of hell by telling of the benefit or need of war?"

Adam Clark: "War is as contrary to the spirit of Christianity as murder."

George Fox: "I cannot fight, for the spirit of war is slain within me."

Duke of Wellington: "War is a most detestable thing. If you had seen but one day of war, you would pray God that you might never see another."

General Sherman: "War is hell." Yes, and it came from hell. We are told in Scripture that the devil goes forth unto all the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty. Rev. 16:13.

The devil lies to the kings and gets them blind drunk on his wine of patriotism and they fill their subjects with the same stuff and tell them that their dear fatherland is in danger and they must fight to protect it. That is a lie of the devil, for it is written: "The earth is the Lord's and the fulness thereof." All any nation has is a "Squatter Sovereignty". If they were asked for a clear title, they could not give one.

The highest type of patriotism is to refuse to fight with carnal weapons, and stand by Him who taught us to love our enemies and put up the sword.

War is indeed hell, for it brutalizes men, breeds hatred, knows no pity, robs wives of their husbands, mothers of their sons children of their fathers. It ruins the country, kills or maims the best and strongest men. If the war is a long one, when it is over, the women are compelled to take for husbands, cripples, feeble-minded or inferior men, and thus the whole race is depleted for generations to come.

War is hell in countries where conscription is in force. The German Jew must fight the Russian Jew; the Pole in Russia must fight the Pole in Austria and Germany. Greek against Greek, Catholic against Catholic, Protestant against Protestant. Salvation Army officers and men on one side are pitted against their brethren on the other side. Y. M. C. A. boys slaughter each other. Mason kill Mason; Odd Fellows and Socialists the same.

See the millions of women and children driven from their homes in zero weather. See the Turks trying to exterminate the Armenian race. The god of war knows no pity. War is hell.

A certain man who went through the war of the rebellion has a souvenir he received from President Lincoln for bravery on the battlefield. He cannot look at this little gold-framed trinket without weeping, so he keeps it hid away. When he looks at it he sees three men in gray. One he shot dead; one he killed with the butt of his gun and the other he killed with his sword in defending the flag.

A fine young German officer at the head of his regiment crossed over the border of France with his sword lifted. In the ensuing battle a French soldier pierced the German officer with his bayonet. As he fell he cried, "O Gott, meine Frau und meine Kinder!" (O God, my wife and children). His heart-cry of anguish pierced the Frenchman's heart, and he fell to the ground a raving maniac, repeating the words of his German victim. He was taken to an asylum where he ceases not to cry, "O Gott, meine Frau und meine Kinder!"

O, reader, don't let the devil fool you on this false notion of patriotism. Remember, the devil can't lie, steal, cheat, hate or slander without human beings to do it through. And in this world war, he must have boys and men. Will we, followers of the Prince of Peace dedicate our bodies to the god of war to murder or butcher our fellow men? God forbid!—Sel. by Rev. A. Vercler.

If another is sick, and unable to plow his field or reap his harvests and one perform a neighbor's duty toward him, that is missionary work.

THE MENNONITE

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EDITORIAL

In looking over the reproduction of a great painting by one of the world's greatest masters, the remark was made, "It's all sky and too little landscape." To this the reply was given, "You need the sky to bring out the beauties of the landscape." A painter certainly would want to make his master-piece large enough to show every possible beauty and, with the sky and its glories ever above him, he certainly would not deserve appreciation if he devoted his talents wholly to the lesser beauties below. It is often the darkest and meanest situation that can be made glorious and bright when the wonderful light of the sky is thrown upon it. A desert becomes a mirror reflecting heaven. A jungle becomes a screen through which heaven's light creeps with its warmth, and an ocean becomes a vast picture full of numberless variations and magnificent reflections. Indeed, the artist needs the sky to bring out the glories of his vision.

We are all artists, painting with our lives some wonderful pictures. Sometimes these pictures are like those of the mean-minded cartoonist whose only object is to depict and exaggerate ugliness in order to serve his base purpose. No one wants his life to be like that. There is sin in its manifold variations all around us which our life may only serve to emphasize. But no one with the slightest ideal wants to paint a life of that kind. If we are true to our visions we will get some of heaven in our lives. We will so live that the good will drive out the bad and will leave a record behind us that tells of lives helped and made brighter and better.

Figurative speech may make the world an ocean of despair, a wilderness of dark nasty things, a country full of storm. And so it is with heaven left out, but our landscape need not be without a sky. Heaven's message to the world is one of joy and inspires joy. The storms of life open the way to glorious sunrises, the darkness of earth's night is pierced by the bright stars above. Through all the trying experiences of life one thing is always possible. We may look up and see bright things.

Preaching is of two kinds, that which comes from the minister when he is in the pulpit declaring God's message, and that which is done by people who think it their business to keep on telling the world what they think it should do. Of the first kind the world cannot get too much. It is, after all else has been said, the preaching of the salvation there is in Jesus Christ that will save the world. Of the second kind of preaching, which is no preaching at all, but nagging, the world can easily get enough. He who is everlastingly at work with his jaws correcting and censuring the world in which he lives, may be so busy with his self-appointed task that he has no time or inclination to show the world by his living what is the correct thing to do. It is reasonable that the one who undertakes to tell me how to do anything should at least be able to do that much himself. The preaching, whether it be in the pulpit or out of it, that is not backed up with a consistent life, aggressively devoted to the overthrow of sin's power, becomes nothing more than a "sounding brass and a tinkling cymbal." Often it becomes less than that and is regarded as a "stench" by those upon whom it is inflicted.

Now, we do not mean by all this that it is out of place for one to let it be known what he thinks to be right and proper. We need preaching and we need it out of the pulpit as well as in the pulpit, and we also need it applied to common every-day material things as well as to spiritual things, but we need it done by preachers who have the right kind of a life and example behind it. We get too much preaching when the preacher does nothing else but preach. We can't get enough of the preaching that comes from the one who knows what the great problems of life mean by having had actual experience in seriously endeavoring to solve them.

The person of few words, or of no words, may not be doing what is required. There are times when we ought not dare be silent, but the person of too many words, especially if that one is a person of few activities in other directions, is apt to take all of the seriousness out of a most serious message.

Appreciation of the work and sacrifice of mother is always in order. Nothing is more necessary to the development and happiness of the race than the part the mother plays. It is she who gives of her own life that the race might continue; it is she who takes the mite of helpless life that we call baby and devotes her efforts to caring and training it for the duties of maturity; it is she who gives her all that others may benefit. The remarkable thing about motherhood is that it is satisfied to serve and believes itself to be doing its highest duty when so doing. We might quote one after another of the many beautiful tributes that have been paid to motherhood. Art, eloquence and song have laid their best tributes at her feet. The world with Abraham Lincoln is always saying, "All that I am I owe to my angel mother." But there is a nobler tribute to mother than that which is painted on canvas or carved out of stone, or spoken by the silver-tongued, or sung by the golden-throated — it is the tribute of living the kind of a life she would have me live. It is no small thing when a mother, like Hannah, dedicates her child to the Lord's service; it breaks her heart when that one deliberately and by a godless life shatters her ideals and breaks her hopes to pieces forever. A mother's love, her sacrifice and her labors are her unselfish gifts to the world for making it better and for saving the souls of the lost. She does not often have resort to public utterances for her messages, she must live them into the lives of those whom God has given her. She does her work quietly and hardly observed by the world, but that does not mean that the world shall miss the benefits of her utterances. Indeed, she has a medium for expressing her purity and goodness that far outstrips the influence of the press and more eloquently sings her praises than the most gifted orator could do it, her life can be lived over before the world in the lives of her sons and daughters and through their pity and helpfulness the world may receive manifold blessings. The blessedness of quietness, of service and of pious example are brought to the world through the little ones whom mother hugs to her breast and sings to sleep or whom she makes to kneel by her side and teaches the first sweet accents of prayer.

A very beautiful and encouraging sentiment is expressed in that sweet hymn, "Does Jesus Care?", written by the editor's neighbor and fellow pastor, the Rev. Frank Graff. It certainly does bring to the troubled and tried soul the sweet assurances that one may find in Jesus, no matter what the hard conditions of life may happen to be. The Savior, who had to endure as we must endure, only in a larger measure, who had to bear the cross and endure as no other human ever had to endure, certainly does know and does care when His Own little ones are in the deep dark valley of trouble. The words of the song suggest another thought, "Do we care?" Many a parent has gone down into deep, broken-hearted despair because of the wrong-doings of a child, while that child has not in the least concerned himself or herself about the iniquity in which he or she has had a part. It is hard enough for a father and mother to bear the shame and humiliation of some boy's or girl's sin, even though they come home to them in bitterest penitence, but when they don't even care, how much bitterer is the cup they have to drink. It is this "don't care" attitude toward sin which makes sin all the more dangerous. To have one's farm infested with rattle snakes would place that one in a very dangerous position, but if that one didn't care enough to have them removed or make the place safe, the danger there would be tenfold greater. The man who doesn't care whether there is food or not in his home will not only be a sufferer himself but will make his wife and family the innocent sufferers for his carelessness.

Let us look at the matter in our relation to our Christ. Sin is deadly; it is dangerous in any shape it presents itself; it is aggressive to an awful extent. Do we care? Our Lord cared enough to come and die that the sting and victory of sin might be destroyed. We are Christ's children. In all ages the cross stands as an emblem of what He did to make us His children. Do we care enough to love and serve Him for it? Sin nailed Him to the tree. It will destroy us. Do we care enough to save ourselves and other innocent sufferers?

There is a fascination about big things. People make long journeys to see the biggest mountains, the highest waterfalls, etc. Big things in nature have the advantage of being both big and great, but there is danger of confusing bigness for greatness. China is a big country in size and population, but there are countries with lesser territory and fewer people who might lay claim to the title of greatness. In religious affairs the same thing appears. One hears much about the big denominations, the big Sunday schools and the big missionary efforts. They are big because the field is big in which Providence has placed them, but this does not shut out the small denominations and the small churches from their share in the greatness that goes to make up the kingdom of God. A million dollars contributed to some worthy cause in one of the larger churches may look great to those of us who have no idea of the meaning of a million of anything, but it may be a comparatively small sum when figured up in proportion to the number of people behind that fund. On the other hand, a hundred thousand dollars may look small in the way we are accustomed to regard hundreds of thousands of dollars in our day, but when it represents a larger proportionate giving on the part of the donors then it is a great gift. As we compare the missionary and educational budgets of our church with those of the more numerous churches we are inclined at first to think we are not doing anything very remarkable. It may be that we are not doing the remarkable thing, and yet, it is worth noting that the people of our conference are an intensely interested people in matters that concern missions, education and benevolence. The record made by our church along these lines is one not to be discounted and the interest in our worthy undertakings shows itself to be a lively one by the way that finances back it up as we are growing. Let us feel that it is our business to keep on growing so that we can attain the bigness that carries greatness with it. We do not seek bigness or greatness from any motives of self-gratification. We want to be great for God, that is the only kind of greatness that He approves and blesses.

In speaking of greatness there suggests to us the possibility of entering the greatest and best of all careers, namely the career of walking in the path and taking up the task that was our Lord and Savior's. He chose soul-saving for his career. He was the greatest of all men. Walking in His footsteps, then, gives us a place with Him who was truly great and who in all ages is truly mighty.

SHORT SERMON ON LOVE

The following beautiful sentiments are translated from the French:

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"If you cannot bear with your brother, how will he bear with you?

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"It is written of the Son of Mary that, 'having loved His own which were in the world, He loved them unto the end.'

"For that reason love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary.

"Love is inexhaustible; it lives and is born anew in the living; and the more it pours itself out, the fuller the fountain.

"Whoever loves himself better than he loves his brother is not worthy of Christ, who died for His brothers. Have you given away everything you possess? Go and give up your life also if needed.

"The wicked man loves not. He covets; he hungers and thirsts for everything. His eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul like a drop of dew in the calyx of a flower. O, if you knew what it is to love!"—The Living Church.

If a call is made on one who is in trouble, or a prayer offered by the bedside of in pain, that is missionary work.

THE C. E. TOPIC

Oct. 15.

Public Spirit and How to Cultivate It.

(Citizenship Sunday)

Ps. 122:1-9.

Public spirit is the spirit that rests collectively with the people. The term is taken to mean a spirit that is good and commendable. When the spirit of the people is such that they condone graft, approve of lynchings and willingly become partners in the liquor business then there is much in the spirit of the people that needs correcting. The history of public spiritedness in our country is the story of one long battle which, thank God, is beginning to give signs of victory for right and righteousness.

A public-spirited Christian citizen is for enlightenment. He detests ignorance and superstition, because they are a blight on all progress. It is to be noted, the more Christian a community is, the more will it stand for sensible and thorough education. A community can not have high ideals and attain them if the members of that community have no interest in education. By education we generally mean the training received in the school and college that prepares for life's duties. But this is not enough. Indeed it is secondary. All real education must begin in the home. Fathers and mothers are the first into whose hands Providence has placed the task of training their little ones for life's responsibility. They are to bring them up in the fear and admonition of the Lord. Schools and colleges are what the community wants them to be. They will be Christian if the public insists upon it that they shall be so. One of the serious defects of our public school system waiting to be righted by the public-spirited Christians of today is the fact that in them no provision is made for the religious development of the young. We cannot, and would not insist upon sectarian schools, but we have a perfect right to demand that the school system be so ordered that the future citizens of this republic will not grow up godless and without spiritual ideals.

A public-spirited citizen is for the establishment of religion in the community. The worst place in which one would not want to be would be the town or the community that had no church. It would be sure to be a place of gambling, immoralities, drunkenness and crime in which no man's life or property and no woman's virtue would be safe. Religious people are moral, sober, law-abiding, honest and neighborly, ever ready to help where help is needed and prepared to better conditions whatever they may be when that is possible. The best way to help your community is by establishing or supporting already established churches. Every dollar spent in churches is a dollar well invested, which gives the public the full benefit of the investment. To establish religion is more than merely erecting churches or giving money to their support. It will only be on a firm foundation when it is established in the heart and in the home and when it is rightly lived.

Any one interested in public welfare will certainly not want to see an institution exist which wrecks lives, creates untold misery, causes waste and brings spiritual damnation. This is what the liquor business does. When the public sells any man the right to go into the rum business, every citizen of the community is a partner in that business. Some Christians preferr to remain silent partners, others prefer to protest to the full extent of their power and influence. To which class do you belong? People generally pray in their churches and in their homes to be delivered from this iniquity. It is right that one should pray that way, but he also should vote that way. The true Christian citizen will in all things pray as he votes and vote as he prays, for in public affairs, as in other things, prayer is the foundation upon which to build.

The children of today will be the citizens of tomorrow. Their welfare demands serious consideration at all times. Are they so situated that they can grow up in pure air and good sunshine? They will need sound bodies. Are they so surrounded and protected that the vices of the street and the low play-house and the vile picture show will not poison their minds? They will need healthy minds as well as bodies. Are they protected against the greed of the money-makers who would enslave them in their mines, mills and factory? If they are not, they will be stunted mentally and physically and unfit to take up the task that the future will be imposing upon them. It is natural for the child to play. That is the way he developes. The public-spirited citizen will find plenty for him to do in the city to provide play grounds under proper supervision for the children. The child is inquisitive. That is the way he acquires knowledge. Who will put the proper books into the hands of the growing boy or girl? That is a task for the real citizen. The child will be led into evil ways when placed in evil surroundings. Is it not as great a service to God to save a child from wicked, immoral and drunken surroundings as it is to save a Chinese or a Hindoo from such things?

In order to cultivate properly a public spirit one should love his country, familiarize himself with its history, do his part as a citizen at the polls and not only be law-abiding himself, but insist that everyone keep the law. It should be everyone's desire and effort to keep this a Christian land. Our Sunday is in danger, some would put the Bible out of the schools. See to it that Christian men fill the public offices and do their Christian duty in them.

THE S. S. LESSON

Oct. 15.

The Appeal to Caesar.

Acts 25.

Golden Text—Matt. 10:25.

The passage between the last lesson and this one tells of how that while Felix had no reason to deliver Paul over to the Jews or punish him to please them, he

did not release him. Felix was a currupt judge. He lived with a corrupt Jewess. He was not willing to offend the Jews in the interest of justice and let Paul go. He kept Paul in bonds for two years vainly hoping that Paul would bribe his way to freedom. During this time Paul had opportunity to preach to Felix. Strange what remarkable audiences God gave this man. Here it was a corrupt official and his shameless companion. Though Paul was at the mercy of Felix, it did not keep him from striking at his sin "straight from the shoulder". There were three subjects upon which Paul preached, namely righteousness, temperance and judgment to come. Lewd, base living and corrupt Felix needed such preaching. Men living in sin are not to be pleased by some smooth, beautiful and interesting addresses on some intellectual subject. They are to be rebuked for the sins. Paul did this and Felix trembled. He made the beginning toward a righteous life, but he did not get far enough to be helped. Many sinners are convinced of the reasonableness of the mesage that rebukes their sin and warns them of certain punishment in store, but they love their sins so well that in spite of their trembling they stay by them. Felix should have surrendered to Christ and God should no doubt have used him for some mighty purpose.

Paul's two years in bonds must have been a severe trial. The law's delay at all times chafes. None can hope to get full justice under human-made laws. The law of God is the only one that brings absolute justice. Here Paul was the victim of the law's delay, but God needed him just there. Because of it Felix heard such preaching as he had never heard before. Paul was making the best of a bad situation, but it was better than he ever knew. Paul in prison, faithful, testifying for Christ and making plans for the extension of His kingdom was working in accord with God's plans. God wanted him to testify before great ones and kings. He wanted him to witness for Him on a pagan island and he wanted him finally to get to Rome. This was God's method for bringing all of this about. Were we only in our hard situations to ask ourselves, "What has God to do for me here and how may I in this situation glorify Him most?" we would have no time to complain of our hard lot. Even under corrupt Roman administration Felix could not continue in his grafting position. He was supplanted by Festus who seems to have been both a shrewd and a just judge. Under favorable circumstances dishonest men are sure to meet their end sometime. Dishonesty never pays.

The visit of Festus to Jerusalem brought him in touch with Paul's enemies. They wanted him in their hands so that they could take his life. Those who set themselves against God, even though they hold high offices in the church and make great professions of serving Him, will not hesitate at any crime that enables them to go on in their wicked purposes. We see the same thing in the middle ages and in the early history of our church. Priests, men high in the service of the church, were always to be found who were ready to shed blood in the interest of their own wickedness. The decision of Festus was fair. Paul was to remain where he could safely be tried in open court, his accusers were to appear against him and he was to have an opportunity to defend himself before judgment would be passed. This was all open and above board. His Roman citizenship, no doubt, was helping him there as it did later, as we shall see. When the day of trial came the accusers brought serious charges but had no proof with them. This was a confession of their own wickedness. They wanted to take Paul's life and would stop at nothing, not even false charges. Three charges seem to have been pressed. He was accused of offending against the Jewish law; profaning the temple and violating the law of Caesar. The evidence was not produced, the case fell flat. Paul should have been freed, but it was intimated that he go to Jerusalem and more fully meet the charge. This would have been suicide and so Paul makes use of the privilege he had as a Roman. He appeals to Caesar. From this injustice comes one of the most remarkable journies on record. but it was a journey in the interest of the gospel, not of Roman law, God was overruling that in His own interest.

PROGRAM OF THE MIDDLE DISTRICT CONFERENCE

To Be Held at Bluffton, Ohio, October 11-15, 1916.

Wednesday Evening, Oct. 11.

Conference sermon by the president, Rev. W. S. Gottshall.

Tuesday Morning, Oct. 12.

Opening exercises.
Organization—
a) Reception of delegates and certificates.
b) Minutes of the last conference.
c) Order of the day.
d) Granting of complimentary votes to visitors.
e) Appointing of temporary committees.
Report of treasurer of the conference trustees.
Report of standing committees.
Bible Study. II Thess.—Dean J. H. Langenwalter.

Thursday Afternoon.

Devotional exercises.
Topic—"How May Our Workers Become Better Acquainted with Each Other and with the Possibilities of Our Work in Spite of the Fact that We Are So Widely Separated?"—Rev. S. M. Musselman.
Discussion opened by Rev. W. S. Shelly.
Topic—"Some Things that Endanger the Spiritual Growth and Harmony of Our Church, and How Overcome Them." — Rev. C. H. v. d. Smissen.
Discussion opened by J. F. Lehman.
Bible Study. II Thess. (Continued). —Dean J. H. Langenwalter.

Thursday Evening.

Our Missions in India—Stereoptican Lecture by Missionary P. W. Penner.

Friday Morning, Oct. 13.

Praise service.
Topic—"Our Missionary Responsibility to Neglected Rural Communities in Our District." — Rev. A. Schumacher.
Discussion opened by Rev. D. D. King.
Report of the Evangelization committee.
Report of the treasurer of the Evangelization committee.
Election of officers—President, secretary, trustee, member of evangelization committee, member of program committee.
Bible Study. II Thess. (Continued). —Dean J. H. Langenwalter.

Friday Afternoon.

Devotional service.
Topic—"Our Mission as a Denomination to Counteract the Growing War Spirit in Our Country and How Best Promote the Peace Principles."—Rev. W. W. Miller.
Topic—"Fundamentals of Salvation." —Rev. Adam Sommer.
Discussion opened by Rev. P. P. Hilty.
Determination of the meeting place of next conference.
Bible Study. II Thess. (Continued). —Dean J. H. Langenwalter.
Report of the Resolution committee.
Concluding remarks and adjournment.

Friday Evening.

Program by the Ladies' Missionary society.
1. Singing.
2. Opening by the president.
3. A Letter from China.
4. Music by the Dalton society.
5. Declamation by the Trenton Soc.
6. Plans for Scriptural Giving, by the Pulaski society.
7. Music by the Bluffton-Ebenezer-St. John's society.
8. Reading by the Fortuna society.
9. Home Mission Work to Be Done in Our Communities.—Wayland Society.
10. Music by the Pandora society.
11. To Whom Do We Owe the Gospel First, to Jew or Gentile, and Why?—Wayland Society.
12. Declamation by the Wadsworth society.
13. A Letter from India.
14. Music by the Berne society.
15. The Need of More Missionary Literature in Our Churches.—Donnellson Society.
16. Reading by the Noble society.
17. A Missionary Address by Rev. P. W. Penner.
18. Music.
19. Offering.
20. Prayer.

The committee invites a large attendance from each society and asks for a prayerful interest.

Katie Basinger,
Martha Sutter,
Mrs. H. C. Bixel,
Committee.

Saturday Morning and Afternoon.

Sunday School and Young People's convention.
1. What the Sunday School Stands for.—Pulaski S. S.
2. What Rewards May the Faithful S. S. Teacher Expect for His Efforts?—Salem S. S.
3. The Teacher and Pupils Between Sundays.—John Geiger, Pandora.
4. Sunday School Efficiency.—Berne S. S.
5. The Value of Good Illustrations in Teaching.—J. H. Krebill, Donnellson.
6. Ways and Means by Which the Audult Pupil Can be Influenced to Remain Regular in His Attendance of Sunday School.—Ebenezer S. S.
7. The Cradle Roll and Its Opportunity.—Bluffton S. S.
8. The Missionary Sunday School.
9. The Sunday School at Church.—S. M. Musselman.

Afternoon Session.

The Christian Endeavor Work as a Preparation for the Future Life of Its Members. — Wadsworth C. E.

In What Way Can Our Christian Endeavor Help the Sunday School and the Church?—Trenton C. E.

How the Sunday School Reaches the Community.—J. R. Schultz, Pandora.

The Teacher's Training and Qualifications. — Dean N. E. Byers.

ROUND TABLE—Conducted by E. J. Hirschler.

A few suggestive questions:
1. What classes need the best teachers?
2. With what age are organized classes the most successful?
3. Are we ready for the change to the graded lessons that the International S. S. committee is planning?
4. What graded lessons publications are proving the greatest success?
5. In S. S. that have the graded lessons what should be the nature of the teachers' meeting?
6. What do we gain by working with the state and county organization?
7. The irregular teacher and how to deal with him.
8. The irregular pupil and how to win him.
9. What about the late-comers?
10. The teachers' meeting—its importance and run.

Program Committee:—
Helena Liechty,
J. H. Krebill,
W. L. Neuenschwander.

Sunday Morning.

Conference communion. German address by Rev. C. H. v. d. Smissen; English address by Rev. M. A. Niswander.

Sunday Afternoon.

Foreign missionary service.—German address by Missionary P. W. Penner; English address by Rev. S. M. Musselman.

Sunday Evening.

Home missionary service.—Addresses by Rev. P. R. Schroeder and Rev. Wm. H. Grubb.

NEWS OF THE WEEK

SUBMARINE CAUGHT IN BRITISH SEA BY ENGLISH

Washington, Sept. 30. — The German commercial submarine Bremen, a sister in design and size to the Deutschland, has been captured by the British naval forces and taken to the naval harbor at Rosyth, on the east coast of Scotland, according to information of a very credible character just received in Washington. The character and source of this report cannot be disclosed but it can be said they are such as to cause those who have received the information to regard it as more than fairly authentic.

According to this information the Bremen is now at the great new British naval base at Rosyth, situated near Inverkeithing, on the Firth of Forth, near the famous Firth of Forth railroad bridge. When the Bremen was captured is not known, but the information reaching Washington states without qualification that the vessel has been captured and taken to Rosyth, and that she was seen there three weeks ago.

The intimation is that the submarine was caught in one of the huge nets spread around the British coast as part of the elaborate plan adopted by the British admiralty for the capture of German submarines. These nets are 100 yards long, and about 180 feet deep, made of heavy wire and cables, and are planted in various parts of the North Sea, as well as around the British coast. The nets are anchored and are suspended from supports placed near the surface of the water. There are two bombs attached to each net. These explode and disable the submarine that strikes the net with sufficient momentum to make the two ends of the net swing around so as to envelop the undersea boat.

U. S. NOT TO INTERFERE

Washington, Sept. 30. — Persistent reports that the United States would protest the election of Dr. Ramon M. Valdez, as president of Panama, were quieted today by an announcement at the state department that Dr. Valdez would be inaugurated in office without any interference by this government. Many complaints have been received from Panaman politicians that the elections were unfair and the polling places dominated by the party in power, but officials said no confirmation of this report had come either from the American minister there or Major-General Goethals, of the canal zone.

SWITCH ENGINE CRASHED INTO CROWDED STREET CAR

Detroit, Oct. 1.—Ten persons were killed and thirty-three injured about midnight tonight when a Grand Trunk switch engine pushing three freight cars, crashed into a crowded street car at Forest avenue and Dequinder streets on the east side. Several of the injured, all of whom were taken to hospitals, were so seriously injured that they are not expected to recover. Eight of the dead were taken to the county morgue while one died in a hospital and another on the way there. All of those killed were so badly mutilated that identification was impossible.

The street car was struck almost in the center, the impact knocking the car from the tracks and pushing it along side the freight cars.

Panic-stricken passengers began jumping from both the front and rear doors and climbing through windows. Most of the dead were killed by jumping from the car and falling under the wheels of the still moving freight cars.

STRIKE AT ATLANTA, GA.

Atlanta, Ga., Sept. 30. — A strike of street car employes was called here tonight by the recently organized branch of the Amalgamated Association of Street and Electric Railway Employes of America. Only a few crews abandoned their cars, however, and service continued almost normal except on two suburban lines, where strikers cut trolley ropes and stopped traffic. Officials of the Georgia Railway and Power company asserted only a small number of employes would be affected, but union organizers declared 90 per cent. eventually would walk out to enforce their demand for recognition of the union.

TO GIVE TON OF CHEESE

Monroe, Wis., September 28. — A ton of cheese made up in 30,000 sandwiches is to be served at Monroe's third annual "cheese day", which is to be held October 10. Sixteen hundred loaves of bread will be used. Monroe is one of the principal cheese producing centers in the country.

In the public square a small plant will be set up for practical demonstration in the manufacture of cheese. The product will be placed in a storage cellar and will be used for sandwiches at the next annual celebration. Three bands have been engaged for the occasion and Swiss singers, dancers and wrestlers will provide entertainment. Dancing will continue throughout the day in the public square. Practically every business house in the city will close.

N. Y. CITY STRIKE PROVES FIZZLE

New York, Sept. 28. — The widely exploited sympathetic "walkout" of trades unionists in Greater New York in aid of the striking carmen which was supposed to have started yesterday, had not materialized today, according to the police. The labor leaders claimed, however, that upwards of 140,000 workers actually had quit their places but refused to make public the names of any unions answering the call. The police declared they were unable to find any evidence of a general strike.

A meeting of representatives of thirty-six unions of the United Building trades, comprising a membership of more than 100,000, refused to take any action in the sympathetic strike movement, it was announced. They simply voted according to their spokesmen, to refer the question back to the unions themselves and adjourned until next Wednesday.

The Longshoremen and Tidewater boatmen, numbering about 34,000, also failed to take any definite action. A resolution, passed by 41 Longshoremen's unions said the members stood ready and willing to quit in sympathy with the carmen whenever in their judgment a strike is necessary, and they are ordered out by their international president, T. V. O'Connor. Members assert that the prospect of O'Connor calling a strike was remote, because of existing contracts.

The International Brotherhood of Teamsters held a secret meeting but what transpired was not disclosed.

For the first time since the car strike began, September 6, many surface cars were operated today without police guards. Numerous cars without wire netting to protect motormen and conductors, also were put in commission.

ENGLAND DOES NOT WANT PEACE

London, Sept. 28. — No end of the war is in sight. Any step at this time by the United States, the vatican or any other neutral in the direction of peace would be construed by England as an unneutral, pro-German move.

This statement on no less authority than that of the British "man-of-the-hour", Right Honorable David Lloyd-George, secretary of state for war.

"Britain has only begun to fight; the British empire has invested thousands of its best lives to purchase future immunity for civilization; this investment is too great to be thrown away,", was the Welsh statesman's summary of the situation.

More than at any time since the beginning of the war there is evidenced throughout England a popular suspicion toward America, a suspicion that did not exist a year ago. This feeling appears directly attributable to the notion generally entertained by the man on the streets that President Wilson might be induced to interfere for the purpose of stopping the European war. A similar suspicion of Spain and the vatican also is manifest.

GERMANS VICTORS IN 3-DAY BATTLE IN TRANSYLVANIA

Vienna, Oct. 1. — The victory gained over the Roumanians in the Hermannstadt region of Transylvania by the Teutonic forces was complete, the Roumanian army being dispersed, the war office announced today. The Roumanians further north attacking to relieve their comrades compelled the Austrians to retire on one part of the front.

Paris, Oct. 1. — In fighting at close quarters on the Somme front last night the French pushed forward their lines at some points, it was announced officially today. Ground was gained in hand grenade encounters southeast of Morval, along theSomme and to the southeast of Clery.

Petrograd, Oct. 1. — The Russians renewed their drive at Lemberg yesterday. The war office announced today that the Russians were forcing their way forward both north and south of Lemberg, taking more than 4,000 prisoners.

Berlin, Oct. 1. — The British and French renewed their attacks on the Somme front yesterday and desperate hand-to-hand fighting took place. The official report of today says the assaults were repulsed.

London, Oct. 1. — Berlin reports that an important check has been administered to the Roumanian forces invading central and southeastern Transylvania and Bucharest admits that a retirement was forced after a three days' battle. Incomplete reports concerning this fighting, which covered a considerable area, had been received previously, but the German official statement now describes more at length the results of General von Falkenhayn's stroke.

General von Falkenhayn, who had a very large force of Germans and Austro-Hungarians, sent one body to engage the invaders around Hermannstadt, while another made its way around the flank of the Roumanians and seized Rothenthurn pass, in the mountains fifteen miles southeast of Hermannstadt and one of the first points gained by the Roumanians in their advance.

Both forces then pressed in on the Roumanians composed of parts of the first Roumanian army. Bavarian troops holding the Rothenthurn checked the advance by the second Roumanian army, which attempted to come to the aid of its surrounded compatriots. Berlin reported that a large amount of booty was taken, as well as prisoners.

In eastern Transylvania the Roumanians also suffered a repulse. Their attack in the region of Szekely Udvarhely was checked and a German attack in the same region resulted in the capture of 600 prisoners. A Roumanian dispatch concerning the fighting, says:

"The fighting is general on the north and northwestern fronts, where we took 600 prisoners.

"Our troops at Sibia (Hermannstadt), attacked on all sides by superior enemy forces after a battle lasting three days, re-established their communication to the south, repulsing the enemy who was attacking from that direction. Our troops retired southward.

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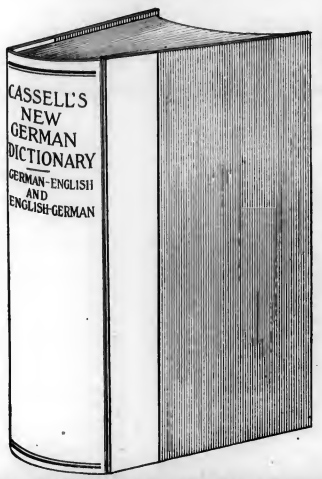

Every German-American who realizes the enormous advantage which a knowledge of the two languages—both German and English—gives to its possessor, will be eager that his children and he reap the benefit which will accrue from constant reference to this book in the home. Every patriotic German will feel in duty bound to further and encourage a knowledge of the language of the Fatherland among the sons and daughters of Germany who are growing up in America.

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VOL. XXXI. BERNE, INDIANA, OCTOBER 12, 1916. No. 40.

IN MENNONITE CIRCLES

Rev. Simon Gingrich will fill the pulpit at Wayland and Noble, Iowa while the pastor is absent attending the Middle District conference at Bluffton, Ohio.

During the latter part of September Rev. H. R. Voth visited the brethren in the Oklahoma churches in the vicinity of Mennoville, Hydro and Weatherland.

West Swamp, Pa., celebrated an Old Home day on Oct. 8 with appropriate exercises. Many old faces were again seen in the service and the day was a satisfactory one all around.

Missionary E. B. Steiner writes: "We have returned to our work at Mauhadei and are now busily engaged again in the Master's kingdom. A man and his wife united with us in church fellowship last Sunday. The rainy season is beautiful this year.

The German Almanac, the "Bundesbote-Kalender", for 1917 has made its appearance, containing besides the calendar the list of ministers and the work of the various boards of the General conference, much interesting information including a biography of the late Rev. Jacob S. Krehbiel. The Almanac should be in every one of our German-reading families and may be secured through the Book Concern, Berne, Ind.

Reports come to us from India that no "Mennonite" has reached our missionaries since February 3, 1916. Likely none have passed the censor office at Bombay since. We wonder what there is so dangerous to the British empire in our paper that persons like our missionaries, who are laboring to make Hindoos good citizens as well as good Christians, must not read about. Surely, we are publishing nothing injurious to the peace of the empire.

The readers of the Mennonite should bear in mind that while periodicals everywhere are compelled to raise the price of their subscriptions because of the unheard-of advance in paper, the price of the Mennonite was, by action of the General conference at its last session, reduced from $1.50 to $1.00. This means that in appreciation of the accommodation our people and ministers should do all in their power to increase the number of subscribers.

Missionary and Mrs. Penner were surprised with a farewell party at the home of Mr. and Mrs. Horace G. Boarse at Quakertown, Pa., on the eve of their departure from the East. Most of those coming were members of the Bethany church, a few being from other churches. Among the acceptable presents were underwear, shoes, ribbons, shirtwaists, aprons, a dress, dress goods, etc. Perhaps the happiest and most timely gift was a case of surgical instruments by Dr. W. G. Moyer. About $10 in money was contributed. The missionaries sang a Hindu hymn. Mr. Penner spoke of the evils and hindrances of the caste system in India, and Mrs. Penner of the inside of an India home and about the child widows. Each one present received a photo card of the missionaries and little Nellie. The missionaries have surely left a deep-seated impression in this community and awakened an unusual interest in missions.

IN MISSIONARY CIRCLES

Relations Between America, Japan and China.

American missionaries from China and Japan, with mission board secretaries and eminent Christian laymen, forty men all told, have just held a conference at the Yale club on 44th street on the relations of America with Japan and with China. The meeting was entirely private in order that there might be utmost freedom of discussion. The following statement, however, has been made public:

An informal conference was arranged for by the World Alliance for Promoting International Friendship through the churches and the Federal Council of the Churches of Christ in America in order to secure accurate information and carefully consider the great moral issues involved in the relations of America and the Orient and the responsibilities of American Christians in these matters. Such men as Bishops Roots and Lewis and President Lowry of China, Bishops Harris and Tucker and Dr. Dearing of Japan, Dr. Robert E. Speer, Mornay Williams, Bishop Lloyd and Governor Baldwin of America were prominent in the discussions.

The problems considered dealt not only with the unfair treatment of Japanese and Chinese in America, but with the relations of Japan and China and with the question of America's right attitude in these difficult matters. It was shown that the alleged menace to America of large Japanese immigration has been completely solved by Japan's faithful administration of the "Gentlemen's Agreement", that 15,139 more Japanese males have left America during the past seven years than have arrived. The alleged clash of Japanese and American policies in China was looked at from many new angles.

Three resolutions of general interest were passed. The first calls upon the president and congress "to create a non-partisan commission of not less than five members whose duty it shall be to study the entire problem of the relations of America with Japan and with China", and "to invite the government of China and the government of Japan each to appoint similar commissions." "If such commissions should be appointed it is the opinion of this conference that the American commission should meet the commissions of China and Japan in their respective countries."

The second resolution endorsed the bill proposed by the American Bar association for the enactment by congress providing for the adequate protection of aliens. Because of the lack of such a law the federal government is not able to fulfill its treaty pledges. The resolution provides for a committee to bring this matter properly before the president and congress.

The third resolution affirmed the importance of "establishing as soon as possible a bureau of information as to eastern affairs for the purpose of supplying to the press and public unbiased and accurate information as to the progress of events in China and Japan and their relations to the United States", which resolution was referred to the Federal Council of Churches and the World Alliance.

The conference closed after six hours of intensely earnest discussion and thought, with the conviction that a good beginning had been made and that similar meetings should be held from time to time where representative Americans from Japan, China and America could meet each other face to face and exchange experience, information and opinion with utmost freedom and frankness.

The Cry of the Armenian and Syrian Peoples.

No cause has ever appealed to the sympathy of the Churches of Christ in America through the Federal Council, which imposes a greater moral and spiritual obligation than the cry of the Armenian and Syrian peoples.

Even in the midst of a multiplicity of duties before the Christian churches, brought about by the war, no duty stands out more clearly at this moment.

Among the many appeals to our Christian sympathy, this one has a significance of its own. It is the call of a people to whom we have sent out missionaries in order that they might confirm and deepen within them the very faith for which they are now called upon to suffer, and their suffering is thus largely vicarious.

The whole mission work of the Christian church in eastern Asia and especially among the Moslems is at stake and in great peril This appeal, therefore, from the near East is not one that simply touches our philanthropic sense It imposes upon us not only a moral but a deeply religious obligation.

To fail these people at this moment would be a failure to illustrate the kind of Christian gospel of sacrifice and love which we have tried throughout centuries to teach them. Such a failure on our part would have a sad effect upon their persecutors and upon millions of Moslems. It would

grievously depreciate the whole significance of Christianity in their minds. It would surely appear to them that our preaching was of words and not of deeds.

On the other hand, it may be that we have never had so great an opportunity to show forth to the world the reality of the Christian faith and spirit, as is present to us in this hour. If we respond, we shall set forward the work of foreign missions to a degree that will command the minds of men the world over.

A Chinese Studen's Excellent Answer.

Missions reports the following answer given by a student in the West China Union university, Chengtu, China, to a question in an examination in American History. The question was: "Do you think that the American form of government is good for China? Why?"

"Of course the American form of government is the best in the world. It is naturally good for our country, because it gives the people much power. It leads the people to be the master of the country. It makes people equal and free. It also gives a chance to the people that they may expand their personality which God gives them. Moreover, it cuts out all kinds of cruelty, injustice and bad customs of our country. Really it is good for China. But, on the other hand, I am sorry to say that it is not good for our country at the present time, because our people have not been educated. They know not their own responsibility. They know not how to help their country. Their moral standards are becoming lower and lower. They have no religion. The minds of the people are not united at all. They know not how to obey the constitution. The officers are bad and corrupt. The former is come from the latter. In a word, I should say that what China needs at the present time is not any kind of form of government. What she needs now is Christianity. If the Spirit of Jesus Christ can be spread all over China, whether in schools, in government or any places, then China will be strong at any form of government. Of course she can have the form of American government as she is having today."

Rev. Joseph Taylor, of Chengtu, who sends the above, says: "I prefer not to correct the English of this answer, as I am sure it will bring its own meaning to the reader. The young man who wrote this was converted about a year ago. He is studying for the Christian ministry. Yesterday, one of his former schoolmates was beheaded because he was suspected of being against the government.

Facts and Figures Worth Remembering.

J. Campbell White made statements at Washington, D. C., at the Laymen's congress, reported in The Evangelical Messenger, that are worth passing on. This country is called a billion-dollar country because congress appropriates a little more than a billion a year for public expenses. The Protestant churches ought to be spending just about that much if members were giving even one-tenth of their income. The wealth of the United States is estimated at a hundred and eighty-eight billion dollars, and the annual income at thirty-five billion dollars. Twenty-five per cent. of the population are members of Protestant churches, and are much more prosperous on the average than the total population, so the probability is that at least ten billion dollars would measure the annual income of Protestant Christians in this country.

The average to all purposes of the Christian church is under twenty cents per week per member. Our present annual gifts to home and foreign missions are about fifty millions. You could multiply that by twelve and still be within the tithe of the income of the church. There are nine thousand nine hundred and sixty-four millionaires in this country, at least two thousand five hundred of them members of the Protestant church. These millionaires, without any help from any of the rest of us, could easily pay our missionary bill several times over—if they wanted to—but it would be unhealthy for us.

For liquor, every man, woman and child spent an average of $21.50 last year, for tobacco $10.-91, for amusements $10.10, for religion $10 for each of the Protestant church members, eight dollars for every man, woman and child for jewelry, $4.46 for soda water, $3.12 for confectionery, and a little less than $2 from each Protestant church member for missions and benevolences of all kinds, and of that amount only seventy cents per church member per year to send the gospel around the world to a thousand millions of our fellowmen.

The European war is costing Canada one million dollars a day, and Great Britain twenty-five millions a day. The Mechanics' and Merchants' National bank in New York is figuring that the war costs ninety million dollars a day all told. Every thirty days it is costing more than enough to evangelize the whole world. The total cost will be $45,000,000,000, if it goes on until August (past), or enough to evangelize the world twenty times over. Vice-President Fairbanks has said that it was his deliberate conviction that one well-equipped mission station in the far East would do more to promote peace than a whole fleet of battleships.

We ought to have the highest ability in the pulpits of the land and in the mission fields of the world if the civilization of the world is to be Christian in this generation. And when you get the boys and girls ready for college you had better investigate the college to which you send them. I was speaking in a state university some time ago, and two graduates from my own college came to me, both of them sons of missionaries. They said to me: "The dean of this medical college is throwing contempt upon religion every time he gets a chance. The other day he gave us a chemical formula for the origin of life!" The time has come in the colleges of this country that were founded with Christian money to call a halt on their secularization and on the putting in as teachers men who drink, and smoke, and swear, and a lot of other things.

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CUSTOMS AND SUPERSTITIONS OF THE JABA TRIBE OF NIGERIA, WEST AFRICA.

F. E. Hein.

The Jaba tribe like many others in this country have peculiar customs and superstitions which are nearly all associated in some way or other with their religion, and through fear of death are all their life-time subject to bondage.

They believe in all sorts of evil spirits and do a great many things to appease the wrath of these spirits. They have men who act as priests or mediums and these often demand sacrifices to be brought to them which they claim to give to the spirits, but in reality they appropriate all these gifts for their own use. Usually they demand grain, vegetables, chickens and goats. But the idea of sprinkling blood upon certain objects is lacking in their ceremonies, but they sprinkle a mixture of flour and water on stone slabs which are set up before their places of worship and also at the entrances of the towns and compounds, they also sprinkle it on the sides of their graineries which are made of mud and resemble a huge jug 6 to 8 feet in diameter and 8 to 10 feet high. I have not been able to find out why they do these things for they do not seem to know either, they usually say our fathers did so and that is why we do so too.

Further more they believe that the spirits of the dead dwell in certain trees and should a person fell one of these trees he would be liable to die in consequence. I did not know this at first and when I needed wood for any purpose I used to go and cut down any tree that suited me. But one day the chief came to me and begged me not to fell any more of those trees because the priests were afraid that something might happen to the people of the town. They made out that the reason I did not die was because I was a white man and could not die, for they had never heard of a white man dying and so they thought he was immortal. They were rather surprised when I told them that white men die too. But then they made out that I was affiliated with the spirits and consequently they would do me no harm even if I cut down the trees in which they dwelt.

They believe also that the spirits of certain persons after death dwell in leopards and orested oranes, and should one of these be killed some one in the tribe would die in consequence. One night a leopard broke into a goat stable near my compound and the natives heard the goats bleating shouted, scaring the leopard away and running after him they declared that the leopard turned into a man, so they tried to catch the man, but he disappeared. The next day they demanded of the chief that he send detectives out and try and find the man and make him pay for the goat that was killed by him while in the form of a leopard, but the chief only laughed at them and said it was impossible for a leopard to change into a man and visa versa.

The women in the Jaba tribe have things very much their own way and so in order to keep them in subjection they have what they call a "dodo" which is nothing more than a man covered with green leaves and a big red hood on his head and his face all covered except the eyes where there is an opening into which is fastened a tube made of a gourd through which he can look. In each hand he holds a switch and thus he comes marching along shouting in a weird way. As soon as the women hear this shout they throw everything and run as for dear life for they are told that if they should see him they will die. Then this would-be spirit comes to the houses and threatens the women with all sorts of threats if they run away from their husbands, and sometimes he makes a public example of one of them by thrashing her and cutting her skin with a knife in many places so that the others who see her will fear and stay at home with their husbands. Some of the women are very heartless and will run away and leave infants which are only a few weeks old and usually die for lack of proper care.

Their religious worship consists mostly of dancing or marching around a big stone slab in one of their places of worship and keeping time with their feet to the beating of a big drum, singing and shouting and beating the air with clubs as though they were trying to drive away the evil spirits. During the dry season of 1913-1914 they kept this kind of ceremony up for seven months, every night they gathered at about 8 o'clock and kept at it until 6 a. m. and at the end of the 7th month they had a big feast eating and drinking to excess and playing and dancing and having a general good time.

Funeral ceremonies are carried on as follows: If a person dies no one is allowed to wail out loud until the following morning at daybreak, then a loud wailing begins and friends and neighbors gather at the house and take part in the wailing while the priests act as undertakers preparing the body for burial by wrapping it in a grass mat and at about 8 a. m. they gather in an open space in the town, form a circle around a drummer, and begin marching round and round, keeping time with their feet to the drumming. The women in the meantime weep and wail to such an extent that it is heartbreaking to listen to it. Surely they weep as those who have no hope. This public wailing continues all day and part of the next. At about noon of the second day the corpse, carried on the heads of 3 or 4 natives, is brought for burial. The grave is usually dug inside of a hut and made as follows: First they dig a round hole about 4 feet in diameter and about 2 feet deep, then in the center of this hole they dig a small hole about 2 feet in diameter and about 4 feet deep and at the bottom of this they mine under to one side making a space large enough to receive the corpse in a horizontal position. While the corpse is being buried the friends who are standing around the hut break out in such terrible wailing that one would almost think the judgment day had come. Thus they pass away from heathen darkness into eternal darkness without God and without hope. Dear reader, have you done all you could to bring the Gospel to the heathen?—Missionary Worker.

"SOMEWHERE" IN MANHATTAN

Throbs of the City's Heart.

"And behold, it was a dream!"

He died the other day in a Bowery lodging-house, penniless and alone, writes P. I. R. in "Christian Work". There was nothing suspicious about the circumstances of his passing; he was simply worn-out and done-for, coming to his end, at sixty, well before his time. Those who found his body, found, also, a fragment of Wall street ticker-tape, clutched tightly in his right hand—symbol of the jack-o'-lantern he had chased across half a life-time to encounter nothing better than a lonely, cheerless death at last. I knew him well, as well, that is, as anyone in New York could be said to know him, and his name was— But what matters that? He has passed beyond the praise of friends or the blame of foes. So let it pass. In these pages I shall call him Jim Halstan, a name in no way resembling the one he really owned.

Down on Wall street, Halstan was regarded as a Bowery "bum". On the Bowery he was looked upon with some degree of awe as a man who had once been a captain of finance. Both conclusions were wrong. No piled-up load of adversity — and heaven knows, he had enough of it — could even have made a bum of Jim Halstan. On the other hand, no stroke of good fortune could ever have made him a permanent millionaire. For he never learned how not to sell when things were soaring nor how to sell them when they were tumbling into the cellar. So that, if Wall street and the Bowery had possessed some opportunities of comparing their respective appraisement of Jim Halstan — and had known their Dickens — they would have recognized in him a modern Micawber.

With a five-dollar bill in his pocket, there was no limit to the millions which (in his mind) he could easily acquire — no financial coup too big for his optimistic imagination. And when the money was gone — and it always did go — the bath which he would beg on account from his friend Dick Whelan, would restore his nerve for another plunge in the money-market. His prematurely-aged physique, added to long years of cruel misfortune, had rendered Halstan so weak and tottering that, at times, he could scarcely walk; desultory eating at all hourse and in all sorts of places, had played such havoc with his digestive organs that, towards the finish, he could eat nothing but "slops". But these things never killed the hope that at ten o'clock the next morning the market would go his way; that with the profit of those ten shares going up, he would go "short" on twenty, then catch the profit on the reaction just in time to buy forty for the next rise — and so on to fortune, automobiles, yachts, houses on the avenue, and the rest of things that go to the making of a millionaire-financier's world. Such was the unrealized, yet ever-recurrent, day-dream of Jim Halstan, one that he had to begin all over again every afternoon at 3 o'clock. Yet this he did without complaining; for its indulgence cheered his evenings in the Bowery lodging-house, where the figure ten, set down on the back of an old letter, and doubled, and doubled and quadrupled, reached a million just as quickly as it would on the smoothest page of the largest ledger in the whole city of New York.

Halstan differed from other dreamers of day-dreams only in the fact that he held out longer. His record covered more than forty years. He came to New York from somewhere in the South with a young wife, a baby girl, a fast trotting-horse and $100,000. Unfortunately, both for him and his future, he didn't lose all the latter before the lust and lure of the ticker had got him for all time. There was a brief period of prosperity, with a fine house on Twenty-third street — at that time a fashionable quarter — but the Halstans had to leave the neighborhood long before society did, and the family got no further up-town. Its migratory movement was all the other way. Wall street got the shank-end of the fortune, a husband got the daughter, and Mrs. Halstan, lacking the boundless faith in her liege lord, necessary to make of her a second Mrs. Micawber, rapidly tired of living by chance, and betook herself to the sheltering care of relatives in the Middle West. Apparently, there were never any hard feelings between Halstan and his wife. Almost up to the time of old Jim's death they wrote love letters to each other — the man's, at least, always written with fine feeling and real meaning. Even when he had to borrow a postage-stamp to send it, he never failed to declare in his weekly letter to his wife that in a week or so — a month, at the outside — certain interests would do so and so, and he would then be able to send for her to come to New York to select her up-town and up-to-date apartment. Poor old Jim! His wife did "come on" a day or so since, otherwise his final apartment would have been a narrow hole in potter's field.

It is more than six years ago now, since Jim's fortune ran so low, as to reduce him to a Bowery lodging house. One of his first hunts was for a bath house and this he found in one of those hidden streets in New York, known to the initiated as "The Gut". That is how he got acquainted with Dick Whelan, the proprietor, who never allowed him either to miss his daily bath or go hungry simply because he didn't have "the price". This was quite praiseworthy in Whelan for he had once listened to Halstan, and found himself loaded up with a bundle of wild-cat mining stock that was not worth the price of a cake of yellow soap he served out to the patrons of his baths. Yet Halston was sure they would eventually be worth millions, and undertook to sell them for his friend. Whelan knew how much that offer was worth; for one plunge had cured him. But it pleased old Jim, and saved his pride; for he kept a scrupulous account of the baths he never paid for, and charged them against the commission which Whelan would owe him; after the soaring stocks had been disposed of at fabulous profits.

Jim tried to persuade his fellow boarders that a bath in the morning would brace them much more effectively than a drink of villainous whiskey, always winding up

(Continued on page 5.)

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EDITORIAL

Soul-winning is the business of the Christian. As in everything else, one should strive to become efficient in the work he is doing for Christ. There is no more place for the inefficient soul-winner in the church than there is for the inefficient clerk in the office, or the inefficient carpenter on the building. It is everyone's business to know how to do the work he takes upon himself and this applies to soul-winning. How to do the work of soul-winning should be the earnest study of every Christian. If we don't know how to lead men to Christ it is nothing short of a miracle that has led us and kept us to Him.

In learning to be a soul-winner we must know the theory of our business as the Bible presents it. There is no such a thing as being just a well-meaning Christian and not knowing the great plan of salvation. This plan involves a consciousness of sin, a desire to be free from sin and sorrow for sin. It also must always include faith, which is taking God at His word and acting on His word. Then, upon the exercise of faith will come absolute obedience and surrender to the will of God. Without having these things in mind, and without having done them ourselves, we will always be doomed to be nothing more than blind leaders of the blind.

To be a successful doer of anything one should associate with great masters of the profession or calling in which we propose to become active. The youth who is ambitious to become a great artist will want to as a matter of course, want to mingle with artists and will want to visit great galleries where he can be in an atmosphere of art created by the great masters. The one who is ambitious to become a power in literature, will do all in his power to get an appreciation of the greatest masterpieces in all languages and if he has the privilege of getting into association with men who have made good in the field of literature, he will, because of the inspiration they can be to him, feel himself particularly fortunate. Soul-winning is more than a mere calling which a sense of duty prompts one to take up; it is a divine art into which the almighty God and His only begotten Son have thrown into their personality. The soul-winner must get his power, his inspiration and his success by close, intimate and obedient association with God. Without that divine fellowship none is in a position to lead a soul to the salvation that Jesus Christ makes possible to all who will accept.

It does seem out of place for the church at times to be compelled to resort to all sorts of schemes to get up and keep up the interest of its people in the cause of missions. Why should there be the need of sending men across the country whose only excuse for "gadding" about is that they know how to stirr up missionary enthusiasm? This question is not designed to be a reflection on the consecrated men who are doing so much in the interest of missions, but it is intended to be an indictment upon the churches for their lacking interest. When Jesus established the church, it was with the object in view that they (the individual members) go to all nations preaching, teaching and baptizing. We find that it was so understood at that time and every Christian became a missionary of Christ in whom he sincerely believed for his salvation. When the time came that the church left the public teaching and preaching of the gospel to a designated few, whom we now call ministers, the church's missionary field narrowed to the few whom it could send in that peculiar field or to the few who had faith enough in their Lord's commission to go and strike out for themselves in that field. When the church ceased to be active in missionary work, Christianity grew only in proportion to the number of children who were born of Christian parents. It did not then take long for the church itself to become a dead, formal institution whose reform had to be demanded again and again by those who received a new vision of the field the Master opened up when He gave the great commission to the faithful.

Every Christian a testifyer for Christ and a missionary is the secret of the new churches that are now springing up in non-Christian lands because some few have had a vision in the home land and went to bring the bread of life to these "other sheep" of the Master's fold. A comparison of the Christian won from heathendom with a Christian born in a Christian land would result unfavorably to the home-born Christian in many cases because that sense of a duty to testify, preach and convert whoever you are and wherever you are has been lost in so many instances. Why not get back to a realization of the duty imposed upon us all when the Master says, "Go"?

Every now and then we see notice made in print that the ministry no longer appeals to young men of talent and energy and that there is constant danger of there not being enough ministers of ability to save the church from decline. It is true that the ministry does not appeal to some young men as a career, especially those young men who gage a career by the amount of money it is possible to accumulate while in active service. The ministry is not and never was a profitable thing to follow and yet it is remarkable to note that the higher things which the layman prizes are just as possible to the minister as to the layman. He generally gives his children a better education than his neighbors in similar financial circumstances; he manages to live comfortable somehow or another without getting too deeply in debt; he dresses neatly, there is no respectable circle of men that he cannot enter and meet the others on equal terms. The young man who has looked for something that pays well does'nt always realize his expectations even though he slighted the ministry. That he did slight the ministry is well, he did not fit in that class anyway. The ministry is the only one of the professions, which, to be true to its ideals, must avoid material considerations. That some do not avoid money considerations is not an evidence that the ministry has degenerated into a secular calling, it is a proof, however, that some ministers have gone into their calling with low motives. Men of this type in the end find out that they get out of the ministry less than they expected.

Even though the world thinks that the ministry is not attractive and is not winning ambitious young men to itself, we know that to the right man the calling is as attractive as ever. From the point of money, of ease, of honors or of gay pleasures the ministry, per se, must always be unattractive. The true minister seeks to walk in the footsteps of his Lord and Master and in doing so he has to clothe himself with humility, bear the cross and serve rather than be served. He is expected to be giving rather than taking and to be helping rather than be helped. To be sure such a career is to the shallow-minded, pleasure-seeking, self-loving a burdensome one, but it has in it all the elements of greatness and blessedness that tend to a better world and a happier life.

To be a minister opens up possibilities of the greatest worth to the one who is so called. As a teacher of God's law he is doing the world a service that tends for the happiness of all and insures justice to all and makes hope an assurance to all. As the preacher of a Savior Christ he brings to the sinner the only possible way of salvation and general happiness. As the leader of his people he stands foremost on the side of piety, decency and order. As the exemplifyer of the life of the greatest of men, Jesus Christ, he inspires charity, benevolence and brotherly love. Take these things, which the minister contributes to the world out of the world and you have a dismal old earth that has nothing in it but beastal attractions. It is then a world not worth living in.

As a pastor goes to and fro among his people he has opportunity to come into an intimate contact with life for good in a way that nothing else offers. He knows the sorrows of life and has cheer to bring. He knows the perplexities of life and has a solution to offer. To him is given the privilege of bringing to God the lives that are to be born again. He stands in intimate relation with people at the most solemn moments of their lives. He hears their vows in baptism, their pledges at marriage; he speaks their comforts when death has brought sad separations in their lives, he may hold their hands and speak God's words of eternal life as the soul takes wing for eternity. He has a hundred other ways in which confidences are shared and in which he may give and help. There can possibly be no other position in life that opens so many opportunities for good and helpfulness. To choose such a career is no man's privilege. It is God's right, however, to call one to such a career and when one is so called, it is to the best and highest of all that this present life offers.

Now, a pastor's work is not an easy one. The laborer lays down his tools on the hour of six; the clerk takes off his office coat and goes home at five; the banker closes his door at three and then all is off for that day. Not so with the minister. He has studies

enough to keep him busy day and night for the rest of his life. He must see people every day and hour of the week. He must be at it week-day as well as Sunday and when the Sabbath does come he is expected to come before the people fresh with a message from God. Paul cited among his troubles the daily care of the churches. This has remained the daily trial of every pastor. He has all kinds of people to deal with, some are queer, others are very queer. Patience and tact must be a virtue with him or failure is surely his. It means for him work, work and more work, always under trying circumstances. The joy of the minister's life consists in that he is doing a hard task. There is always pleasure in doing difficult things well. Here is a very difficult career, hence it opens the possibility of great joy.

Everyone has some talents of some kind. The successful use of talents depends largely on our ability to know how to invest them well. Most men whose lives go crooked are talented and if they were only to devote them to useful things they would benefit to a greater extent than they do when resorting to questionable things. Talents invested in the service of God are always well invested and in the ministry there is a range of possible uses for all the talent a man possesses. The return of these talents may not be in gold, but it certainly is in treasures laid up in heaven which are the only ones after which it is worth striving.

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"SOMEWHERE" IN MANHATTAN

(Continued from page 3.)

by recommending Whelan's place. But the gentlemen-boarders of the Bowery did not take kindly to Halstan's advice, and his well-meant efforts in this direction, were as profitable to Whelan as the mining ventures that Halstan had persuaded him to buy.

There was one habit of the old stock-gambler which his fellow-lodgers bitterly resented. He would never walk up or down the Bowery. Each day when the hour came for him to go down to "The Street", he would trudge across town by way of Broome or Grand street; then, with head erect, walk down Broadway to Trinity church. And he always returned to his sordid home on the Bowery by the same route. Poor old Halstan! He has gone the way of all flesh, and neither Wall street nor the Bowery will know him more. He went down to his death with his day-dream undispelled. An illusive dream it was, to be sure, one in which the objects he pursued with such fervent, unwearying persistence, never ceased to beckon and allure, until they were blotted from his vision for ever, when the curtain descended on life's final scene.

THE C. E. TOPIC

October 22.

Manliness and Womanliness.

Neh. 6:1-13; Esther 4:6-16.

The scripture for this lesson holds before us the example of two persons, a man and a woman, whom God had placed in a peculiar position to do a definite work for Him and for the people. They possessed peculiar qualifications, they found themselves in a time and place when these qualifications were needed, there was great danger in doing what was expected of them, they were possessed of a high sense of their duty and they bravely set out to exercise their duty in the face of possible danger, but they did so with the fear of God in their hearts. Both were successful because they were faithful and trusted themselves absolutely in God's hands.

The Apostle Paul lays down the principle that "in Christ Jesus there is neither male nor female". Person of both sexes are redeemed through His atonement. Both have a responsible part in the work of His kingdom and both will answer to Him for their faithfulness or lack of faithfulness. Man has his perculiar sphere and woman has her peculiar sphere, but in each sphere there is provision made for each to do his or her part toward God and fellow humanity. The true man and the true woman is what God wants him or her to be. In a general sense He wants them to be true to Him, diligent in His service and helpful to His children. In a particular sense God has mapped out every one's work. Generally, the field of that one's work lies just where he or she is. When fitness for larger work is demonstrated the field becomes larger. The legend of Acres of Diamonds illustrates this. A man once sold all his great possessions and went abroad throughout the world hunting for diamond mines. At the end of his life he realized that he had failed absolutely and was returning to the scene of his former prosperity to die, a physical, mental and financial wreck. As he approached his old home he noted a wonderful change all around and, upon inquiring the reason, was told that after he left diamonds, acres of diamonds! were found on the place he had sold in order to raise funds to go out into the world to hunt diamonds. The pearls of true manhood and womanhood are to be found close at hand if we but seek to develope them. Contentment with out lot is one of the secrets of developing our characters in a way that they will be a glory to God and man. St. Paul once wrote: "I have learned in whatever state I am therein to be content."

Sometimes the appeal is made to men to be manly men and to women to be womanly women, implying thereby a realization of the dignity of manhood and womanhood. The true man is a good citizen, an affectionate father, a dutiful husband, brother and friend; the true woman cultivates the womanly virtues, she does her part faithfully as daughter, wife, mother and friend, but real manhood and womanhood is not complete with even these things if there is not a proper relation between the man or woman and his or her Savior.

True manhood and womanhood has Jesus Christ as the perfect model. They will strive to grow in the "perfect man Christ Jesus". To do this they must know Him intimately. A certain knowledge is to be gotten of him from the Gospels. This is important because it is historical and necessary, but it is only a beginning. To be men and women as He would have us be we must walk with Him and talk with Him and make Him the confidential sharer of everything that is in our lives. Plenty of men and women know about Jesus, they can't help knowing that, but they don't know Him, that comes from deep, intimate and spiritual association with Him.

In deciding the difficult problems of life, the improper solution of which might be hurtful or degrading, it is always helpful to know that we have an example in the only perfect man which will come to our assistance and in the light of His example there would be no difficulty in deciding the right way. Here is the test: "What would Jesus do?" The true man or the true woman will never want to be guilty of doing what they know Jesus would not do.

It is un-Christly and therefore unmanly or unwomanly to be selfish. We must not love even our own lives above duty or service. All the manly men and women of all ages have been unselfishly brave in the hour of danger and trouble. There is an excellent reason for bravery when it is in the interest of good and noble things. "I can do all things through Christ who strengtheneth me." Cowardice is always selfish and God never has use for a coward, no matter what his position or qualifications happen to be.

Manhood and womanhood stands for purity, purity in motive, in thought, in life, in act and in faith. "Blessed are the pure in heart for they shall see God."

The S. S. LESSON

Oct. 22.

Paul's Defense Before Agrippa.

Acts 26.

Golden Text: Acts 26:19.

We are indeed fortunate that the sacred historian has preserved to us several of Paul's great speeches. They deserve a place among the world's greatest orations. Pauls speech on Mar's Hill appears to have been a studied formal oration prepared in the style of that day and with the object of appealing to the intellects of great thinkers. It was arranged to lead up to the resurrection, so that he might appeal to his hearers to accept it. With the speech before Agrippa we have a different setting. Paul is now a prisoner, suffering unjustly because powerful men are determined to destroy him and silence his message, but Paul has all the inspiration that unjust imposition can bring out. He is convinced of the truth of a great message and he sees in his situation an opportunity for stating his side to impartial judges and a chance to state his message of the Christ, crucified and resurrected, in a most impressive way to persons of higher standing.

Paul's speech is to be studied as an example of manly and straight foreward preaching. It contains (1) a respectful recognition of Agrippa, his judge. Paul always had the highest regard for those whom God had set up as rulers. Christianity and civil law work together for right and order. (2) He appreciated the ability of his judge. It was an opportunity for him to present his doctrine to one who was familiar with the things for which the Jewish race stood. (3) He refers to his early life which was like an open book to his accusers and should have won from them a recognition of his sincerity. (4) He tells of the "hope of Israel" as the thing on account of which

he stood a prisoner there. (5) He appeals to the promises of God as the things upon which he based his hope. One who rests on God's promises is always safe no matter what external conditions happen to be. (6) The rock of offense upon which the Jews fell was the doctrine of the resurrection. All through Pauls life he taught that the resurrection is the one thing upon which Christianity rises and falls. He was convinced beyond the possibility of a doubt that the resurrection was a fact. When once unbelievers can be led to see the truth and the reasonableness of the resurrection the rest will be easy. (7) Paul now refers to the sad story of his former life, how he had been a leader in the determined effort to exterminate the Christians and how he had persued his occupation with merciless fanaticism. If Christianity has in it something which can win over a man such as he there must surely be truth and power behind it to back up its claims. (8) An account of the vision on the way to Damascus. It was the most remarkable conversion recorded in Scripture, but then the convert was the most remarkable man who ever was won to Christianity. (9) Paul tells of his surrender and the commission he received from God to be the apostle to the Gentiles and of his being restored to sight by a remarkable miracle. Now it was the same able, energetic, impulsive and tireless Paul, but instead of running away from God he was running toward God. The same abilities and energies with which a sinner serves the devil may be used to great effort for God when once that sinner is converted. (10) He relates the story of his activities in Damascus, at Jerusalem and among the Gentiles. Paul was a man who would have impressed his personality upon the world no matter in what age or place he lived. He was one of the world's master minds and God always needs the best minds and the best energies in carrying out the plan for the evangelization of the whole world. (11) The account of his arrest in the temple is given. Strange that in God's most sacred place upon earth men should so wickedly attempt to defeat God's purposes and destroy his servants. God's temples, even in our day, are still polluted with that sort of thing. It shows that the heart of man and not a specially designated place needs the greatest attention to keep it pure and good. It shows too that even the spiritual leaders of the people may, if they are not honest, be the means of leading them away from God and his truth. (12) He now tells why he continues to testify for Christ even under bond. He is convinced of the righteousness of his cause, of the truth of his message and of the need all men have for hearing it. (13) He makes a personal appeal. All the preaching in the world fails unless it is put straight up to the individual for acceptance or rejection. (14) Paul is always a gentleman. He did not forget himself even when insulted. A Christian should never be anything less than a gentleman.

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MARRIAGES

Gering—Graber. — On the 13th day of September 1916, at the home of the groom's parents near Freeman, S. Dak., Rev. C. Hege of the Salems congregation officiating, John J. Gering of Parker and Pauline E. Graber of Freeman. Text, Psalm 91. After a short trip the newly weds will make their home at Parker, S. Dak., where the groom holds the position of clerk of courts.

CONTRIBUTIONS

HOME MISSION

Receipts for September.

Mrs. Christine Hirschler, Upland, Calif., $10; Bethel congr., Mountain Lake, Minn., city mission and chapel, each, $30; Alexanderwohl congr., Goessel, Kans., by B. H. Friesen, $362.82; Salem congr., Weatherford, Okla., by Benj. Albrecht, $5.50; Friedenstal congr., Gotebo, Okla., by J. H. Schmidt, $20; C. E. society, Sichar congr., Cordell, Okla., for the support of mission students, by H. D. Schmidt, $3.10; mission box, Berne congr., by S. F. Sprunger, 29c; D. W. Friesen, Altona, Man., $2; interest from trust fund for missions, by C. F. Claassen, $45; Junior C. E. society, Moundridge, Kans., for the support of Mrs. Hetzel and children, Los Angeles, Calif., $27.90; Swiss Menn. church, Bluffton, O., by W. S. Gottshall, $200; sewing society, Burrton, Kans., by Katie Holzrichter, $10; Immanuel congr., Aberdeen, Idaho, by S. Hunsinger, $53.85; Bethany, congr., Freeman, S. Dak., by J. M. Wollman, $50; Springfield, congr., Eakley, Okla., by Bertha Kaufman, $3.50; Bergtal congr., Pawnee Rock, Kans., by Jacob Ruediger, $18.25; Garden Twp. congr., for Los Angeles, by P. S. Vogt, $28.50; Friedenstal congr., Tampa, Kans., by J. C. Wedel, $32.04; for painting the mission building in Los Angeles: J. J. Regier, Whitewater, Kans., $2; friends of Los Angeles mission, $2.50.

For the chapel in Chicago: Ebenezer congr., Mt. View, Okla., by D. A. Goertz, $28.50; H. J. Krehbiel, Donnellson, Ia., by P. P. Hilty, $5; Berne congr., by S. F. Sprunger, $378.62; Mrs. John Krehbiel, Donnellson, Ia., by P. P. Hilty, $20; P. G. Hirschler, Donnellson, Ia., by P. P. Hilty, $5; collected by W. W. Miller: Milton Steiner, $10; D. P. Diller, $5; Cassie Niswander, Chicago, $50. Trenton, O.: Anna Thomas, $10; Helen Thomas, $10; Bina Lutzie, 50c; Mrs. M. Boher, 25c; Mrs. Meyer, $10; Lorena Ummel, $1. Dalton, O.: S. D. Moser, $20; by A. A. Sommer: Abr. Amstutz, $25; Cally Amstutz, $5; D. N. Amstutz, $5; Esther Amstutz, $20; Fanny Amstutz, $5; Hulda Amstutz, $10; J. L. Amstutz, $25; John Badertscher, $25; Harvey Badertscher, $5; R. S. Badertscher, $75; Caroline Baumgartner, $15; Levi Berg, 50c; R. S. Gerber, $10; V. N. Gerber, $5; Albert Hofstetter, $3; Calvin Hofstetter, $10; P. P. Hofstetter, $5; W. D. Hofstetter, $5; Daniel Kirchhofer, $1; E. E. Kirchhofer, $5; Emma Moser, $10; Frank Moser, $10; Jacob Lehman, $2; Mrs. J. A. Moser, $5; Mrs. Werner Ruff, $3; Daniel Schneck, $5; Peter Schneck, $10; A. W. Sommer, $50; Rudy Studer, $40; Mrs. J. A. Tschantz, $25; C. C. Tschantz, $20; Dan. Tschantz, $5; J. H. Tschantz, $60; W. H. Tschantz, $10; W. P. Tschantz, $50; Milo Villard, $2; Harvey Wirth, $5; D. L. Zuercher, $1; M. M. Zuercher, $3; Annie and Katie Lehman, $5.

G. A. Haury, Treas.

THE WHOSOEVER WILL MISSION CHURCH

Cor. Ave. & Albion St., Los Angeles.

The following contributions have been received in the last quarter: Aletta Krehbiel, $2; Menn. church, Upland, Calif., "givers unknown", $55; Junior C. E., West Zion church, Moundridge, Kans., by G. A. Haury for Mrs. Hetzel, $27.90; offerings, $4.88. Sunshine class, Aberdeen, Ida., 1 box children's dresses; circle girls, Upland, 12 suits little boys' clothing.

Gratefully acknowledged,

E. F. Grubb.
4900 Aldama St.

If you send one to stand in your place in the foreign field, or in the home field, to do Christ's work, that is missionary work.

Statistics of the Middle District Conference for the Session of 1916

Congregations	Elders and Preachers	Membership: Increase: Baptism	Increase: Letter	Decrease: Death	Decrease: Removed	Decrease: Dismissed	Decrease: Expelled	Total Membership	Services: Preaching	C. E. Meeting	Prayer Meeting	Mission Society	Sunday School: How often	No. Teachers	Scholars	Teachers' Meeting	Training Class	Contributions: Congressional Purposes	Foreign Mission	Home Mission	Education	Sunday Schools	Other Charitable Purposes
Berne, Ind.	P. R. Schroeder (a)	48	2	2		6	3	905	Germ. weekly Engl. monthly	(f) Weekly	(h) Weekly	Monthly	Weekly	51	1030	Yes		$3416.18	$3721.25	$ 928.57		$ 995.14	$ 547.11
ClarenceCenter N.Y.	Jacob Krehbiel																	(i)					(f)
Dalton, Ohio	A. W. Sommer	6	2	1	6			162	Twice weekly	Weekly	Weekly	Monthly	Weekly	15	176	Yes		1657.66	296.40	38.52 (m)		361.61	63.55
Donnellson, Iowa	P. P. Hilty	6	1			1		200	Germ. weekly Eng. bi-weekly	Bi-weekly		Bi-monthly	Weekly	11	100	Yes		743.35	122.12	117.47		54.14	
Fortuna, Mo.	David D. King	3	2	3	1			153	Twice weekly	Weekly		Monthly	Weekly	19	184		Yes	1027.40	311.35	725.32	178.57	85.79	
Noble, Ia.	S. M. Musselman	16	13			4		270	Weekly	Weekly		Monthly	Weekly	15	180	Yes		(j)	(k)				(n)
Pandora, Ohio	Albert Schumacher	21	5	6		4		336	Weekly (e)	Weekly		Monthly	Weekly	28	350			3093.66	1067.99		632.00	210.98	170.35
Pulaski, Ia.	M. A. Niswander	4		1	5			209	Weekly	Weekly			Weekly	16	165			1375.00	165.35	118.40	200.00	74.00	1365.00
Sterling, Ohio	John H. Geiser	1						38	Weekly	(g)			Weekly	4	31			244.73	10.18	53.35			
Summerfield, Ill.	J. B. Baer							130	Weekly	Bi-weekly		Monthly	Weekly	10	100	Yes		800.00	100.00	100.00		223.90	50.00
Swiss congr. near Bluffton&Pandora, O	W. S. Gottshall (b)	30	18	7		7	13 d	931	3 Weekly	5 Weekly	2 Weekly	Yes	Weekly	65	855	3 Yes	Yes	3186.91	1845.61	617.17		572.44	
Trenton, O.	W. H. Grubb	12	1	7		5		250	Weekly	Bi-weekly		Monthly	Weekly	10	140			1227.52	25.00	42.17	25.00	151.57	41.00
Wadsworth, O.	W. S. Shelly	19	9c	1	5			203	78 times	Bi-weekly	Weekly	Weekly	Weekly	11	148	Yes		1027.81	26.72	26.72	37.15	214.21	
Wayland, Iowa	S. M. Musselman	7	2			3		209	Weekly	Weekly		Monthly	Weekly	14	236	Yes							

(a) Joel Lehman, I. A. Sommer, S. F. Sprunger, C. A. van der Smissen, not in active service. (b) Benj. Diller, preacher; Elmer Basinger, evangelist. (c) Four of these are by confession. (d) Withdrawal. (e) First Sunday in month twice. (f) Intermediate also weekly. (g) Alternates with Bible Study. (h) Temperance meeting monthly. (i) Subtract $933.47 for church repairing. (j) Includes cemetery tax and parsonage. (k) Home missions included. (l) $55.77 by Sewing society to home missions, and $33.4 contributions by C. E., not included above. (m) Educational contributions included. (n) For library, Anti-Saloon league, and Choral society.

NEWS OF THE WEEK

GERMAN U-BOAT REACHES NEWPORT

Newport, R. I., Oct. 7. — A U-boat, a German war submarine, rose out of the sea here this afternoon, put ashore a letter for transmission to Count von Bernstorff, the German ambassador, and a few hours later sank back beneath the waves. A trail of silver bubles, sparkling under a bright moon, marked her course for a moment and then faded out.

The U-53, seventeen days out from Wilhelmshaven, had started on her return voyage, a voyage which Lieut. Capt. Hans Rose hoped might take himself, his three officers and his thirty-three men home within a fortnight.

"We have food, water and all supplies for three months," the captain had said before he gave the order to weigh anchor. "We require nothing, thank you. And we expect to reach home, maybe soon, maybe never."'

Lieut. Capt. Rose said he had made the voyage across the ocean, bringing the first German war submarine into a United States port, simply to deliver a letter to the German Ambassador and, with this mission accomplished, he had no need to accept more of the twenty-four hours' hospitality which the ships of combatants may demand in neutral ports. More than this, Captain Rose would not say but the news that he had braved capture by the watching cruisers of England and France and now must run the risk a second time, only to see safely into this country a letter to Count von Bernstorff, gave rise at once to the rumor that this letter contained instructions to the ambassador from Kaiser Wilhelm and that it dealt with the attitude of Germany toward peace.

BRITISH SHIPS TORPEDOED ALONG U. S. COAST

Newport, R. I., October 8. — The steamer Kansan, of the American Hawaiian line, bound from New York to Boston with freight, was held up by a submarine at 5:30 o'clock this morning and was later permitted to proceed, according to a radio dispatch from the captain of Nantucket lightship. According to a report from the lightship the captain of the Kansan asked him by wireless why he should be held up as he was flying the American flag. The Kansan's message did not identify the submarine or give any details of the incident.

Newport, R. I., October 7. — The entire fleet of United States torpedo boats stationed here, numbering thirty odd, was ordered out to the assistance of the steamer West Point, in response to the steamer's signals of distress.

Boston, October, 8. — Two British steamships were sunk off Nantucket today by a submarine, presumably the German war vessel, the U-53, which came unexpectedly into Newport Saturday and steamed away after delivering mail.

The steamship West Point, bound from London to Newport News, was stopped by shell fire about fifty miles southeast of Nantucket and, after the crew had taken to life boats, the ship was torpedoed.

The British freight steamer Strathdene was sunk off Nantucket at 6 a. m. The crew of twenty was put on board the Nantucket lightship. The Strathdene sailed from New York yesterday for Bordeaux.

Wireless calls for a coast guard cutter and any nearby steamships to rescue the West Point's officers and crew were sent out by the West Point just before the men were ordered to the boats and gave the first news of the action.

News of the shelling of the West Point, which is a steamship of 2,413 tons, first came in a brief wireless dispatch to the naval radio station here which read:

"British steamer West Point stopped by submarine and fired upon; getting boats ready. Position 40.25 north; 69 west. Get cutter."

Newport, R. I., Oct. 9. — The wholesale raid on foreign shipping south of Nantucket lightship Sunday was the work of one submarine, according to reports of American naval officers. Rear Admiral Albert Gleaves, commanding the torpedo boat destroyer flotilla, which did such remarkable speedy rescue work yesterday, said tonight, that the reports of all his officers agreed that to the best of their observation one raider only was concerned. This boat presumably was the German U-53, which called at Newport Saturday afternoon to mail a letter to Ambassador Bernstorff and then put to sea without taking on one ounce of supplies, although she was seventeen days from her base, according to the statement of her officers.

Admiral Gleaves said he could easily understand the positive statements of the captain of the Nantucket lightship and of sailors of the torpedoed vessels that more than one submarine was concerned. The U-53, he said, was very fast and appeared to have been handled cleverly. It was easy, he pointed out, for her to disappear on one side of a ship and show up unexpectedly on another spot. Doubtless, he believed, she had been submerged and reappeared often enough to mislead any but a keen professional observer and to create the impression that more than one sea terror was operating.

FIREMEN BURIED IN WRECKAGE OF COLLEGE FIRE

St. Louis, Oct. 5. — Ten or more firemen were buried under debris today when fighting a fire that destroyed the main building of Christian Brothers college here. Two members of the college faculty are missing and are believed to have perished, and an assistant nurse, who jumped from a fifth-story window, was seriously hurt.

The firemen were on the fourth floor of the building when the floor fell, letting them fall into the basement. Six were later removed from the wreckage badly hurt. Four others were missing after the floor collapsed.

All members of the faculty except two and all students were accounted for. Most students had not reached the college when the fire started. The two missing faculty members are Bro. Cormac, age ninety-three, and Brother Clement, age seventy-two. Their room on the fifth floor of the infirmary was swept by the fire. It is believed neither could have escaped.

The assistant nurse who was injured was Lewis Nolean, who jumped from a fifth-story window in the infirmary as firemen were climbing ladders to rescue him. His injuries may prove fatal.

The fire was first seen by the college registrar as he was walking upstairs to the room where Brothers Cormac and Clement were being attended by Nolean. At that time more than one hundred boarding students and thirty or forty members of the faculty were at breakfast. The registrar saw flames creeping across the fifth floor. He gave the alarm. Students and faculty members who were in the dining room rushed from the building, but by that time the fifth floor was cut off.

The building destroyed was a six-story structure. The fire started on the fourth or fifth floor near the elevator shaft and spread quickly. The college building was a block from the nearest water plugs and firemen were delayed in getting streams of water on the flames. Water pressure also was inadequate, due to the fact that the building was on a high elevation.

RAILROAD EMPLOYES EXPECTED TO STRIKE

New York, Oct. 8. — All police reserves in Jersey City, N. J., were ordered tonight to report for duty early tomorrow morning in anticipation of a strike on the Hudson and Manhattan railroad, which operates trains through the Hudson river tunnels which connect New York and New Jersey. Differences arose several days ago, it is said, when the company dismissed fifty conductors and guards who had joined the Brotherhood of Railroad Trainmen.

G. W. W. Hanger of the United States board of mediation and conciliation, who came here yesterday in an effort to adjust the differences, held conferences today with officials of the brotherhood, but neither he nor the brotherhood heads would make any statements.

ALLIES ATTACK IN THE WEST

London, Oct. 8. — The British lines on the Somme front, north and northeast of Courcelette, have been considerably advanced, it was officially announced today by the British war office. A small part of the ground lost by the Germans in the recent fighting north of Lesboeufs, was regained by them last night in a counter-attack.

Berlin, Oct. 8. — The city of Kronstadt, in the southern part of Transylvania, and its leading commercial center, which was occupied by the Roumanians shortly after their entry into the war, has been recaptured by the Austro-German forces, the German war office announced today.

London, October 7. — British and French troops again have joined forces in an extended attack against the German lines on the River Somme battle front in France. The British attacked from the Albert Bapaume road while the French attack was along the line of the Peronne-Bapaume road.

Gains ranging from one-fourth to two-thirds of a mile were made and the Anglo-French front was straightened out considerably. The two forces now are engaged in an advance along the two sides of a triangle formed by the two roads, the apex of which is Bapaume.

The British captured the village of Sars, which lies about a mile and a half northeast of Courcelette, while the French, according to war office communication tonight here and at Paris, brilliantly attained all their objectives.

On the other European war fronts the principal activity seems to be centered in the Balkans where the entente allied forces are pressing hard on the Teutonic and Bulgarian troops defending occupied territory. Both in Macedonia and in Dobrudja the invaders have been compelled to give ground before attacks.

Russian and Roumanian forces have taken ground from the troops of Field Marshal von Mackensen in Dobrudja. The Russians have occupied two villages and have repelled attacks. Advancing on the right flank, the Roumanians have occupied some trenches and report the checking of the Bulgarian pressure on that front.

In Transylvania the Austro-German troops continue to advance. The Roumanians who retreated across the Alt river, are being pursued through the Geister forest, Berlin reports. Bucharest mentions little activity in this region, but says the Roumanians have returned to the offensive near Petroseny.

Grand Duke Nicholas continues his offensive along the Black sea coast in Armenia and reports the capture of the Petra Kala fortifications from the Turks. Constantinople asserts the repulse of Russian attacks along the coast and a Turkish advance in the Ognott sector to the south.

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35-9

Christmas Services for Sunday School

The Guiding Star (R)
Echoes of Bethlehem (R)
Joyful Tidings (R)
Glad Tidings (R)
The King of the World (L)
Christmas Angels (L)
Message of Joy (R)
Christmas Hosannas (R)
Christmas Joy (R)
Christmas (R)
Christmas Carols No. 3 (R)
Bethlehem Chimes (R)
Christmas Carols No. 4 (R)
The Morning Star (L)
The Gift Divine (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
The King's Reception (L)
King Forever (L)
The Gift Day (L)
The Royal Guest (L)

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; $4.40 per hundred; by express, not prepaid, $4.00 per hundred.

Cantatas for Sunday Schools

King of Kings (L).....15c
The Heavenly Herald (L).....15c
The Holy One of Israel (L).....15c
Holy Night (R).....15c
Children of Bethlehem (R).....30c
The King of the World (L).....15c
Around the Manger (L).....15c
The Search for a King (L).....15c

Anthems for Church Choirs

The Christmas Choir—4 anthems for mixed voices; 2 for ladies' voices.
The Christmas Choir No. 2—6 anthems for mixed voices.
The Christmas Choir No. 3—7 anthems for mixed voices.
The Christmas Choir No. 4—6 anthems for mixed voices; 1 for women's voices.
The Christmas Choir No. 5—5 anthems for mixed voices; 1 for men's voices.
The Christmas Choir No. 6—7 anthems for mixed voices; 1 for men's voices.
Splendid variation is found in these Anthems along the line of Solos, Duets, Trios, Etc. Price, 15c each.

Sunday School Recitations for Christmas

Excelsior Recitations and Exercises for Christmas. Rosche. This is a collection of select Christmas recitations and dialogs, nearly all of which are published for the first time in this collection. Schools desiring additional recitations, etc., will find this collection to be just what they want. Price per copy, postpaid..... 15c
Peace and Good Will. Recitations for the primary classes. (L)..... 15c
Christmas Chimes. Dialogs, readings, tableau, etc. (L)..... 25c
Christmas Recitations, Exercises and Dialogs, No. 5, by L. D. Benner.... 50c
Christmas Treasury. No. 24. Recitations, dialogs and exercises..... 15c
Christmas Treasury. No. 25. Drills, recitations, tableaux, motion exercises, etc..... 15c
Christmas Treasury. No. 26. Recitations, songs and exercises. (L)..... 15c
Christmas Treasury. No. 27. Recitations, dialogs and exercises..... 15c

Sunday School Cards and Tickets

S. S. REWARD TICKETS
10 Cts. per Sheet.
Size of Sheet, 13x16¾.

No.	Tickets
217. Daily Manna	60
218. Grace Sufficient, (floral)	36
222. Our Upward Way (horal)	120
222. Our Upward Way (floral)	120
249. Landscapes	120
250. Floral Designs	120
255. Fruits	120
2689. Flowers	96

EMMANUEL SERIES
10 cents per Sheet.

No.	Tickets
15. Floral, ⅞x1¾	72
16. Floral, ⅞x1¾	72
17. Birds, ⅞x1¾	72
18. Fruits, 1x1¾	64
19. Landscapes, 1⅛x1⅞	36
20. Floral, 1¼x2	32
21. Bible Pictures, 1⅛x2⅜	24

CELLULOID BOOK MARKS
No. 168. Cross with neatly colored and embossed flowers and silk cord 10c

No. 200. Cross with silver border, embossed and colored flowers and silk cord 10c

SUNDAY SCHOOL CARDS
With Scripture Texts.

No.	per doz.
211. Vase with flowers, 3x4	8c
200. Flowers, 3x4	8c
307. Floral designs, 3⅛x4⅞	10c
312. Floral designs, 3⅛x4⅞	10c
1005. Landscapes, 3½x3	10c
1009. Floral Designs, 3½x3	10c
1012. Landscapes, 4x5½	12c
1017. Scenes and Flowers, 4x5½	12c
1018. Landscapes, Flowers, 4x5½	12c

REWARD CARDS

No.	per box
252. 12 cards in box, 2½x4	15c
268. 12 cards in box	15c
568. 12 cards in box, 3x3¼	25c
566. 12 cards in box, 3x3¼	25c
567. 12 in box, 2x5	25c
570. 24 in box, 2x2½	25c
571. 24 cards in box, 1⅝x3	25c
572. 24 cards in box, 1⅝x3	25c
573. 24 cards in box, 5⅛x3	25c

Cards and Bookmarks

SILK CARDS

Printed in art colors, on good board, with flowers and landscape, richly embossed in silk. Different designs with the following text: A Merry Christmas; A Happy New Year; A Happy Birthday; Easter Greetings.

No. A
Single copy, 5c. Per dozen, 40c.

No. B
Single copy, 6c. Per dozen, 60c.

POST CARDS

Christmas.

No. 588—12 Postcards, winter landscapes with pine branches.....25c
No. 941E—12 Postcards, winter scenes 25c
No. 936—12 Postcards, winter scenes and pine branches.....25c
No. 935—12 Postcards, winter scenes and bells.....25c
No. 933—12 Postcards, Christmas scenes and candles.....25c
No. 944—12 Postcards, winter landscapes and candles.....25c
No. 918—12 Postcards, winter scenes and bells.....25c
No. 219—12 Postcards, embossed landscapes and birds.....25c
No. 217—12 Embossed Postcards, flowers and holly 25c
No. 17X—10 Christmas cards beautifully decorated imprint, "Blessed Christmas and Merry Christmas" 10c

New Year.

No. 570. 12 Postcards, landscapes, flowers and bells.....25c
No. 899E. 12 Postcards, landscapes and flowers 25c
No. 879E. 12 Postcards, birds and holly 25c
No. 890E. 12 Postcards, bells and holly 25c
No. 900. 12 Postcards, winter scenes and pine branches.....25c

CELLULOID BOOKMARKS

No. 923. Shape of a band, artistic executed flower designs. Size, 1x4½.
No. 2537. Shape of a cross, with flower decorations. Size, 2x3¼.
No. 2538. Shape of an anchor, with flower decorations. Size, 1¾x3⅜.
No. 2634. Shape of a cross with Forget-me-nots. Size, 1⅞x3¼.

Price:

Single copy, 6c. Per dozen, 60c.
Per hundred, $5.00

No. L39. Bookmark with flower decorations, neat and elegant. A silk cord is attached. Size, 2⅝x4¼.
Price, 10c each. 75c per dozen.

Wall Mottoes

No. 536—A new series of Wall Mottoes. Size 10x14½. Embossed. Very beautiful. Texts: 1. The Lord is my Shepherd; I shall not want. 2. I will sing of the mercies of the Lord forever. 3. He that followeth Me shall not walk in darkness. 4. The Lord is my light and my salvation. Price each.....20c

No. 467—"Beauty Roses". Four Wall Texts. Beautiful designs. Artistic coloring. Size, 9½x13.
Price, each 25c

No.1033

No. 635—Four beautiful Wall Mottoes. Roses. Size, 8¼x11¼. Texts:—1. Your Father knoweth what things ye have need of. — 2. The Lord will bless His people with peace. — 3. Fear thou not, I will help thee. — 4. The Lord is good unto them that wait for Him.—
Price, each 15c

No. 125—A beautiful Wall Text. Size, 8½x11. Two texts printed in silver embossed borders.
Price, each..... 15c

No. 464—"Rose Studies". Four new Wall Mottoes with design of pink and yellow roses on variegated background and Scripture text in silver. Corded. Size, 9x12.
Price, each 25c

No. 1033—Four neat Mottoes. Mothers and children. Oval shape. Embossed border decorated with gold, violets and forget-me-nots. 9x10½ inches.
Each 15c

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, OCTOBER 19, 1916. No. 41.

NOTICES

Announcement of the Next General Conference.

Our General Conference shall, D. V., begin its next triennial session in the First Mennonite church at Reedley, Calif., on Aug. 31, 1917. According to reports received from the different congregations, this date seems to suit better than the middle of June. In accordance with the wishes of the majority, the officers have, with the concurrance of the congregation at Reedley, selected this date for the holding of said conference. May the Lord bless all the work that has to be done in preparing for the same.

H. D. Penner, Pres.,
H. A. Bachmann, Sec.

Notice of Appointment.

By the death of our beloved Brother J. W. Schantz a vacancy has been caused in the Home Mission Board of the General Conference. To fill this vacancy, the officers have appointed Bro. Victor B. Boyer of Allentown, Pa.

The Brethren C. F. Claassen, Newton, Kansas, J. F. Lehman, Berne, Indiana, and H. P. Goertz, Mountain Lake, Minn., have been appointed as a committee on transportation to secure reduced rates and special privileges from the railroad companies, if possible, for the trip to our next General Conference at Reedley, Cal.

H. D. Penner, Pres.
H. A. Bachmann, Sec.

A Very Urgent Request.

At the next session of our General Conference we expect a detailed report of the committee appointed to attend the quadrennial meeting of the "Federal Council of the Churches of Christ", to be held in St. Louis during the first week of December, in order that the conference may take intelligent and final action on the pending question of continuing or discontinuing our membership in that body. The members of the committee are willing to attend this meeting or to appoint alternates to take their places; but our treasury is in such a condition that we cannot pay their travelling expenses (entertainment in St. Louis is free). Will those congregations that have as yet not sent in their apportionment of five cents per member, recommended by the conference, do so at once in order that our committee be placed in a position to discharge their important duty laid upon them by our conference. Please, attend to this matter at once.

In the name of our Conference,
H. D. Penner, Pres.
H. A. Bachmann, Sec.

The following congregations have paid their respective apportionment: Alexanderwohl, Arlington, Beatrice, Bergtal (Korn), Berne, Bethany (Coy), Bethany (Freeman), Bethel (Fortuna), Bethel (Mt. Lake), Bethel College, Bethesda (Henderson), Brudertal, Burrton, Canton, Christian, Colfax, Deep Run, Emmaus, Friedensberg, Friedenstal (Tampa), Garden Township, Geary, Pulaski, Gnadenberg, Halstead, Hereford, Herold, Hillsboro, Hoffnungsau, Hoffnungsfeld, Hoffnungsfeld-Eden, Johannestal, Lehigh, Mennoville, Newton, Nordstern, Pretty Prairie, Salem (Dalton), Salem-Zion, Salem (Ruff and Warden), San Marcos, Springfield (Eakly, Okla.), Summerfield, Tabor, West Swamp, West Zion, Zion (Dallas), Escondido, Salem (Weatherford).

C. F. Claassen, Treas.

IN MENNONITE CIRCLES

The Mennonite Home anniversary at Frederick was largely attended. 320 took dinner on the lawn. The collection was $273.

Evangelist Reed F. Landis has consended to serve the congregations of the late Rev. J. W. Schantz if possible in connection with his studies until other arrangements can be made.

A local Sunday School conference was held in Bethany church, Quakertown, Pa., participated in by Bethany, East Swamp, West Swamp, Springfield and Flatland Sunday schools. There were discussions on the topics, "The Sunday School and Missions" and "Interesting Sunday School Exercises" were presented by representatives from the above schools. This conference took the place of the regular teachers' meeting and was heartily and enthusiastically welcomed. It was in charge of Miss Anna G. Stauffer, field secretary.

When Rev. and Mrs. P. W. Penner told the story of their missionary labors in the First church, Philadelphia, Pa., $40 were silently raised for them. The next morning the pastor received anonymously a check for $100 for the same cause. Also $1 by a shut-in member out of town.

Mr. Elias Witmer, a member of the Nigara Falls church of Niagara Falls, was 100 years old on Sunday, October 8. He lives with his niece on the same farm on which he was born. In honor of his birthday they kept open house and fully a hundred or more relatives and friends came to wish him God-speed. Among them were some of the most prominent men of Niagara Falls and Tonawauda. His pastor, Rev. Jacob Krehbiel of Clarence Centre, conducted a short prayer service at which a local pastor of the Christian church also took part. Unique as was this celebration, it was of interest to note that there were at least two persons present whose age was over ninety and a number who had reached 80 and passed it. The church of which he had been a member does not exist any more, but he himself still remains a Mennonite. He himself says he that starts the second century stronger than the first, but in the same breath says that just as soon as his merciful God calls, he is ready to go home.

NOTES AND COMMENTS

Our late congress appropriated $655,000,000 for the reorganization and requippment of our army and navy and authorized a future increase which will bring the appropriations up to the total of $800,000,000 in about three years. Over against preparedness for war there were appropriated to the amout of $25,000,000 for agriculture and $6,000,000 for good roads. When so large a portion of the nation's income is to go for military purposes and so little of it for the development of resources we can expect nothing but unnecessary hardships to come upon us in the future.

The daily estimate of the increase in wealth for the year ending with April 1916 is said to have been $22,000 000. During the same time America gave to the relief of the war sufferers a total amount of about one day's income. Even though the amount is a large one it was a small proportion of the increased wealth our country is enjoying.

According to a statement made by the National Reform association more than 3,000 000 visits, mostly to Christian families, have been made by Mormon missionaries last year. Mormon missionary elders usually call at Christian homes at hours when the men are likely to be absent. They engage the women of the house in "gospel conversation" and seek to establish themselves upon visiting terms before their real character is discovered.

According to figures collected by a popular magazine there were made in the United States last year eighty-five million gallon of whiskey, fifteen million cigaretts, ten billion copies of newspapers, two hundred million of smoking tobacco, thirty-two million pounds of snuff, half a billion packages of chewing gum and eleven million persons saw moving pictures. And yet, the continual complaint is that the high cost of living is a serious problem with everybody.

Missiouri has 4,000 saloons; Kansas none. Missouri spends each year $24 per capita for liquor; Kansas spends $1.48. Missouri has ten criminals to every 3,000 population; Kansas has one. Missouri has $20 per capita in bank deposits; Kansas has $140. Missouri has $300 per capita assessed valuation; Kansas has $1,700. Missouri farmers own one automobile for every 100 farmers;

Kansas 20. We repeat the question: Does prohibition pay?

As a result of state-wide prohibition the tax in West Virginia has been lowered from 14 to 10 cents on the $100. Her "wet" neighbor, Maryland, has raised her tax rate 10 per cent. Does prohibition pay? — Chr. Evangelist.

Robert E. Speer says: "Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the cross but not the cross of Christ."

That there are two so-called Mormon churches has caused considerable confusion in the minds of some persons who have not had the opportunity to inform themselves on the subject, especially since one of the parties claims to be the bitter opponent of polygamy and seeks to gain recognition as an "Evangelical" body. The National Reform association, which aims to meet and fight the Mormon menace, issues a tract on the subject which we will quote with the hope that the minds of our readers will be cleared on the subject:

There are two Mormon church denominations. They call themselves, "The Church of Jesus Christ of Latter-day Saints", and the "Reorganized Church of the Latter-day Saints". The world calls them both Mormon, because they both accept the Book of Mormon as scripture, equal in authority and superior in authenticity to the Bible; and because both accept and proclaim as a prophet of God that Joseph Smith who founded the whole fraudulent institution.

For long years, both seemed to be willing to accept Mormon as a designation. While often proclaiming their technical or official titles, their written and spoken utterances teemed with the words, "Mormon" and "Mormonism". Of late, and particularly in Philadelphia, the Reorganized church has sought to escape from odium, and to make a deceptive approach to Evangelical Christianity, by denying the title "Mormon", and then denouncing "Mormonism".

Let no one be deceived. The facts are plain. We shall endeavor to state them justly and with every desire to stimulate any effort to win men and bodies of men into Christian communion.

The Church of Jesus Christ of Latter-day Saints has its headquarters at Salt Lake City, Utah. Its present prophet is Joseph F. Smith, nephew of the original prophet. It teaches polygamy. Its prophet and many of its priests practice polygamy. It teaches disloyalty. It misuses public trust funds. It is engaged in a vast treasonable conspiracy against a civil government. It is powerful in numbers, and more powerful in intrigue.

The Reorganized Church of Latter-day Saints has its headquarters at Independence, Missouri. Its prophet is Frederick M. Smith, grandson of the original prophet. It does not teach polygamy or treason. It is not as strong in numbers and intrigue as the other Mormon denomination; but it is just as insolently insistent upon the claim that Joseph Smith restored the power and authority of the gospel of Jesus Christ.

So far as we know, there is no crusade against the Reorganized church, although there is resistance to its absurd pretensions. The great fight now moving forward in the United States is against the crime and disloyalty and pledge-breaking of the polygamous church.

But both churches are Mormon churches — one as much as the other. Both get their existence under the pretense that the gospel was lost and that its saving power had to be restored through Jesph Smith, the Mormon prophet. Both set that ignorant but wilful quack as the earthly head of Christ's church in the latter day. Both accept Smith's blasphemy as gospel. Both set up Smith's "revelations" as divine. Hence both are fraudulent, and one of them is criminal.

The Reorganized church is fighting the un-Reorganized church on polygamy, right of succession, and other points. At the same time, it is pushing forward everywhere for recognition among Christian bodies and it wants to drag its false prophet, Joseph Smith, and his profane scriptures in with it.

We offer our earnest objection and warning. The Reorganized Mormon church is not entitled to affiliation with evangelical Christianity, while it holds Joseph Smith as the "restorer" of the gospel. Its creeping approaches should be resisted at every point. Setting aside, for the moment, all possibility that the two Smith Mormon churches may ever come together, the Reorganized church is not intrinsically entitled to Christian fellowship.

And, not setting aside for the moment that possibility, there is double reason for watchful resistance against the Reorganized church.

It might be the thin end of a wedge.

The entire scheme of Smithism in both churches is too much like Mohammedanism.

ORDINATION OF BETHEL SISTERS TO DEACONESS WORK

It is with joy that we from time to time send forth an account of the work of our institution, or some phase in connection with it, for we believe and know there are many friends who are interested and who are glad to transfer themselves in thought for a few moments into our happy midst to see and hear what we have to tell them.

The joy is doubly great at this time, for we are permitted to tell of the ordination service of six of our sisters. The service was all so beautiful, so inpressive, that it will linger long in the minds and hearts of those who attended.

The week previous to the day of ordination, the six sisters were off regular duty in order that they might find time for physical, mental and spiritual recreation. They tell us of heights of blessings attained in those few days in attending Bible and other classes preparatory to the ordination, of deeper insight into the great privileges and responsibilities which the work affords, and of greater desires to meet these in a greater way. Altogether it must have been a week of "greater things".

The day of the ordination was ushered in at the sisters' home by the singing of a song in rather subdued tones by the sisters in training. Thus the sisters for whom the day was to be especially important, were awakened by the song:

"Lord, as of old, at Pentecost,
Thou didst Thy power display,
With cleansing, purifying flame,
Descend on us today," etc.

The first part of the day was spent in the usual way. Those of us on duty went about our work as usual. The noon hour found a happy gathering around the tables. The sisters were all present except two. Besides these there were several friends and relatives with us. Among these were two sisters of the Beatrice (Neb.) Deaconess hospital, who had come for the occasion.

The service was hled in the First Mennohite church of this city (Newton, Kan.), only a block away from the sisters' home. At three o'clock we betook ourselves to the church where a crowded house was awaiting us. While the choir sang a beautiful anthem, we marched to the places reserved for us in the front part of the church, preceded by the board of directors and the ministers in charge of the service. While we remained standing, Rev. J. W. Regier, president of the board of directors, spoke a few well chosen words in greeting, after which the sisters sang, "Priester und König, tritt in unsre Mitte." Rev. Bernhard Regier then read the Scripture passage and invoked a blessing upon the service.

After the singing of a hymn by the congregation Rev. H. D. Penner of Betel college, whose work as spiritual advisor and instructor at our hospital together with his friendly co-operation, have won a great place for him in our esteem, preached in German with Phil. 4: 4-7 as his text. The four outstanding points about which all his remarks centered were directed especially to the sisters to be ordained, and were as follows: "Let the joy in the Lord be your strength, divine love your incentive, trust in God your courage, and the peace of God your reward." The ordination of the following sisters then took place: Lydia Goertz, Marie Lorenz, Maria Froese, Anna Martha Wiebe, Anna Gertrude Penner and Clara Schmidt. What shall we say about this part of the service? It seems too sacred, too deep to say much about. After they had stepped forward and Rev. Penner had heard from their lips the promise of fidelity, with God's help, they knelt and all the other sisters with them. While the sisters were thus on their knees, a quartet sang very softly and impressively, "All to Jesus I surrender." Rev. Penner then laid his hands in blessing upon the heads of each in turn. He then raised them to their feet, giving them a welcome into the inner circle of sisters and gave to each a verse of Scripture as a motto in her calling.

When the sisters had all arisen and gone to their respective places the quartet sang, "Jetzt, o Fater, segne mich." Rev. J. M. Sudermann, pastor of the Mennonite church at Moundridge, then addressed the congregation, basing his remarks on Mark. 10:43-45. He showed very ably that a life of service was the life most worth while and at the same time the happiest life. Prof. Balzer, also of Bethel college, led in prayer, and Rev. Toevs of the Newton church pronounced the benediction after the congregation had sung another song. Thus, to all outward appearances came to an end this beautiful service, but for those most concerned it was no doubt but the beginning of a life rich in service with and for the Master, the extend of which eternity alone shall tell.

The work on the new part of the sisters' home is progressing

very nicely so that we may hope in a few weeks to inhabit it. Meanwhile things are being brought into readiness: furniture polished and bedsteads retouched and enameled. Sleep hardly seems less sweet because it is secured by lying on matresses laid on the hard floors. In fact, the merriment caused by it all brings about an even more profound sleep.

The work in connection with the putting up of the heating plant, too, is making rapid strides. When completed, the plant is to be powerful enough to furnish heat for both the sister's home and the hospital. The plant is situated several rods away from either building, thus lessening the danger of fire.

We are happy to tell of the increase in our family of sisters. The class taking first-year's work are eight in number, most of which have come to us in the last month. Of these, one has come to us to take her place as sewing sister; another has come to be with us but a short time, as she hopes to leave for the mission field in India as soon as the way opens; another sister works in the laundry, while the other five intend to take the full course offered here, which will prepare them for some line of Christian work.

Class work is now quite in sway. Everyone, pupils and instructors alike, are entering into the wokr with great vim. We are hoping it will be a great year. We realize that the Lord has indeed been kind, and we are not afraid to trust Him for the future. Our wish and prayer is that this His work may prosper and His name be glorified in it all.

A Sister in Training.
Bethel Deaconess Hospital,
Newton, Kans.

STOP TO CONSIDER

"I am old enough to know what is good for me and what isn't." So often we hear this expression from a young man who has just passed manhood. It is generally spoken with an assumption of superior knowledge, or as a gentle reminder that he has reached that bright-appearing goal which marks an epoch in every young man's life and to which every boy looks forward with expectations of a greater, more liberal freedom.

Sometimes the young man will speak these words with a confident assurance that he will not go too far, that he is wise enough in the ways of the world to know when he is doing wrong. But he fails to appreciate the fact that Satan appears in so many tempting disguised ways that sometimes the young man is well on his way toward hell before he realizes that he has ever been in danger of temptation.

So many times temptation comes accompanied by these words, "That's alright, pretty nearly everybody does it." Ah! but if we would only stop to consider. Do we want to be ordinary, do we want to do what everybody else does? Should not our ideals call for something higher and better than that which mediocer and ordinary people are doing? If everyone of us would stop for that one moment of careful consideration before doing anything outside of our regular routine of pleasure, what a world of good could be done for the men destined to become drunkards and gamblers,

"Stop to consider," but in the right direction. We must think of the consequences to ourselves and others and not consider the probabilities of discovery, for we may be able to cover up our sins from the eyes of the world, but we cannot escape our conscience and our God.

Clarence Gottschalk.

WHAT IS YOUR LIFE?

Those words search us through and through. They go to the deepest depths of our being. "Life is more than meat, and the body more than raiment." Life is more than science tells us it is.

We are told in God's Word that life is polluted. "There is no difference, for all have sinned and come short of the glory of God." All have sinned, yet by the blood of Jesus Christ, which cleanseth from all sin, we may become pure, white as snow.

Often we hear it asked: "Are you prepared to die?" What is of more vital interest is: "Are we prepared to live?" If so, the dying will take care of itself when the time comes. Prepare to live. Let your life be as becometh the gospel. Be true, pure, Christ-like.

What is your life as to its purpose? Is there a purpose to please God or men? "We ought to obey God rather than men." Is that the aim? and are we striving for that high ideal? Daniel purposed in his heart he would not defile himself. Have you so purposed? What is the aim? Is it to be what God would have you be? Are you willing to become what God planned you should become? Are you a child of the King, an heir of salvation?

What is your life as to its plan? Is the plan you are working into your life the Christ plan? Are you making your life Christlike, lovable, sweet, beautiful, as was the life of the Man of Galilee? Are you working according to the pattern laid down in God's Word? Or is it according to your own wilfulness and waywardness? "We have turned every one to his own way." Have you so done? Are you building Christ into your daily life?

What is your life as to its position? Are you where God would have you be? Are you doing the things God would have you do? Are wou using your position, your station in life, to advance or to retreat the kingdom of the Lord and Master? Are you seeking to advance self and only selfish interests?

What is your life as to its possibilities? Think of the tremendous stretches and reaches of that word. Life's possibilities are in Christ infinite. All the riches of glory are possible, for all who believe shall be saved. God only can measure them. And yet the law of this is simple. Is the price greater than you are willing to pay? Is the heritage worth the price asked? — Rev. John Newton Strain in the Herald and Presbyter.

WHAT MILTON WROTE ON A BIBLE

Rummaging in an old Devonshire attic while home on furlough recently, an English army officer came upon a Latin Bible dated 1581, and bearing on the title-page the signature of John Milton! The famous poet had written on the blank leaf a prayer in these words: "O Blessed Lord God, who hast commended that we should not adde to Thy Word, nor yet take from it, grant, I beseech Thee, that I may neither think Thy certaine true Scriptures to be doubtfull, nor the uncertaine to be Canonicall, but possess me with awfull and reverent thoughts . . . that I, adoring the fullness thereof, may avoid all hastie, supine, forced, and uncharitable expositions, and fetch my little light and candle of knowledge from that first shine and prime rayes of Thee, the onely Light, my Lord and Saviour, Jesus Christ. Amen." What a lesson for those theologians of our own day, who, in their eagerness to show their learning, show little reverence for the Book which has given light to the world. — The Christian Herald.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1918.

YOUNGER THAN EVER

"They say that I am growing old because my hair is silvered and there are crows' feet on my forehead and my step is not so firm and elastic as before. But they are mistaken. That is not true. The knees are weak, but the knees are not me. The brow is wrinkled, but the brow is not me. This is the house I live in. But I am younger, younger than I ever was before." So said Dr Guthrie, who was then in the decline of physical life, but whose mind and heart were pervaded by the cheer and charm of a happy, youthful spirit. The Christian's last years are his best. His richest experiences are in the autumn of life, and his palmy days are always yet to come. This is not only the teaching of Christian philosophy, but also the experience of old age when found in the way of righteousness. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Good people go from strength to strength and also from joy to joy, each pleasure being deeper and sweeter than the preceding one. "At evening time it shall be light."—Sel.

UNCONSCIOUS INFLUENCE

We can not walk without leaving footprints behind us; every footprint helps to make a path and every path offers an invitation to wayfarers to walk in it.

For a good influence as well as an evil influence is infectious. Conscious or unconscious, it matters not. I like to think of the happy surprise of those to whom the Lord says at heaven's gate, "Enter, ye blessed. I was hungry and ye gave Me to eat; I was thirsty and ye gave Me drink; I was a stranger and ye took Me in; naked and ye clohed Me; sick and ye visited Me; in prison and ye came unto Me." They could not remember how or when they had done these gracious things. "Lord, when saw we Thee hungry, or thirsty, or sick, or in prison, and ministered unto Thee?" Yet, they had done it unwittingly in ministering to His little ones.

It is indeed a blessed thought that right-minded people are thus doing good without even being aware of it. So diffusive, pervasive, ubiquitous, self-propagating and self-perpetuating is influence, whether good or evil. A non-Christian is always keeping others from Christ, and a Christian is always bringing others to Him. —The Herald and Presbyter.

Being good is the mother of doing good.

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Rev. S. M. Grubb - Editor
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EDITORIAL

Pleasures are costly things. The boy at school who won't let his education interfere with his pleasures, some day wakes up to a realization of the fact that his school-boy pleasures have cost him a career. In money the pleasures of the American people cost more than anything else. Try and imagine the cost of theaters, baseball, moving picture shows, automobiles, pleasure trips and the things which please our taste in eating, drinking and dressing. The figures, if we could array them before our readers eyes, would be startling. We are sure they would represent more than enough to evangelize the world and give to every youth who wants it a college education with enough left over to give everyone in America a sufficient old-age pension to enable him to live in comfort and without work after he reaches the age of forty-five. We believe our estimate to be a very conservative one. Perhaps, if exact figures were known, there might be enough left over to pay off the debts that are now strangling so many of our churches to death. But this mad chase after pleasure is costing more than money can express. The numerous automobile accidents that have taken such a great toll in lives cannot have a money value. All the money and skill that money could buy won't restore to normal condition the eye-sights of the children ruined in the modern moving picture show. Some men think they are rich enough to pay for all their pleasures, but how about the ruined stomaches of the high livers and the shattered nerves of the society dames? Aside from these money considerations, there is the spiritual damage that many kinds of pleasures have been doing. What is the value of a soul? Who can answer it? It is the souls of men and women that are daily being sacrificed on the altar of pleasure. Having gained the whole world of pleasure there is nothing to remain after all. The "man of sorrow and acquainted with grief" brought to the world its greatest joy. The joy of being a child of God. If a single worldly thing—be it a pleasure or anything else stands in the way of becoming that, deprives us of being numbered with God's own, we have sold our souls for a measely pot of pottage.

One has little patience with the person who insists that he can be a good-enough Christian without identifying himself with the church. Those who cite the case of Nicodemus forget that at a very critical time he was no secret follower, but one who openly interested himself in the cause of Christ. In calling disciples, our Lord called them to a company and a fellowship. They needed each other as well as they needed Him. In giving the great commission, in bestowing the Holy Spirit and in assuring His eternal presence, it was to the company who were faithful to Him. It is absurd to insist that one is loyal to Christ and yet be indifferent to the church, which is his body and must be served and cared for as his own person. By the church we mean something broader than mere sects and creeds; it is the company of those who are faithful to Him and who, because they are faithful, are striving, with all the power He gives them, to extend His kingdom. One cannot work in the field without working with fellow laborers any more than one can fight under a captain without fighting with others as companions under the same leadership and discipline.

We profess to believe that the happiest state one can enter is the Christian life. The testimony of multitudes of saved men and women proves this to be true. But in what does their happiness consist? Surely, it must include a knowledge of their redemption through the blood of Christ. Yes, but added to this is the sweet fellowship that comes from united prayer, unitedly sharing one another's burdens and unitedly going forth to do the work of the Master. No one can be happy alone. That is why, with such a nice devilishness, men have invented the torture of solitary confinement for the wrong-doer. The hermit shuns society because he is out of joint with society or because he hates the joys of society. The hermit-Christian, if we may call him so, is pretty much in the same fix, he is either out of joint with the church, which usually means he is not right with his Lord, or he hates the happiness which his Lord offers to him as one of the choicest gifts he has to offer.

There is such a thing as a successful Christian, but success here means something different from what the world calls success. The successful Christian may die to live; he may lose his life to save it; he may become rich by becoming poor; he may find happiness in suffering, but his success in the Lord's cause always is attained because of his identity with the "little flock" of which Jesus Christ is the great Shepherd.

Is there such a thing as a church not being a blessing to its community? When that church has failed to be all and do all that its Lord expects of it, then there certainly does exist an an organization that not only fails to bless, but does positive injury as well. The church must go after the lost. It is a sad comment upon our present-day Christianity to note that in cities blessed with hundreds of churches having all the equipment for soul-saving, the worst type of slum districts can exist. Some of the worst slum properties in New York, for example, are said to be owned by a wealthy old church that pays taxes on many hundreds of thousands of dollars it has invested. With some people religion is respectable and this accounts for the rich old skin-flint, who fattens on the underpaid labors of the poor, belonging to church, it is also the reason why some of the dancing, feasting, drinking society people hold to a church of some kind and satisfy their conscience by giving an occasional hundred or perhaps thousand to it. We are none of those who would sit in judgment in churches with whom we have nothing to do and with whom we never come in contact. It is not for us to say who is or who is not to be numbered in their membership. We do say this, however, the true church is a soul-saving institution and the true Christian is a soul-saving power. The latter will be too busy with the all-important matter of salvation to allow the silly and selfish passtimes of society to attract him, besides, his conscience will be keyed up to a point which will not permit him to indulge in them. Upon his soul will be the burden of souls.

Our Lord committed to His Own the responsibility of caring for the miserable in body, mind and spirit. It is the church's business to take a hand in every form of benevolence. A church, no matter how poor or small, that does not lend the helping hand to the needy has missed its calling. It is a positive hurt to Christianity because it creates the impression that churches are selfish and careless of the needs of God's little ones. During a panic some years ago, a church numbering many of the best people of the community among its members, announced that since there were no demands made on the poor fund, which had grown to a considerable sum, the money would be diverted to other purposes—and yet, there were dozens of families within a mile of that church who were driven to apply for charity. No wonder that some of them thought that church was not for them.

It is said that the natives of Burma learned to call Judson "The Jesus Christ Man". This was certainly a beautiful comment on the life of that pioneer missionary who did so much and endured so much for the establishment of the gospel in that country. His life must have been a practical demonstration of the principle, "Ye are the light of the world." It was a light that was seen and could not be hidden, even from the enemies of the gospel. Every Christian should feel that it is for him to reflect the spirit of Christ. True, the best of us are made of such common and unreliable material, but, then, it is wonderful to note how God takes the meanest and most unpromising material and uses it in erecting His temple of glory. On one of the barren rocks to the north of Scotland, where the merciless sea keeps incessently beating, it was found necessary to erect a lighthouse. The place was so exposed and it was so dangerous to come near that it was found impractical to place a light in it or put a keeper in charge, but an ingenious engineer solved the problem of keeping the light at work sending its rays out over the sea. A great reflector was put in the lighthouse and this then caught the rays of light from the land and sent them across the sea to warn the seaman of the dangers he was approaching. In the most of us there is so little to recommend us as a power for righteousness that it seems almost absurd to speak of ourselves as the "light of the world". It must be remembered, though, while we are as dead and as lifeless as the pile of stone standing out over the treacherous deep, we give a light that is not our own. The One who said, "Ye are the light of the world," also said, "I am the light of the world." It is he who shines. If we are instruments of brightness, it is only because we have, by His grace, been permitted to reflect His light abroad. Sometimes animals at night, when in danger, will hide their heads so that the little rays of light reflecting from their eyes will not be seen by those hunting them. Too often the reason why there is no light in us to guide and help those to whom we might be of help is because we have turned not only our eyes, but our lives away from Christ and so made it impossible to reflect any of His glory or goodness. Of ourselves we are darkness, near to Christ we may be the means of letting those about us see and know His saving light.

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WORLD-WIDE SUNDAY SCHOOL NEWS

Christianity Imitated.

An increase of 610 Sunday schools in two months is not a bad record. This has been accomplished by the Buddhists of Japan, according to a report by Rev. K. Mito, secretary of the Japan Methodist Sunday school board. This movement to hold the children of Japan for Buddha was unaugurated at the time of the Emperor's coronation in the fall of 1915, and in April of this year, six months after the coronation, there were 800 Buddhist Sunday schools in Japan with a registration of 120,000 children. The increased interest in Sunday school work in Japan, caused by the coming World's Sunday School convention in Tokyo, has been a large factor in arousing the Buddhists to action.

The Buddhist sect best known for its imitation of Christianity is the Nishi Hongwanji, which has a Sunday school board that acts for all Japan. This board gives a banner to the best Buddhist Sunday school and confers medals for special merit. The child having the best record in each Buddhist Sunday school is given the privilege of visiting the far-famed buildings and treasures of the West Hongwanji temples.

In every detail the Buddhist Sunday school imitates the Christian school — the same officers and committees; the same classification of departments. They have even gone so far as to organize mothers' meetings, young men's associations, and special meetings for children corresponding to our children's day, rally day, etc. In literature for children, it is difficult to tell which is Christian and which is Buddhist, so closely to the text cards, "Life of Buddha" series, attendance cards, etc., conform to those used in Christian Sunday schools.

But the climax of imitation is reached in the music. Christian hymns — words, tunes and all — have been appropriated. Such songs as "Oh for a Thousand Tongues to Sing", "Jesus Loves Me, This I Know", "Bringing in the Sheaves", "God is Love", are being used by the Buddhists, practically the only change being the substitution of the name of Buddha for that of Jesus. Many fundamental truths of the Christian religion have been brought into their stories and songs. Buddha is referred to again and again as "Heavenly Father", and to him are ascribed many of the attributes of the living God.

Buddhism, however, is not the only religious sect in Japan which shows a remarkable growth in the Sunday school work. During the past two years there has been an increase of 898 Christian Sunday schools in Japan, with an added enrollment of 41,753 students. It is also an interesting fact that the Hongwanji sect, which has been largely responsible for this great Buddhist Sunday school advance, is the sect which is most nearly like Christianity, in that its members believe in the coming of a redeemer who will have power to take away their sins.

A Week's Sunday School Work.

If anyone harbors the idea that the missionary's life is one of leisure, we would ask him to read the following account of a week's work by Rev. George P. Howard, world's Sunday school secretary for South America:

For the past week I have been a large portion of the time on the wing. I visited the town of Mercedes, Uruquay; from there took the steamer up the Uruquay river to Concordia, Argentina, where I spent four days and had a good chance to deliver my Sunday school message. I returned by train to this city, arriving just in time to remove some of the stains of the journey and present myself before the ministerial association of Buenos Aires. I addressed them on "The Teaching Function of the Church". Most of the English-speaking missionaries and clergymen were present, and the discussion which followed my paper was a revelation of the unsatisfactory relation existing on this field between the church and the children.

"I have also made a trip to Rosario, where the big Sunday school parade was held. I had written up, asking for a workers' conference on Saturday evening and expected to see about twenty-five or thirty people out, but what was my surprise to find over a hundred teachers, officers and superintendents gathered. We had a great time for two hours. Then I sent them home, but a group of fifteen or twenty gathered around my samples of books and literature. About 11 o'clock I finally had to tell them that on the following day I was down for four addresses and must get some rest, so they went, after leaving orders for about twenty-two books. I am giving them another Sunday in September. We formed a committee with representatives of each denomination; this will be the nucleus for a full-fledged state organization. I am pushing the matter on these local associations rather slowly. There must be Sunday school sentiment and conviction on which to build an organization, and folks with the Sunday school vision to carry it out."

Baron Sakatani and the Sunday School.

Baron Sakatani, former mayor of Tokyo, a banker, and one of Japan's most prominent business men, was in conference with officials of the World's Sunday School association while in New York recently. The baron has been traveling in Europe, and was in attendance upon the Paris conference as a representative of his government. He spoke with great regret of the unbrotherly feeling which he found in Europe as one of the natural results of the strife, and expressed his earnest hope that the World's Sunday School convention at Tokyo might be thoroughly representative of all the nations of the world, and that it might promote a world-wide spirit of unity following the war. Baron Sakatani is one of the committee which is promoting the Tokyo convention, towards the arrangements for which eminent Japanese are making substantial contributions because of their vision of the great service which this convention will render to religious progress and in the development of personal character.

On October 1, Baron Sakatani, together with Sikio Tsurumi, the Japanese minister of agriculture, and Kikozo Yabe, minister of finance, were the guests of Hon. John Wanamaker at luncheon in Philadelphia. There were also present Mr. French, president of the Chamber of Commerce, Mayor Smith of Philadelphia, and Dr. Geo. W. Bailey, former president of the World's Sunday School association. Following the luncheon, the party visited Mr. Wanamaker's Sunday school where the mayor presented Baron Sakatani with the American flag and the flag of the city of Philadelphia. In return the baron presented the flag of Japan.

In the course of his address before the school the baron said he believed that the great war now raging in Europe was caused by civilization putting too much weight upon the material side and forgetting the spiritual. "Japan has been making this mistake for the past sixty years", said the baron, "but now leading Japanese are feeling the necessity of emphasizing the spiritual side." He expressed his opinion that the Sunday school was the best means of filling this gap, and leading the people to see the importance of moral training. "The thing which impresses me most about the Sunday school work in America", said the baron, "is that so many successful business men are giving so much of their time and energy to the building up of the Sunday school, and so many workers are giving free service. This safeguards the future of America."

If you have a flower which you can give, and by giving it bring a smile of hopefulness, or kindle a happier desire in the soul of another, that is missionary work.

Your own renewal for 1917 and a new subscriber from now until January, 1918, and a copy of Krehbiel's History of the General Conference, postpaid to each for $2.50.

THE C. E. TOPIC

October 29.

The Rewards of Religion.

1 Cor. 3:6-23.

(Honorary Members' Meeting)

We should not be given to right living which is religious living merely for the rewards it brings; we should do right for the sake of right. Yet, there comes to every one, who lives according to the truths and duties of the Christian religion rewards that are precious and eternal. "What shall it profit a man to gain the whole world and lose his own soul?" Of all the ends for which we should live, the salvation of our souls is the most important. In saving our own souls

we glorify God we place ourselves in a position where we can do the most good to our fellow men, and we secure for ourselves the highest state of blessedness of which the mind can possibly conceive. Our salvation is the reward of our faith and obedience to God. On the other hand, "The wages of sin is death." One cannot live in sin and continue in it without reaping its terrible reward.

To be able to live a contented life, assured that all is rgiht for here and hereafter, one must do more than make a profession of religion, one must live it, but such a condition is worth every effort one can throw into attaining it. The one who spends his life chasing dollars may succeed beyond the wildest dreams of his imagination, but when it is all over and he finds that with his dollars he cannot buy youth, or happiness, or the respect of the world, or health, or the assurance that the future is rightly provided for, he is certain to ask himself, What was the use of it all? On the other hand, to have laid up treasures in heaven brings the satisfaction that makes him feel that all is right in God's hands. To have devoted every effort to securing power, or popularity, or influence or position generally secures what is sought, but not to have sought the favor of God with it means only that in a few brief years, or even days, all will pass away. To have a talent for acquiring knowledge is a rare privilege, but worldly knowledge should never be the only end of a struggle for knowledge. "The fear of the Lord is the beginning of wisdom." There is nothing to be compared to that wisdom that knows how to apprehend the "deep things of God".

Religion brings its rewards in the life of a person. To have lived right, to have done right by one's neighbor, to have been a good citizen of the state in which one has lived and, above all, to have set an example of faith and good cheer to one's fellow men is bound to end in the most satisfactory kind of an existence. One who has done so, lives in the consciousness that the world regards him a helpful neighbor worthy of confidence and respect and an ideal citizen who can be trusted to do his part on the side of righteousness and truth.

In following one's religious duties the happiest reward aside from that of having the assurance of sins forgiven and adoption into the family and household of faith comes from being the instrument in God's hands for winning men and women from lives of sin to Him. We are assured that there is joy in the presence of the angels of God over the saving of one lost soul. Surely, there must be great joy, too, in the heart of the soul-savior when he knows that God has used him as an instrument for bringing about this end. The Christian may be deprived of wealth, pleasure, honor, friends, ease, etc. But what of that? These are all earthly things, of the earth earthly. The higher joy of knowing that a soul is saved, heaven rejoices and a victory has been won over the evil one, is worth infinitely more than such earthly satisfactions.

The community without church or Christians, no matter how much culture or wealth it might represent, would be a dangerous one to the life and morals of every man, woman or child living in it; the poor would, in all likelihood, be neglected and the sick and unfortunate ones would also be neglected. There would be no force there that could be set at work to comfort the miserable or reform the criminal. Indeed, such a community would soon become so foul and corrupt that it could not possibly continue to exist for any length of time. Here, however, we have Christianity. Some have been indifferent to its appeals to their manhood, purity, benevolence or faith, but not all. Now and then there have been those who responded. They immediately sow visions and, because of their faithfulness, the lives of men and women were changed for good. Instead of sin they devoted themselves to work of faith and love. They cared for the poor and afflicted, they brought light to those in superstition and ignorance. Jesus declared that those in His kingdom were the "salt of the earth". And so it has ever been. The reward of those who were true to Him has been in the form of the best things in the individual, in the home, in the state and in the world.

THE S. S. LESSON

Oct. 29.

The Voyage. Acts 27:1-38.
Golden Text—Psa. 37;5.

Lately we have noticed how that God used the fanaticism of the Jews, the Roman governor and a host of other human agencies to bring Paul to Rome as he had determined. In our lesson we see how that the sea and its storms were likewise agencies in carrying out this same purpose. We are so accustomed to think of the forces of nature as impersonal things that we sometimes lose sight of the fact that they, too, are used by God in serving His plans and in helping His servants to do His duty. Waters are the mightiest of forces and were frequently used by God to assert His might as they are today. Note the Red sea incidents on the way of the Children of Israel to the promised land; also Jordan. Jesus was a lover of the sea. He chose some of His most intimate associates from among those who followed the sea. By the seaside He taught some of His most wonderful truths. On it He performed one of His most remarkable miracles.

Paul's experience on the sea makes one think of the adventure of Jonah which also included disaster, but with this difference Jonah met his while disobeying God. Paul met his because he was so persistant in doing God's will. There is a vast difference between the trials of those who defy God and those who do His will. Outwardly the disasters may appear to be very much alike, but one serves the purpose of punishment while the other serves the purpose of furthering God's cause. It is noble to meet trials when on God's mission, it is ignoble to have to meet them when on errands of sin.

One notices Paul to be the same faithful and God-trusting man whether under calm or stormy conditions. In fair weather he could be busy testifying, praying and giving comfort, and in stormy weather, when all nature seemed to conspire to destroy him and his associates, he remained the same man of cheer, comfort and prayer. Life has its two opposite conditions. Sometimes everything goes on beautiful and calm as the sea on a mild summer's day. It is easy to be a consistant Christian then and every Christian has his seasons of calm and peace. But there do come times of storm and trouble. The real proof of a consistant and faithful life shows itself in the stormy times. Dr. J. R. Miller tells of an artist who was commissioned by his patron to paint a picture of peace. The artist placed on the canvass the picture of a terrible storm lashing its fury on a cliff. The sky was dark. Lightning flashed, the waves beat themselves into froth. In the midst of that terrible scene, in a cleft of the rock, he painted a dove upon her nest, calm and unafraid. Here was his conception of peace, a thing one may possess in spite of the worst storms that can assail one. Such a picture we have of Paul in the storm. He knew he was in God's hands and therefore he was unconcerned about the surrounding evidences of fury. Were we only to realize it, no storm can mean more to us than did the storm to the dove if our supreme trust is in God, the rock of our salvation.

In the state we find Paul and his fellows battling against the adverse conditions of nature we have an example of how all men are set in their places to battle against powers that seem infinitely greater than themselves. Man battles with heat and cold, with hunger and thirst, with cruelty and cunning and yet in some way or another man always comes out of the conflict supreme. The reason for it is that man, though he may have fallen into evil ways, is still the superior creature, created in God's image, having a spark of divinity in him. But there are more than nature's powers to fight. We battle against the principalities and powers of the evil one. Can we be calm when they, like a furious storm assail us? Paul did not see the sun or the stars for many days. So in our troubles there are times, oft long periods in which very little or no light at all enters to cheer us. What are we to do then? Like Paul we can trust in God and pray to him and do our part to make the way lighter and better for those around us. Note Paul's reason for being calm. He belonged to God and confessed it openly. An angel stood by him. Let us never forget that He does give His angels charge over His children. Notice that the message was to "fear not" and be of "good cheer". One who is in God's hands has no right to fear or to be down-hearted even under circumstances that make the godless tremble.

CONTRIBUTIONS

HOME MISSION

The Whosoever Will Mission Church, Los Angeles.

The following contributions have been received in the last quarter:

Aletta Krehbiel, $2; Menn. church, Upland, "givers unknown", $55; Junior C. E., West Zion church, Moundridge, by G. A. Haury for Mrs. Hetzel, $27.90; Offerings, $4.88.

Sunshine class, Aberdeen, 1 box of children's dresses; Circle girls, Upland, 12 suits little boys' clothing.

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NEWS OF THE WEEK

MAIL NOTE MADE PUBLIC SETTLES NOTHING

Washington, Oct. 14. — The text of the memorandum of Great Britain and France in response to the complaints of this government concerning the detention and censorship of mails between the United States and neutral countries of Europe was made public by the State department today. In effect, it leaves the differences between the United States and the Entente allies in a condition no more satisfactory than it was on May 24, when Secretary Lansing sent his note of protest to London and Paris.

The allied memorandum is devoted to an argument intended to refute the contentions of the United States. None of these contentions is conceded by Great Britain and France, although the allied governments give assurances that they will continue to lessen the annoyances of mail detention and censorship and are "ready to settle responsibility therefor in accordance with the principles of law and justice, which it never was and is not now their intention to evade."

What action the United States government will take with reference to this unsatisfactory state of affairs has not been determined, judging by what was said in official circles today. It is plain, however, from informal comment, that seemingly irreconcilable differences exist between the United States and the allied governments over certain propositions set forth by the United States. Foremost among these are two well-established principles, which are themselves in conflict, yet are recognized by the practice of nations.

The United States government has conceded the right of a belligerent to inspect mail in search for contraband. At the same time it is quite as well established that neutral mail is inviolate.

In their response to the United States the British and French governments state that the diversion of the courses of neutral mail-carrying ships into British ports to enable the British authorities to examine the mails is voluntary on the part of owners and masters of these vessels, who have found that less delay is caused by this method. With this assertion the United States does not agree. It holds that the mail-carrying neutral vessels really put into British ports for mail examination under compulsion that arise from knowledge that if they failed to do so they would be seized on the high seas and required to touch at the British ports of examination.

LARGE FLEET OF VESSELS TO LEAVE NEW YORK

New York, Oct. 14. — The largest fleet of steamships that has left this port since the submarine raid off Nantucket last Sunday was due to sail today, while United States destroyers were hunting along the north Atlantic coast for a secret base for German submarines.

A southwest gale swept the coast as the destroyers maintained their search. Incoming and outgoing ships pursued zigzag courses far off their usual routes to elude the U-53, which for all they knew, might still be lurking off Nantucket.

Captains of incoming steamers were eagerly questioned by the skippers of outward bound vessels for any information of the German submarine, but with small success.

When the White Star freighter Bavic sighted an eastward bound submarine in the Atlantic yesterday she was apparently in pursuit of a Danish passenger ship, the Hellig Olav, according to observers on deck of the Bovic, which arrived here today.

The nationality of the submarine was not identified. The Bovic, in fear of attack because of being a freight ship, put on full speed and headed directly west. At the time she passed out of sight of the other two vessels the Danish boat still seemed to be endeavoring to escape from the submarine. The weather was clear and the Hellig Olav was between two and three miles distant at the moment she was first observed, with the submarine about one mile to the Dane's stern. This was about 8:30 a. m., when the Bovic was approximately 200 miles east of New York.

The Hellig Olav left here Thursday for Copenhagen and other Scandinavian ports, carrying thirty-six passengers in the first cabin, thirty-seven in the second cabin, and steerage passengers. Many of those in the cabins are Americans.

SUBMARINE QUESTION HAS NO NEW DEVELOPMENTS

Washington, Oct. 12. — The whole submarine situation, both as to the recent raid on the New England coast and the broader question of agitation in Germany for a ruthless resumption of the warfare, shows signs in official quarters of having practically cleared up.

No new developments are reported, and no new disturbing information has come to the state department, according to officials, to change the decision arrived at by President Wilson and Secretary Lansing.

While no immediate steps are in contemplation for the actual establishment of a naval neutrality patrol along the Atlantic coast as a result of the German submarine raid Sunday, the navy department has completed a definite plan to be put into operation if the campaign continues.

The entire destroyer force, active and reserve, assisted by light cruisers, navy tugs and other auxiliary craft, would be employed to protect American territorial waters and also to prevent the establishment of any secret bases ashore or communication between shore radio stations and belligerent craft.

PIECE OF HARDTACK WINS SOLDIER A BRIDE

Decatur, Ill., Oct. 15. — Fred L. Schultz of Linder, N. J., was with a train load of guardsmen that passed through Ramsay, Ill., from New Jersey to the border several months ago.

Dinner was before the soldiers as they entered Ramsay. He scribbled his name and regiment on a piece of paper. Some hardtack was wrapped in the piece of paper and tossed out of the window.

Emma H. Klimper found the hardtack and corresponded with the man who had cast it off. Schultz and the hardtack met in Decatur Friday. The Rev. F. A. Havinghurst, pastor of the First Methodist church, had a little job Saturday afternoon at 1 o'clock.

GERMANS MAKE MANY FURIOUS COUNTER-ATTACKS

Berlin, Oct. 15. — British attacks on the Somme front north of Thiepval led to hand-to-hand fighting in the German lines and at one point the invaders obtained a firm foothold, says the official statement issued today by the German general staff. South of the river Somme, the statement adds, French troops obtained a foothold in the village and sugar factory of Genermont.

Paris, October 15. — German troops last night made several counter-attacks against the positions which the French had occupied during the day south of the river Somme, says the official statement issued this afternoon by the French war department. All the German attacks were repulsed by the French infantry, the statement adds, and all the gains were consolidated.

London, Oct. 15. — Enterprises undertaken yesterday by British troops in the neighborhood of the Stuff and Schwaben redoubts in the river Somme region were highly successful, says the official statement issued today by the British war office. More than 300 Germans were taken prisoner.

Rome, Oct. 15. — Italian troops in the Trentino yesterday made further progress in their advance toward Mt. Roite, according to the Italian official statement issued today. In the region of Cosmagnon an entire Austro-Hungarian battery composed of four guns and a large amount of ammunition were captured by the Italians.

London, October 15. — While Russian reenforcements are being hurried to the Transylvanian battle fields, where the Roumanians are endeavoring to make a stand against tremendous pressure from the Austro-German forces, other Russians are continuing stubborn attacks on the Germans in Volhynia. Petrograd reported today that Russians had stormed the Teuton trenches north of Korytniza. Two machine guns were captured and a number of prisoners taken. The Germans counter-attacked fiercely with the bayonet several times, the statement adds, but they were repulsed with heavy losses.

The Roumanian troops, who recently invaded Transylvania from the south and east, are fighting desperately to prevent the forces of the central powers from entering Roumania. Russian reenforcements are being rushed to the aid of the Roumanians, a wireless report from Bucharest says, and it is announced that King Ferdinand will take the field at the head of his harassed troops.

In eastern Transylvania and on the southern border, the Austro-German forces continue to make progress against the invaders. East of Csik Szereda the advance had not yet halted and west of the Vulcan pass Roumanian attacks have been checked, Berlin reports.

Fighting on the frontier north east of Kronstadt, the Roumanians have recaptured a Roumanian village, southeast of Orna, from the Austro-Germans. Bucharest, also reports the capture of Mont Siguiello and a frontier town in the region of Petroseny, with severe losses to the Teutonic forces. The wireless dispatch from Bucharest also announces that a commission of French officers is on the way to the Roumanian capital to the aid of the hard pressed generals of King Ferdinand. More than 15,000 prisoners, Bucharest says, have been taken by the Roumanians on the various fronts up to the present time.

GREEKS YIELD TO THE ENTENTE

London, Oct. 12. — The Greek authorities have yielded to the entente demands for the turning over of virtually the entire Greek navy and the dismantling of surrender of the forts on the sea coast, according to the latest unofficial reports from Greece. Control by the entente of all material for naval operations and of railroad, mail and telegraph service so as to render impossible its use to the detriment of the entente forces is reported to have been included in the demands.

The demand of the allies was presented by Vice-Admiral Dartige du Fournet, commander of the Anglo-French fleet in the Mediterranean, and insisted that Greece give over the entire Greek fleet except the armored cruiser Averoff and the battleships Lemnos and Kilkis, to the entente allies by 1 o'clock Wednesday afternoon. Demand also was made for the control of the Pireus-Larissa railway.

Vice-Admiral du Fournet demanded the disarming of the Kilkis, Lemnos and Averoff and the dismantling of the forts on the seacoast, while the two forts commanding the fleet's moorings were to be made over to the admiral. Control of certain points also was to be placed in the hands of the Anglo-British authorities.

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Price, 10c each. 75c per dozen.

Wall Mottoes

No. 536—A new series of Wall Mottoes. Size 10x14½. Embossed. Very beautiful. Texts: 1. The Lord is my Shepherd; I shall not want. 2. I will sing of the mercies of the Lord forever. 3. He that followeth Me shall not walk in darkness. 4. The Lord is my light and my salvation. Price each.....20c

No. 467—"Beauty Roses". Four Wall Texts. Beautiful designs. Artistic coloring. Size, 9½x13.
Price, each 25c

No.1033

No. 635—Four beautiful Wall Mottoes. Roses. Size, 8¾x11¾. Texts:—1. Your Father knoweth what things ye have need of. — 2. The Lord will bless His people with peace. — 3. Fear thou not, I will help thee. — 4. The Lord is good unto them that wait for Him.—Price, each 15c

No. 125—A beautiful Wall Text. Size. 8½x11. Two texts printed in silver embossed borders.
Price, each.....15c

No. 464—"Rose Studies". Four new Wall Mottoes with design of pink and yellow roses on variegated background and Scripture text in silver. Corded. Size, 9x12.
Price, each 25c

No. 1033—Four neat Mottoes. Mothers and children. Oval shape. Embossed border decorated with gold, violets and forget-me-nots. 9x10½ inches.
Each 15c

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, OCTOBER 26, 1916. No. 42.

ANNOUNCEMENT AND INVITATION

Bro. A. W. Sommer, who has been serving the Salem congregation near Dalton, Ohio, for the past year, will be ordained to the office of elder on Sunday, Nov. 5, 1916. An invitation is hereby extended to all the congregations of the conference to send delegates to examine the candidate and participate in the solemn service.

Special evangelistic meetings will be held during the following week with communion services on Sunday, Nov. 12.

The Church Council.

IN MENNONITE CIRCLES

The Germantown (Pa.) church celebrated the arrival of the first Mennonite families in 1682 by a special service in the old church on the evening of Oct. 12.

Rev. A. M. Fretz will observe communion services in his charges as follows: Springfield, Oct. 22; Deep Run, Oct. 29; Bowmansville, Nov. 12. At Deep Run a class of young people, now under instruction, will be baptized and received into the church on Saturday, October 28, at 2 p. m. on the occasion of the preparatory service.

The Bowmansville (Pa.) church is at present without a resident pastor. The elder of the church, Rev. A. M. Fretz, goes there every four weeks after his services at Springfield for the evening service. Bro. John Swarr, of Quarryville, who, with his wife and son, united with the church last spring, conducts service in English every four weeks.

On Sunday, Oct. 22, the Christian Endeavor society of the Deep Run church will conduct services following the Sunday session at 10:15 and Deacon S. W. Gros will, in the absence of the pastor, have charge of the catechetical class after the C. E. meeting. The C. E. society will on this occasion have a special service, devoted to missions, led by Allen R. Fretz, to give expression to and continue to foster the interest awakened by the recent visit and illustrated talk of Bro. and Sister Penner. An address will be given by Clayton L. Fretz of Perkasie.

The city of Berlin, Ontario, which has been a well known place in the history of Mennonitism, has recently had its name changed to Kitchener. The changing of the name is a result of the present war, the name "Berlin" having become offensive to some of the population of the city and province. It has been renamed in honor of Lord Kitchener of England, who lost his life this summer. It is understood that the change of name was earnestly opposed by many of the citizens.—Gospel Banner.

A Note from Missionary P. A. Penner.

(Recently we have had occasion to inform our readers of the inability of our getting the Mennonite past the censors for our India missionaries. We are glad to announce on the word of Bro. Penner that some copies are now reaching him. We hope that conditions will improve so that communications will be easily kept up with those who are representing us on this mission field.—Ed.)

I am glad to report to you that the "Mennonite" comes through to India O. K., at least we have received a few copies of this paper. It is very refreshing to get news from all the churches and the mission fields in China and America.

The rainy season is drawing to a close, for which we are genuinely grateful. When the hot season continues for two to three months, we sigh for the first rain to cool off the air and lay the dust. But when the rains continue and continue so that everything — I came almost saying "everybody" —gets mouldy, we wish that the leaden clouds would disperse and allow the bright sunshine to come through. I often think of that saying regarding Oregon. It is said, you know, that in Oregon the people mostly raise umbrellas. That is about what we raise in India during the pouring rains. Our work is continuing favorably and the war, though felt in the remotest village, does not hinder the work in any way. Praise God. We are anxiously waiting for news from home as to wether any new workers are coming to India this fall. Say, brother, what does "student volunteer" mean about which we have heard so much? I have my idea, but it may be all wrong and hence I ask for information. I am sure that I know what it means in war. It means: You are a volunteer, your country needs you, put on the knapsack, buckle on the belt, shoulder the rifle and go to the barracks until further orders.

The leper home is overcrowded and room most urgently needed. We hope to have more land soon and the new wards for females are then to be erected. $700 will build one ward for twelve women. Who is willing to put up a memorial? Here is a chance to put up a monument that is better than a stone column.

Yours in the bonds of love,
P. A. Penner.

THE PRECIOUS BLOOD

I Pet. 1:18, 19.

Rev. S. D. Yoder.

I want you to take a journey with me to some of our cemeteries. As we look at them we see that death is prevailing in every community, none escape, the rich or the poor all meet at the same place. Today, in walking through a cemetery, we can generally tell if the man who died was rich or poor by the size of the monument erected over his grave. Our forefathers only stuck a post into the ground at the head of the grave to mark it. On Nebo's mountain there is a grave somewhere that had no marker. In Egypt the rich had their sepulchres and the poor were buried in the ground, face down and arms extended, with cross laid flat on the ground over the top of the grave. In Egypt at that time a cross meant death. The cross of Egypt meant death, and if the cross of Calvary only means a piece of wood to us, it also means death to us. On that memorable night all the Hebrews did not put the blood on the doors and lintels. Some were careless and left it to the servants to do, just as the people do today. Josephus tells the story of a Hebrew family. The lamb had already been brought in to be slain. The father was taken up with the cares of the home and did not have time to make this application. The oldest child, a daughter, was sick. This sick child knew what it meant if there was not blood sprinkled on the door posts, and made the third request before the blood was sprinkled on the posts just in time to save the life of the first-born of the family. It is just so today, the fathers and mothers are trusting for the blood to be sprinkled in the hearts of their children by the servants of God, preachers and teachers. Some of them are just as careless as the servants in the home in Egypt who had fallen asleep at his post. The people of today, who have not had the blood applied, are just as much lost as the oldest child in Egypt that night that did not have the blood sprinkled on the door posts. The blood that was shed on calvary's brow was to save the whole world. We see now that the cross means death and blood means life everlasting. Some of the people have kept the commandments all their life, and if Christ were here He could very easily tell them something else they would have to do in order to inherit eternal life. Moses was a very different man after God got a hold of him and used him to His name's honor and glory. In many cases it changes men to just the opposite of what they had been before. It changed the disciples from fishermen to fishermen for men. On the road to Damascus things were just changed to the opposite for Paul. It is only the Word of God and the love that He has for us that is keeping us out of the great conflict that is raging over the seas today. There has no book ever been written that has the power of God but the one. I would like to see all the people have a foretaste of the blood of Christ. I have never found a man or woman satisfied to cross the great river of death unless they had the blood of Christ applied to their hearts.

Roaring Spring, Pa.

THE OLD HOME WEEK AT WEST SWAMP, PA.

Last Saturday was a great day —one not easily to be duplicated until the "perfect day" dawns in heaven. And from the testimony overflowing on every side, it was a memorable day for everybody. One of the Philadelphia visitors declared "he would not have missed it for anything". We anticipated a good crowd, an interesting program, a happy reunion of old friends and Sunday school workers, but the event itself threw our rosiest prospects into the shade. Many, indeed, whom we expected to greet, failed to appear, but surprise after surprise was the repeated experience of everybody as they shook hands with friends and class-mates of their youth, whom they had scarcely seen in the interval. It was a veritable home-coming for many.

The speeches were all good, packed as they were with delightful and often touching reminiscences of the past that warmed every heart. Every speaker was animated with the exalted spirit of the day and the beautiful harmony of the reunion idea. The speakers were all old members and workers in the Sunday school from young manhood down to gray hairs. They were: Samuel Weiss of Quakertown, Jeremiah Shelly of Vernfield, Henry Snyder of Perkiomen School, Pennsburg, Rev. Elw. Shelly of Pennsburg, Prof. Seward M. Rosenberger of Philadelphia, Rev. Joseph S. Schantz of Philadelphia, Frank Hartman and A. G. Moyer of Quakertown, Reno B. Rosenberger of North Wales, Alvin M. Musselman of Allentown, and Mrs. Sarah Weinberger of Quakertown. All paid glowing tributes to West Swamp and to old teachers and benefactors. Special wreaths of praise were laid at the feet of such men as Rev. John H. Oberholzer, Rev. A. B. Shelly, Christian Musselman, John G. Weinberger, Frank R. Rosenberger, Daniel Shelly, and others, who, being dead, yet speak. Eloquent letters were read from Rev. A. S. Shelly and Mrs. Mary Shelly Hilbert of California, Dr. Joseph Taylor of New York, Rev. D. K. Laudenslager of Womelsdorf, Rev. J. M. Shelly of Birdsboro, Henry H. Beidler of Lansdale, and Erwin Weiss and Menno W. Shelly of Philadelphia, all of them surely and palpably present in spirit. The appearance of Mrs. Weinberger awakened a thrilling response in the many present who were once in her primary class, but now themselves past middle life. Though bodily affected by her unfortunate accident, her spirit was still as stout and hearty as ever, and many silently thanked God for the privilege of seeing and hearing her again.

A highly entertaining feature of the program was the assembling of scattered members of old choirs, some of thirty and more years ago, who, during the afternoon occupied the choir loft and sang several old selections. A list of them will surely be of interest. They were: Mrs. Henry Bleam, Mrs. Jacob Ackerman, Mrs. Henry Geisinger, Mrs. Claude Rufe, Mrs. Wesley Detweiler, Miss Laura Weinberger, Miss Sarah Musselman, Mrs. Milton Shelly, Mrs. Mary Weiss, Mrs. U. S. Stauffer, Mr. U. S. Stauffer, Rev. Joseph Schantz, Seward M. Rosenberger, Menno Sell, Jeremiah Shelly, Henry Bleam, John S. Shelly, Alvin M. Musselman and possibly a few others who have slipped our memory. Mrs. Stauffer presided at the organ while they sang from an old Sunday school hymnal entitled "The Crown of Life".

Noon and evening lunch were taken beneath the maple trees beside the church in true picnic style. The day was ideal. Too much praise cannot be bestowed upon the committee and the West Swamp people for the excellent entertainment they so ungrudgingly prepared for the visitors.

The registration reached 216, but there is reason to believe that not everyone registered his name, especially in the evening.

"Praise God, from whom all blessings flow." This was the predominant feeling as the reunion exercises were brought to a close and the audience dispersed. It will for many a day be a bright spot in the memory of all present.

Among the many letters, received on the occasion, the following from one well known to the readers of the Mennonite will no doubt be of interest.

Upland, Cal., Oct. 2, 1916.

Dear Bro. Allebach:

So, we are invited to join in the celebration of Old Home Week. Well, that surely sounds good. What could be more attractive for one in the afternoon of life than reminiscent thoughts of the surroundings and associations among which the early part of his or her life's day was spent? With what increasing frequency and fondness we find ourselves reverting in contemplation to the scenes, the comrades, and the experiences of our childhood and youth! How these things weave themselves into our dreams at night and our quiet hour reveries by day!

What numberless things there will be to talk over for those so fortunate as to be able to meet on Saturday on the old stamping ground at West Swamp! The old church home of our youth, what precious memories cluster around it! There as a little tot of a boy and later as a boy and girl of tender years we went to Sunday school, first in the old church building of which, as far as I know, there was no photograph made to assist us now in refreshing our mental pictures of the same. However, these pictures unassisted do of themselves grow clearer rather than dimmer with the years.

In the second seat back from the stove on the roadward side we boys sat in class with our faithful teacher, Abraham Clymer. A little later, in the Bible class, on the back seat between the two doors, where one Sunday a few of us ventured for the first time to try our new found voices in singing something else than the melody in one of the good old hymns, while the girls, who we feared might hear us, were not far away to the right.

And then, one day the instruction of the years bore fruit when, still in the same old sanctuary, we came to the altar of consecration in baptism, the rite administered by him who as founder and leader of the Sunday school and then as minister of the congregation, wrought himself into the lives of so many of us in succeeding generations.

In time it was thought well by those in authority to put us to work as teachers. By this time, however, the present building had taken the place of the one of such hallowed memories as above related. And then it was but a few years later that, having stood at another altar, the altar of consecration to each other for life, we followed calls to other fields and our active connection with West Swamp was thus severed.

However, our interest in the work at the old home place has never waned, and today we most heartily join with you all in praising God for His mercies through the years that have gone and in earnest prayer for His sustaining grace for the days and years ahead. May the faithful labors of His servants at the old home church continue to bear blessed fruit in the lives of scores and hundreds; and may there continue to come forth from that busy hive the workers called by the Master Himself to various parts and appointments in His world-wide vineyard, while all of us, whether in the old home or elsewhere, keep toiling on, happily content in the words of Paul to the Thessalonians, "to serve the living and true God and to wait for His Son from heaven." There is a great day coming by and by.

Permit this letter to speak for us both and to convey to all assembled our most cordial greetings.

Sincerely yours,
Priscilla Stauffer Shelly.
Anthony S. Shelly.

BIBLE CONFERENCE AT RICHFIELD, PA.

The Richfield church held its fifth annual Bible conference Oct. 5 to 8 under very favorable and interesting circumstances. The conference sermon was preached by Rev. J. S. Lehman of Lancaster, Pa., the text being, "What Is Your Occupation?" Bro. Lehman laid special emphasis on the fact that success depends upon one being active. He used the bee as an example of activity and pointed out that as members of the body of Christ we have a special work assigned to us.

The prayer hour on Saturday morning was in charge of Rev. H. G. Snyder who called attention to the fact that Jesus never did anything without prayer and that it is the key that unlocks the storehouse to heaven.

Rev. Jacob Snyder spoke on the subject of "Power of the Gospel". We are not to work with the power that men speak of, but with the power of the Gospel. It is the good news God gave to all men through Jesus Christ. If you look at the activity of the world, can you tell whether it belongs to God or man? The message of the Apostle Paul was, "I am not ashamed of the Gospel of Jesus Christ for it has power unto salvation." Culture and refinement are alright but they cannot take the place of Jesus Christ in your life and mine. We are to stay here and give the message until He comes. Would we give a present to our children that was a burden to carry or that they did not like? Where can we find anything that can go with us into eternity? Nothing but the gospel can go any farther than the grave. Are the young men of today in our church ready to meet the requirements of the work when we lay down the harness? Jesus is still praying and interceding for us at the right hand of God in heaven, and praying that He (God) will not take them out of the world, but keep them from evil in the world.

Under the subject, "Jesus, the Man of Prayer," Rev. E. W. Graybill said among other things: "Jesus had no room or house in which to go to God in secret prayer, but we find Him out in the mountain and along the river praying to God. Before crises He went to God in prayer. What this world needs is more consecrated prayer. The men and women who spend all night in prayer are the ones God usually blesses. The doctrine and Gospel of Jesus Christ is prayer in a nutshell. He prayed before the last Supper in the upper room at Jerusalem and then came the greatest crisis of His life, when He and His disciples were in the garden of Gethsemane. If we only had the spirit of Jesus Christ to say, Thy will be done!"

At the Sunday school conference, held on Saturday afternoon, several interesting subjects were presented, among them an address by Rev. Phillip Apple, on "The Influence of a Sunday School in a Community", in which he said: "The first thing necessary in the Sunday school is a good superintendent and good teachers. The Sunday school is where we learn of God. Home is the first in a community, then the Sunday school. If there is a good farmer in a community who grows large crops, the community watches him to see how he plants, etc. So with a Sunday school in a community. Where there is an active Sunday school, you see the children as they come to the ages of accountability, uniting with the church. It is also a place where old and young meet in God's work. Take the sun for instance; we have to have it to ripen our fruit and our grain, so with the Sunday school, to ripen the boys and girls for the church. It helps the bad boys and girls to do better and live a better life. They meet old people in the Sunday school and will follow after their example. Any good righteous Christian man is an influence to a community, and what we learn when a child we always remember. The Sunday school is the active part of the church."

Others taking part at this session were Revs. Garver, J. Snyder, Lehman and Bro. Eckman.

In the evening E. E. Snyder said on the subject, "Twive-Born Men": "Jesus says, 'Ye must be born again,' also, 'Come unto Me all ye that are heavy laden and I will give you rest.' There is no other place to go when you grow heart-sick and the clouds of life come thronging fast. Jesus speaks of being born of the Spirit, but not of the body. There is no other way to get into heaven. You must have a new birth spoken of in Nicodemus. We find that the new birth is a new life, given by God. It is a necessity. Good works or morality will not help us. The only thing that will is a new life given by God, that is, being born again. In the church we very often find some who are not born again. Pray God that they will not let this opportunity to be born again, slip by. All Christians should know the time and place where they received the new birth. Paul, as we all know, received his on the road to Damascus. It made a differnt man out of him, the same with men of today. A Christian has no business being a persecutor, but must always look for persecution. Some men who were made a power for God by being twice born—Mel Trotter, Billy Sunday and Jerry McCauley. Peter, after receiving the new birth, was transformed from a coward to a great evangelist. Born again is the love of God in our hearts. Being born twice will lift us up and help us to live in this world, and when we come to the great river He will pilot us across."

This was followed by an evangelistic sermon, preached by Jacob Snyder.

The Sunday school session on Sunday morning was participated in by the Brethren Apple, Yoder and J. G. Snyder. After the session the sermon was preached by Rev. Stephen Yoder. The free-will offering then lifted amounted to $140 and cleared the debt on the church. The subject, "Universal Peace, a Bible Teaching", was opened by Rev. P. G. Shelly. Others perticipating were J. G. Snyder and Rev. Zimmerman.

At the evening service Rev. S. D. Yoder and Rev. H. G. Snyder were the speakers.

The conference adopted many resolutions of general and local interest, among them one of sympathy for the families and churches of the Brethren Abraham Snyder and J. W. Schantz, recently berieved; one endorsing the All-Mennonite conference at Carlock, Ill.; one looking toward the abolition of the death penalty in Pennsylvania; one asking co-operating churches to lift collections for the support of Bible women in India, and one approving the work of Bluffton college.

A SEASON OF BLESSINGS

Roaring Spring, Pa.

We thought that a letter at this time to the Mennonite might be appreciated. We have been receiving showers of blessing. We met on Saturday evening, October 14, for our preparatory service, and after the same counsel was held, and on Sunday morning, the 15th, we met to celebrate the death and suffering of our Lord and Savior, Jesus Christ. We also elected and ordained to the office of deacon Bro. Walter Kephart, on the account of the Brethren Lewis Shaw and Foster Orr having moved to Altoona and being workers at the mission there. So we have again selected another and placed upon him the responsibility of assisting in the administration of the affairs of the church. In connection with this we held our communion, which was largely attended, members being present from Upper Popular Run and Altoona and the surrounding territory which again encourages us to press onward in the work. We are made to think of the 133rd Psalm which says: "How blessed it is for brethren to dwell together in unity."

Wishing God's richest blessing to all readers of the Mennonite,

Your brother,
S. P. Snyder.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1918.

MOVING PICTURES

Rev. Elias Clapp.

A short time since I read in a paper that a pastor of a church had dispensed with the preaching service on Sunday evening, and instead was having the moving picture exhibition.

He stated that his congregations had increased. He did not state whether the spiritual interest had increased, or whether there had been any conversions, or any spiritual uplift among his people.

Ever since the day of Moses the people have wanted a god they could see. While Moses was up in the mountain holding communion with God, who is a Spirit, and receiving the law, the first one was, "Thou shalt have no other gods besides me." The people at the foot of the mountain had made the golden calf and were worshipping it. The world has ever wanted a material god, one that can be seen with the natural eye, be it gold or silver or the pleasure of this world. The woman said to Christ, "Where is the place to worship?" Christ informed her that the place was not so important, but God is a Spirit, and they that worship Him must worship Him in spirit and in truth.

No material image can represent God. In the early history of Mexico, the Roman Catholic church thought they could get Christ before the minds of the people by placing before them the image of Mary, the mother of Jesus. You all know the result today; all forms of ceremonies without any spiritual life.

An artist had painted the scene of the Last Supper, then called a critic to examine it. The attention of the critic was drawn to a glass tumbler, and he said, "How grand!" The artist with one swoop of the brush wiped it out. The intention of the artist was to draw the attention of all to Christ. He said, "I will have nothing to come between you and Christ," so with the moving picture shows, they will see the picture but not Christ.

Christ said, "If I be lifted up I will draw all men unto Me." Did He mean to hold a picture of Himself before the congregations? I think not. A friend urged a man to go and hear Rev. C. H. Spurgeon preach, but he was prejudiced against Mr. Spurgeon and did not want to hear him. He finally consented to go, and when his friend saw him he asked him what he thought of Spurgeon. He said, "I did not think anything of him, but thought everything of Christ, of whom he spoke. Spurgeon lifted up Christ instead of himself.

If we are not careful in our worship we will allow something to come between us and Christ. He must have the pre-eminence. It has been said that 80 per cent. of the moving pictures are bad. Life is too short to sift out so much chaff for a little wheat. Our Sabbath mornings and evenings should be wholly given up to the worship of God. We do not assemble in the house of God on the Sabbath day to be entertained or amused. A man said he heard three great preachers in New York one Sabbath and Christ was not mentioned by any one of the three.

A girl ten or twelve years of age heard a sermon on the sufferings and love of Christ, went home crying and told her mother she wanted to be a Christian, because Christ loved her and had suffered in her stead. Let us leave the moving picture show out of the Sabbath evening service. It will be better to omit it altogether.—Christian Conservator.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1918.

THE MENNONITE

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Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

It was charged of the Jews of old that they spared no pains in making proselytes as something unworthy of them, not so much because they endeavored to win men from heathenism to a religion which God had revealed, but because they were inconsistant in the practice of the religion to which they sought to win men. Their duty was to show by their lives the beauty of the faith they professed. In a sense Christianity is a proselyting religion. Everyone who professes to hold to the faith that centers in Jesus Christ is expected to do all in his power to win others to Christ. Christianity admits of no rival. It claims to be alone right and other faiths, it holds, are wrong. True, there are some ethical truths emphasized by other religions, but they are the few stalks of wheat among the tares. Salvation is only possible in Jesus Christ. The world is to be saved by its faith, but that faith must wholly rest upon Him. The very nature of Christianity's claims, therefore demands that all of its people make the supreme efforts of their lives and powers to count for winning men to it. The command of the Savior is to go and win. There are those who will concede that only the religion of Christ will save, but they do not live so as to illustrate the faith they hold to be supreme and, like the Jews, their lives stand in the way of attracting sinners.

There are two chief ways of presenting Jesus to the dying world. One is by the might of preachers. The world needs to hear the message and needs those who are capable of explaining its relation to them and their salvation. Preaching is a power which the Almighty has placed into the hands of some of the keenest and ablest of those who lived in every age since Christ. Every step of the gospel's progress has been made under the lead of preachers and their preaching. There is as much need of preaching today as ever and in that calling there is as great a field for the ablest and brightest as there ever was. Personality, eloquence and the gift of leadership when invested for Christ and the saving of the world are sure to bring their greatest possible results. Never was there and never will there be a nobler or better vocation than that of following in the footsteps of Jesus Christ, declaring the "good news of the kingdom".

The other kind of presenting Christ does not depend upon gifts or talents. It is the preaching that a good life does; it is the living of the Christ life. This kind of preaching is possible for everyone, under every condition and circumstance of life.

While on a train that runs through a section of the country that advertisers have found profitable to marr with gaudy signs and absurd claims concerning the uses and qualities of the goods advertised we were startled by one which read, "Learn to Shoot." The train was not running too fast and the sign was not too small to make it impossible to read what else was to be said about "Learn to Shoot". We noticed that this display bore the name of the world's greatest powder manufacturing concern which has doubled its capital a number of times with its profits since this world war began. This is the great concern which is shipping tons upon tons of the deadly stuff those in Europe are hurling at each other, has grown fat on the earnings of a few months and has enriched hundreds of its employees with its blood-money. Nothing in all the events of this generation has tended to show how heartlessly greedy the money-making spirit can make men so much as we now see it demonstrated in the activities of the munition makers. Before the war we wondered how nations like Germany, France and England could profit by selling munitions to nations at war as they did for many years past. Now it dawns upon us that the greed for blood-money is not peculiar to nations living across the sea alone.

With a demand for the murder stuff greater than they can supply one would wonder that a powder-making concern would placard the land with advertising, designed to stimulate their business. A little thought, however, will lead one to see the reason why. The war isn't going to last forever in Europe and when it is over there will be a falling off in the consumption of munitions. The manufacturers, though they have made fabulous sums from their plants already, don't want to abandon them. They hope to make shooting popular. A nation of marksmen will want to find marks to shoot at. The ordinary demand for gun powder to exterminate vermin is decreasing every year. One doesn't need to learn to shoot to protect oneself against wolves and skunks now, they are too few to be of much consequence. The idea in learning to shoot, as implied in the sign, is that there may be skill acquired to expedite the extermination of fellow men. The horror of it grows the more we think of it.

Sometimes it is observed that man is a thinking creature; again we are told that he is a stupid imitator. The truth is that every one can think for himself, if he chooses to do so, but even in his thinking he is influenced by the lead of others. There is danger in thinking too much for one's self if one's thinking is not kept within proper limits. When thoughts turn Ishmael and set themselves against everything the result is either a fool or a madman. Imitation may be simply following the point of least resistance—a mere mental laziness—or it may be a weakness that follows a lead because of the domineering power of a stronger mind. In imitation, as in thinking for one's self, one must keep under proper restraints. It is highly proper to do good things that every good person is doing. It is right that we should live right and pray and go to church and do all in our power to assist the unfortunate. There is no complaint to be made about this kind of imitation, but when one excuses one's evil-doing or short-comings on the ground that they are the very things other people are doing, one is deliberately walking into the path where rightly thinking for one's self is impossible, or where it is cast away. If the boy, who took his first glass, had exercised his own judgment to the extent of saying, No, there would have been no drunkard to break the heart of his mother or to commit some crime, perhaps.

There is a temptation to unbelief that comes from doing as others do. The person who assents to a denial of the inspiration of the Bible or the divinity of our Lord, frequently has no reason for doing so except the opinions he hears others express. Let him think as the best of all ages, since the time when Christ was upon earth, let him follow the lead of those who have influenced the world for good and he cannot but come to the conclusion that the Bible is all it claims for itself, and all those who believe in it claim for it, and that Jesus Christ is all He claims to be. To be a rightly balanced person, then, we must imitate the best of men and in doing so we must also do our best thinking, the result must be an acknowledgement of the Bible as the Word of God and Jesus Christ the son of God. It also must lead to aggressively doing good and trusting in God.

Are you a member of the church? If so what are your duties? To these two questions, were they put to church members separately, there would be a variety of answers, some, no doubt sincerely given and others evasive. Many persons suppose and act as though church membership imposed only negative duties. They don't drink or swear, or give themselves to dishonest practices; they don't knowingly lay harm in any one's way and they certainly don't allow themselves to be led into committing crime of any kind. Perhaps the only positive acts in connection with their church membership consist in going to church, giving some of their means to its support and the support of the institutions for which it is responsible and in selecting their friends and associates from among the members of the church. A person or number of persons of this stripe certainly might be regarded satisfactory citizens in the community. Their children would be decently brought up and their lives would run on as uneventful as a calm summer's day, or, shall we say as uneventful as a pleasant night's sleep. Having said this much of a church membership of this kind we have said about all there is to be said about it except that it is far from being satisfactory. If the church is composed of many members of which Christ is the head, it is reasonable to expect that every member be active and alive doing his or her part faithfully to the glory of Christ and the good of the whole body. If fruit-bearing is demanded of every member what right has the member who does not bear fruit to expect that he continue a part of the vine?

Many church members are one-sided in their activities. You may expect them to be keen for Sunday school work, but disinterested in Young People's work, or you may find them very much taken up with the work of the congregation, but not at all to be depended on in the various sub-organizations in the church. Such members are not only one-sided, they are a hindrance to the whole work. The real duty of the church member lies wherever the church has interests. Every work of the church has a right to expect and demand that every member give his or her active interest and support to everything the church undertakes to do.

PROMINENT CHINESE CONVERTS

George Sherwood Eddy.

We are in the old Buddhist temple of Wofosu, near Peking, a Buddhist monastery transformed into the Northfield Student Conference for North China. The change is typical of the transformation extending over the whole land. In this Buddhist temple, where the sage of India is still worshipped by the droning Buddhist monks, who feebly perform the rites of a worship from which the life has long departed, but no worshiper comes to bow before images of the "Buddha in Meditation", the "Laughing Buddha", the "Sleeping Buddha", and the other dust-covered idols which are falling to decay.

On one side of the temple are the buildings of the former Buddhist monastery, with places for the two hundred Buddhist monks, who sought release from life through renunciation. These are now filled with two hundred wide-awake Chinese students, who are seeking not escape from life, but entrance into life abundant for the saving of China. Down the other side of the temple are arranged the courts of the old emperor's palace, housing the foreign workers who received their first inspiration from the student conferences of Northfield and Geneva.

In the pavilion where the emperor's dragon flag once hung is the rainbow flag of the republic, where the students are gathered for their platform meeting. On the distant hills are arranged the tall pagodas of deserted Buddhist monasteries and the watch-towers of the fallen Manchu dynasty, while nearer at hand the moving picture man from America is photographing the student conference in action.

Beside the fallen idols in a little shrine is a live Bible class of modern scientific students, studying the social rejuvenation of ancient China through Christianity. The distant sound of the gong from the old Buddhist priests at their worship mingles with the notes of a Christian hymn from the meeting in a neighboring cloister. Truly, "the old order changeth, giving place to the new."

As I look over the students and workers gathered here this year many faces strike me as new. They are men won for Christ.

A military adviser to President Yuan was leader of a Bible class. When he was a Chinese military student in Japan he was not allowed to attend Christian meetings, but when he was in the mission hospital last year the doctor gave him a Bible, and the words of Jesus Christ changed his life. After struggling with his doubts for some time he was so impressed by the character of Jesus, His life, His death and His power, that he publicly accepted Him and was baptized. In Confucius he had found a sage, in Christ a Savior. Confucius had given him precepts, Christ gave him power. The former had urged morality, Christ gave life. His one thought now is how to spread the knowledge of Christ among the 400,000 troops in China.

Another new convert was for a long time secretary and is now legal adviser to the president. He was an ardent student of Confucius, with a sense of God as a far-off Creator, when he went to Japan to study. On his return to China he became private secretary to Yuan Shi Kai, who was then viceroy of the province of Chihil. By unswerving honesty, hard work, and ability he helped to reform the local government of the province. When Yuan came to Peking to reform the organization of the Manchu dynasty, Mr. Chiu came with him as secretary. It fell to his lot to form the new provincial parliament of the province of Chihil, to supervice the elections, etc. He also helped to form the first Manchu senate and became chief of that body.

After ten years of hard work failing health compelled him to retire to Shanghai. He was discouraged and depressed over the corruption of the falling dynasty and the hopeless outlook for his country, so that he was almost driven to despair. It was then that the great educator, and a newly baptized Christian, Chang Po Ling, said to him: "Christ is the only hope for China. Christianity can give the basis which China needs. Study the Bible and you will find a new source of power there."

For a year Mr. Chiu studied the Bible as a last hope. Before, he had dimly conceived of a distant Creator, but now through Christ he found the heavenly Father. Still he conceived of Jesus as only a man. For a second year he studied and reviewed the entire New Testament. When invited to return to the service of the president he replied that he could not return to politics when the more important question of religion remained unsettled in his life. He could find no heart for work when he had no message for his people. But during this year he found Christ as Lord and Savior, and from Him learned the message and power of service.

He came out of retirement and then he started for Peking to enter the government service, but on his voyage north he was in great distress of mind, feeling that he ought to come out and publicly confess Christ. His family would not consent, pointing out that he would lose position and prestige. One day, during his voyage, in deep anguish of mind, he came out on deck to find the sun shining and all nature seeming to rejoice. He said to himself: "Why should I alone be miserable? I dare not enter the capital with this great question unsettled; I must leave all and follow Christ."

For ten days he tarried in Tientsin with his friend, Change Po Ling. Here he was prepared for baptism and joined the Chinese church and was baptized on April 5, 1914. Immediately he visited all his friends in Tientsin and witnessed to every one of Christ.

From here he went to the capital on the 8th of April and the next day called upon the president. The first thing he told him was: "I have become a Christian." The president replied that he had no objection, for there was perfect liberty of conscience in China. He appointed him one of his legal advisers in the state department. Today this man is witnessing to those "of Caesar's household" in the capital.—North American Student.

If you desire to go to any spot in God's great universe where you can be of service to the Lord of us all and by God's grace bring that desire to its realization, that is missionary work.

PROVIDENCE

Many of us have had a sad testing of our faith in an overruling and beneficent Providence in these days of sorrow and loss. To hold to our belief that all of life was under God's hand and that His hand was kind and good has not been easy in view of all the facts. And yet, it may be that we never felt greater need for just such a faith than we have done through these months. Blind fate is such a poor substitute for a friendly, overruling God that we have felt that life must be infinitely poorer and meaner if we are compelled to accept the one doctrine than if we are able to rise to the height of the other. Well, that gives us our foundation for a belief in Providence. If life loses its dignity and inspiration by shutting a good God out of it, then surely there is no hard-to-understand circumstance in life that compels us to shut Him out. And when we come to think it all out, we will find that not to believe in Providence is a far more irrational and difficult thing than to believe in Him.—Christian Guardian.

Your own renewal for 1917 and a new subscriber from now until January, 1918, and a copy of Krehbiel's History of the General Conference, postpaid to each for $2.50.

THE C. E. TOPIC

Nov. 5.

The Consecration of Social Life.
I Cor. 9:19-23.

It is often said that man is a social animal. He must have society. To be deprived of it is a hardship which he can scarcely endure. The most severe form of punishment inflicted on prisoners is solitary confinement. In his social relations man is influenced by others and he has an influence upon others. They often say, "Tell me who your friends are and I'll tell you what you are." This might work the other way: "Tell me what you are and I'll know who and what your friends are.

Social life is provided for in God's plans. He made men to live together in families, in cities and in nations. In all these states the individual benefitted by what the whole company could produce and the production of the single individual was for the benefit of his associates. In the plans laid down by God for the governing of Israel provision was made for the social instincts. There were to be feasts at which the whole nation was to gather. There were to be occasions of rejoicing in the home. There were to be jubilee occasions. To be sure, the religious element entered largely into these affairs, but that is as God intended it. True, social life cannot prosper when God is left out. Jesus sanctified a social occasion by attending a marriage feast and by providing a portion of the enjoyment and in his utterances there are frequent references to social occasions which he does not condemn. He notes especially weddings, feasts and even the play of the children.

The question often is raised, What is consistant for the chil-

dren? In answer to this we must say, anything which does not degrade him or dishonor God or injure his neighbor. The modern term "society" is frequently applied to the class of foolish pleasure seekers who have money and leasure enough at their command to follow their worldly inclinations in such a way as not to lose their respectability. Sometimes society is such that one cannot engage in its occupations and remain respectable. The social life in the popular sense is godless, selfish and given to many questionable amusements.

Our social life ought to provide for Christian association. If our friends and associates are not Christian they are sure to have non-Christian ways and as our friends they certainly will lead us into doing things that God does not approve. In choosing our intimates then, the first consideration should be, "Are they Christians? and, Will their influence be for good or for bad?" The selfishness of worldly society consists in going after amusements and pleasures without regard to their cost to others. Riches may be fashionable, but too often they are obtained unjustly. Feasting, pleasure, etc., may be delightful, but has any one the right to make them a chief occupation when the world is so full of misery and so many are hungry and cold?

The amusements of society require careful investigation, many of them are unfit for a Christian to participate in. The social glass has damnation in it and the one who as a social matter would have you participate in social drinking is in league with the devil to destroy your soul. Men and women do not become drunkards by choice. The career grows on them and usually begins with the social glass. The social game of cards has been the beginning of many a gambler's career. Surely, the one who can't play won't gamble at cards. They are dangerous and, even though some respectable persons do play, they are liable to have a telling influence for bad. The least to be said of the card evil is that it is a frightful and senseless waste of time and energy that might be devoted to better things. The dance evil of modern society cannot be excused. When people were the most exercised against the dance it was tame compared with what it is today. The marvel of it is that parents are not alarmed at the brazen immodesty and the tendency to immorality so plainly shown in the modern dances. Modesty and purity are the pearl of Christian manhood and womanhood and should be prized above everything.

In order to consecrate one's social life to God one should seek the society of godly men and women who are striving to serve him with all their ability; one should not go after questionable amusements which may involve a waste of time or even the sacrifice of one's integrity; one should avoid the appearance of evil in all things; moreover, one should avoid the evil of appearance. The consecrated Christian will be a light for Christ in all of his activities and associations.

THE S. S. LESSON
Nov. 5.

Shipwrecked on Melita.
Acts 27:38—28:10.

Golden Text—The Lord redeemeth the souls of His servants and none of them that trust Him shall be desolate. Psa. 34:22.

Today, off the island of Malta, 150 miles southeast of Italy, the spot where the events of our lesson occurred, is known as St. Paul's Bay. Unbelievers have often denied the events which the Bible records, but there are so many places named for events of this kind that much of the world and the world's history would have to be obliterated to make the Bible untrue. In this same sea we have the Bible presenting another scene that ended in disaster —the case of Jonah. Jonah was running away from duty. Paul was there because he had done his duty. Calamity falls sometimes on the righteous as well as the unrighteous, but from the disasters there is good to come of the suffering of the righteous while to the unrighteous there is only added misery.

The lesson portrays two miracles. One, the miracle of the viper; the other the miracle of the shipwreck. It is as much of a miracle for a handfull of weak men to be snatched from death in an angry sea as it is for one to be bitten by a viper and not suffer from it. In a sense, the age of miracles is past. We do not have those of the kind that God gave to His apostles as credentials of their high calling, but we do have innumerable ones of the kind in which God preserves the lives of men under conditions that seem to mean certain destruction. His angels still have charge over His saints. Were it not so, many of us could not account for our being alive and unhurt. Old Captain Wiltbank used to say, "I have followed the sea, I could never have been a churchman because of my occupation. Sometimes my life was not what it should have been but I could never get into the position of forgetting God. He reminded me too often that He was near and was taking care of me. Sometimes when the fog was lifted we only saw how near we had been to a collision. Often there was no explanation for our having escaped the rocks or our ship having gone to pieces in the storm except that the hand of the Almighty was protecting us." Most of us can say the same thing concerning God's care for us during life's stormy voyage.

The conduct of Paul during this trying time is worth giving careful attention. Paul was in God's hands and so he gives not the slightest evidence of being afraid. Why should he? He knew God's power and he likewise knew that God was sending him to Rome.

Paul recognized an opportunity to be of service when trouble did come. It is part of the Christian business to help wherever and whenever troubles come. The Christian minister particularly is one whom God intends shall be in the forefront when calamities and afflictions assail. One reason why Christianity is so superior to all the other religions lies in the fact that it recognizes a field for its activities wherever there is danger, trouble or misery and because it imposes the duty of helpfulness upon all those who make it a profession.

Paul remained cool-headed under great danger and his coolheadedness kept the rest calm. The influence of one leavel-headed person in the time of excitement or danger is often sufficient to save the rest from doing the foolish thing. A panic has often made unsafe conditions which otherwise had nothing to fear. The man who keeps his faith securely on God and goes about doing his duty as God presents it to him, will always have the greatest and best influence upon his fellows in the most trying times.

Note that the Centurian desired to save Paul in the face of what was a military custom. Why? Because Paul had proved himself worth saving and made himself indispensible to the Centurian. Jesus said, the Christian is the salt, the light and the fruit-bearer of the world. All these things are needed and the Christian has every opportunity for being or doing them. The world is not blind to the advantages they bring to it.

Paul, in the storm and shipwreck, illustrates the value of religion. It is worth just what it does for a man. It kept Paul calm. It brought out his ability to act in times of great stress. It made a friend of the Centurian for him and this saved his life. It enabled him to go about doing his duty knowing that everything was safe in God's hands.

MARRIAGES

Sommer — Suter. — On Thursday morning at 9 o'clock, October 5, 1916, at the home of the bride's parents, occurred the marriage of Selma C. Suter of Pandora, O., to C. C. Sommer of Crawfordsville, Iowa. Her pastor performed the ceremony, assisted by Rev. S. M. Musselman who gave a brief address.

DEATHS

Gill. — Merrill, son of Andrew and Nettie Gill, died Friday, October 6, 1916. Funeral Sunday, October 8, from the home of the parents at 129 Second avenue, Altoona, Pa. Aged 3 years and 6 months. Interment in Newry cemetery. Services conducted by Rev. Jacob Snyder.

Landis. — On September 20, 1916, near Quakertown, Pa., of the infirmaties of age, Magdalena Landis, nee Moyer, widow of the late Henry S. Landis, and mother of Daniel M. Landis, deacon of the Flatland church, and Jacob M. Landis, deacon of the Springfield church, aged 88 years, 6 months and 13 days. She was from her young years a member of the Springfield church. At the time of her death she was the oldest member of the church. With her departure the church militant has lost a faithful, devoted member, the family and community a loving mother and friend. Services and Interment on the 24th at Springfield church, her pastor, A. M. Fretz, and H. W. Shelly conducted the services. Text, II Cor. 4:18 and 5:1.

CONTRIBUTIONS

For the Sanitarium at Upland, Calif.

Received during September: Fred Nauert, Colfax, Wash., $200; John Waltner, Odessa, Wash., $25; Elise Holly, Trenton, Ohio, $1.

Our treasurer, being in the hospital in consequence of an auto accident, has requested me to receipt for the above amounts.

With thanks to the donors,
H. J. Krehbiel, Sec.

Champa, C. P. India.
September 12, 1916.

Peter Quiring, Mt. Lake, Minn., for lepers, $65.20; Mrs. Marie Voigt, Upland, Calif., for lepers, $15; Mrs. J. O. C. Sperling, Reedley, Calif., for G. M. F., $25; Mr. and Mrs. W. J. Baumgartner, Lawrence, for preacher, Rs. 76.10.

Many thanks to each donor; God bless you. **P. A. Penner.**

Special Offer

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NEWS OF THE WEEK

TWENTY-ONE DIE IN SHIP-WRECK

Cleveland, O., Oct. 22. — Storm-swept Lake Erie today gave up another fragment of the story of its "Black Friday". Another vessel was pounded to pieces in the stinging gale and grinding waves, carrying twenty-one men to their death. The last vessel is the Duluth-owned whaleback, James B. Colgate.

Its lone survivor, adrift for thirty-four and one-half hours on a raft, brought the story ashore. Half dead from two nights and a day spent tortured and torn by the seas, he was carried off a rescue ship at Conneaut, Ohio, this afternoon.

He is Captain Walter Grashaw of this city, master of the Colgate, which went down at 10 o'clock Friday night off Long Point, Canada, opposite Erie. Every one of the crew of twenty-one perished; nineteen of them went down to death the instant the big steel boat foundered in the storm and two added to the roll when exhaustion, exposure and the relentless waves running over the raft that carried their captain washed them off when their strength gave way.

The Ferry steamer Marquette and the Bessemer No. 2 picked up the captain off Rondeau, Canada, opposite Cleveland.

The Colgate went down the night of what came to be known today as "black Friday" in marine circles. Six men were lost when the steamer Filer sank in Lake Erie on Friday. Only Captain Mattison was saved. Earlier that night the steamer Marshall F. Butters foundered but its crew of thirteen men was saved.

Less than an hour after the Filer sank, the Colgate, by far the largest of the three victim vessels, went down miles away. The twenty-one of her crew who died raised "black Friday" casualties list on Lake Erie to twenty-seven. There was no wireless to give warning and the lake held its secret until today when Captain Grashaw was rescued.

STORM ACCOMPANIED BY EARTHQUAKE HITS SOUTH

Atlanta, Ga., Oct. 19. — The south was rocked by an earthquake and swept by storm at the same time yesterday. While a tropical hurricane was flaying the gulf coast, earth tremors overturned chimneys and frightened many people from their homes in Georgia, Alabama and Tennessee.

The earthquake did little damage but a wind that reached a velocity of 114 miles an hour lifted roofs from houses at Penascola, Fla., and sunk a number of vessels in the harbor. One life was lost.

EPISCOPAL LEADERS CLASH ON PRAYER

St. Louis, Oct. 19. — Militarist clashed with pacifist in a debate on prayer in the house of deputies of the Protestant Episcopal general convention here today. The issue, which arose over the proposal of the commission on the enrichment of the book of common prayer to add prayers for the army and the navy divided the body into two factions.

The prayer upon which most of the discussion was based which was finally adopted was recommended by the commission. It asked the "Lord, God of Hosts—to strengthen and protect the soldiers of our country; support them in the day of battle, and in time of peace keep them safe from evil." It also pleaded that "in all things they may serve without reproach." A similar prayer suggested by the commission for the navy also was adopted.

One faction, led by the Rev. John Howard Melish, of Brooklyn, held that any war is un-Christian and that no soldier can serve without reproach. The other, of which the Rev. Leighton Parks of New York was the spokesman, while not championing war, argued that it is the duty of the church to pray for those men who forsake civil pursuits, in which the remuneration might be greater, for the service of their country.

Rev. Dr. Parks, in his argument, did not support the cause of war, but said that it is our duty to pray for the men in our armies and navy.

"Great numbers of young men in this country have turned away from paths that would lead to great fortunes and devoted their energies to serving their country in our army and navy," he said. "Whether it is in active service or in 'watchful waiting', whether they sail the seas or patrol our borders, the church should pray for them. Most of them are Christian men; many of them are our communicants. We owe them our prayers."

20 MINERS IN EXPLOSION

Fairmont, W. Va., Oct. 19. — An explosion in mine No. 7 of the Jamison Coal and Coke Co., at Barrackville, near here, today, damaged the property and entombed several men.

The mine was not in operation, but a force of men was in the shaft making repairs. Later it was said that at least twenty men were in the mine, as that number was usually employed making repairs when the shaft was not in operation. Officials expressed the belief that all who were inside had been killed. The explosion seemed to have been from coal dust and of grat violence. The shaft is 300 feet deep.

EARTHQUAKE SHOCKS FELT IN CALIFORNIA

Fresno, Cal., Oct. 22. — According to reports received here two earthquake shocks that were felt throughout southern California early tonight were severe at Bakersfield, and in the oil fields in that district. Power lines, between Bakersfield and Los Angeles were said to have been damaged, and it was reported that a Santa Fe ticket office at Tehanchapi was wrecked.

Los Angeles, Oct. 22. — Two slight earthquake shocks were felt here and in neighboring towns early tonight. Chandeliers and pictures on walls were shaken and crockery was tumbled from shelves, but no material damage has been reported. The first shock was felt at 6:45 o'clock, the second 10 minutes later. Each lasted several seconds.

CONCEDE BREMEN LOST

Washington, Oct. 19. — Loss of the German submarine merchantman Bremen virtually was conceded today by ranking Teutonic diplomats in a position to be familiar with the movements of the vessel. The Bremen now is one month overdue.

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It was admitted that German officials, not only in this country, but in Berlin, were without information as to the fate of the Bremen. All they know is that she set out for America from Bremerhaven and that she should have arrived at an American port soon after the middle of last month.

It is regarded as doubtful that accurate information concerning the fate of the vessel will be available until after the close of the war, if then.

MEXICAN DELEGATES TO MEET NOVEMBER 21

Mexico City, Oct. 21. — Elections will be held tomorrow throughout the republic for delegates to the constitutional assembly which will meet in Queretaro next month to consider, approve and adopt a new constitution for Mexico.

In each state one delegate and one alternate will be chosen for each 70,000 population and each fraction of that number more than 20,000, as recorded by the census of 1910. If any state or territory shall not have 20,000 or more inhabitants, that state of territory will be entitled to one delegate and one alternate.

Strict rules as to the eligibility of the candidates have been set forth in the decree of General Carranza, first chief, in calling these elections. Those who have taken arms against the Constitutionalist cause or given aid to the parties opposed to the Constitutionalists, are declared ineligible and those who wish to represent states in which they lived in 1913 at the time of the overthrow of Madero must give concrete proof of adherence to the Constitutional cause. The new electoral law provided in the decree issued by Carranza, will be in force in this election. This law does not provide a secret or Australian ballot, but regulates strictly the conduct of the polling places and judges.

The delegates elected at the election will hold their first preliminary meeting at Queretaro November 21 and their first formal meeting Dec. 1.

TEUTONS WIN EAST AND ALLIES IN WEST

London, October 21. — Count Karl Stuergkh, the premier of Austria, has been shot and killed.

The attack on the premier was made at dinner by Adler Ludwig, the editor of a Vienna newspaper, the Overseas News agency of Berlin announced today.

Premier Stuergkh was shot while dining in the Hotel Meisel und Schaden in the Kartner strasse.

Berlin, October 22. — The war office reports that Field Marshal von Mackensen's army in Dobrudja has gained a decisive victory over the Russians and Roumanians, driving them from their positions over the whole front. The Russians and Roumanians are being pursued by the Germans and their allies.

Defeat of the Russian forces by the Austro-German forces in Galicia also is announced by the war office. Only a small stretch of ground on Narayuvka river now remains in possession of the Russians. The Austrians and Germans captured 755 Russians.

In the course of violent fighting on the Somme front yesterday, in which the French and British sustained heavy losses, the British gained ground in the direction of Graund Court and Pys, the war office announced today. South of the Somme the Germans advanced their lines.

London, October 22. — Gains by the Teutonic forces in their new drive against the Russo-Roumanian line in Dobrudja and a further advance of the British in their steady drive against the Germans in the Somme river region of France are the features of the war reports.

The war office, reporting today on the latest stroke on the Somme front yesterday, said that the movement resulted in the attainment of its objectives. More than 800 Germans were captured.

Between the Ancre river and the Pazieres Bapaume road, the statement said, British troops, after successfully checking an offensive movement by the forces of Crown Prince Rupprecht of Bavaria, attacked successfully and pushed forward from 300 to 500 yards on a front of 5,000 yards.

LIGHTS MUST BE DIMMED IN ROME AT 10:30 P. M.

Rome, Oct. 21. — A government decree orders all street lights and also lights in stores, hotels and cafes dimmed at 10:30 p. m. This is another measure in the continuation of the energetic movement to force national economy. The first measure was the raising of the price of sugar to 25 cents a pound and also prohibiting its sale for the manufacture of candles and other sweets.

The government also is making a campaign against speculators in foodstuffs and wearing apparel. A semi-official warning has been published saying that peace is yet distant and that any merchant making a big profit from his goods at the present moment is a traitor to his country.

Foods produced in Italy, of which the exportation is prohibited, are in the hands of speculators.

Christmas Services for Sunday School

The Guiding Star (R)
Echoes of Bethlehem (R)
Joyful Tidings (R)
Glad Tidings (R)
The King of the World (L)
Christmas Angels (L)
Message of Joy (R)
Christmas Hosannas (R)
Christmas Joy (R)
Christmas (R)
Christmas Carols No. 3 (R)
Bethlehem Chimes (R)
Christmas Carols No. 4 (R)
The Morning Star (L)
The Gift Divine (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
The King's Reception (L)
King Forever (L)
The Gift Day (L)
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXI. BERNE, INDIANA, NOVEMBER 2, 1916. No. 43.

IN MENNONITE CIRCLES

The Central Illinois conference has added $25,000 to the Endowment fund of Bluffton college. Their aim is to make the amount $30,000.

The communion service of the Souderton (Pa.) church was in charge of Rev. N. B. Grubb. During his absence the pulpit of the First church was filled by Prof. S. M. Rosenberger, one of the deacons of the church.

The Altoona (Pa.) mission is again making a plea for all kinds of clothing and shoes which, while they have passed the period of usefulness, may yet be of service in their work among the poor during the winter. House-cleaning is at hand and this is a good time to gather all clothing for men, women and children that is no longer to be used, but too good to throw away. Here is a splendid opportunity to help the good cause along. Goods are to be forewarded to Mr. A. A. Snyder, Sec'y, Bethany Mennonite Mission, 1923 13th Ave., Altoona, Pa.

Mrs. Nettie Moser Martin of Bluffton, Ohio, and Miss Martha Burkhalter, graduates of Bluffton college, both of whom have been appointed to the foreign mission field, have been detained indefinitely because of the war. Mrs. Martin, with her husband, have been under appointment to Africa for some time but are waiting until the war, which has been carried into the African colonies, ceases. Miss Burkhalter is to go to India, but is unable to get the necessary permission from the British government at present to enter that country.

Dr. C. B. Luginbuhl, a Mennonite of Bluffton, and a graduate of Bluffton college, has been honored by the Dept. of State in being elected from a long list of candidates for the position of medical attache to the American ambassador at Berlin. His work will consist of investigating the hygienic conditions of prison camps in Germany and making a report of his finding to the American ambassador. The appointment is for one year. The salary is $5,000 and all traveling and other expenses. The doctor is on his way now to Germany.

Missionary and Mrs. P. W. Penner, who have lately been visiting the churches in the East, have reached the home of Bro. Penner's father. During the time they were east, Bro. Penner's father, Rev. Jacob Penner, had a stroke of paralysis. Reports have it that he has improved considerably. Missionary and Sister Penner will spend the next months with Mrs. Penner's parents in Dubois, Idaho.

The Vesper address at Bluffton college on October 1 was given by Rev. Arthur Ryan a recently returned missionary from Turkey. The subject of the address was "Dark Days in Turkey". Rev. Ryan gave a vivid picture of the condition of the people in Turkey during and as a result of the present war. Little is known by the outside world of the actual conditions within the Ottoman empire. 1,000,000 men have been destroyed in Turkey since 1914, as a result of war, disease and pestillence. At least three-fourths of these, Mr. Ryan said, died as a result of unsanitary conditions. Cholera and typhus fever have been more deadly than the shot and shell of the enemy. In addition to these catastrophes Turkey has been visited by several disastrous earthquakes and several destructive fires in Constantinople. The entrance of Turkey into the war, according to Mr. Ryan, has lengthened the duration of the war by many months. For Turkey was responsible for Bulgaria's allegiance to the central powers, and for the hesitancy of Roumania and Greece to join the side of the allies.

The Armenians are being persecuted as never before in all the history of Hohammedan fanaticism. Over one million have been driven out of Asiatic Turkey. Some are in Arabia and others in Prussia. These might still be helped by outside assistance.

Turkey, undoubtedly will be erased from the map politically, no matter which side wins, said the speaker. Mr. Ryan went to Turkey in 1911 and was forced to return by the Turkish government March, 1916.

Among the interesting letters received by the pastor of the West Swamp church, Milford Square, Pa., on the occasion of their Old Home Week extracts from two, written by former Sunday school scholars, will no doubt be of interest to the readers of the Mennonite. Dr. Joseph Taylor of the New York public schools wrote:

"I wish I had a list of my fellow pupils of 1870. I know my brother, William, and Uriah S. Stauffer were two of them. I know that Christian Musselman was my class teacher and John G. Weinberger was the superintendent. They have both been promoted to the Master's school in heaven. In going over the class rolls of my day we should doubtless find many absent scholars—

"The names we loved to hear
Have been carved for many a year
On the tomb."

The boys and girls who survive are the grandfathers and grandmothers of this day. I probably shouldn't know them at all, after forty-six years; but how I should like to renew their acquaintance, to shake them by the hand, and to swap stories of the olden days!

"It was a hot and dusty walk I had from Milford Square in the summer-time; but I am thankful that Mr. and Mrs. Abraham Stauffer—with whom I lived and both of whom are dead—urged me to go to the West Swamp Sunday school. I loved to commit Scripture verses, for I had an excellent verbal memory in those days, in exchange for those blue tickets we used to get. I think it took five verses for one ticket. It was slow work to earn a prize—almost as slow as the modern method of saving cigarrette coupons. If you smoke yourself to death you get a piano! At the rate of exchange in those days I must have committed thousands of verses, for I earned enough tickets to buy a Testament. This little volume I still have among my treasures..

"Very sincerely yours,
"Joseph S. Taylor."

Rev. D. K. Laudenslager, pastor of the Womlesdorf (Pa.) church, wrote:

"Spending my boyhood days under the shadows of this church, it is but natural to have an interest in this church as long as I live. In this church I learned to know the life and genius of the Mennonite church, learned to love this denomination and have ever since been interested in her welfare and feel as though I am a part of it. Let us not forget that the environment of our early days has helped to make us what we are today. Sometimes we become discouraged and think that the country churches accomplish little and have little influence; but let me say that you today cannot imagine how much good has been done by this congregation. When I am told that the majority of ministers, a great many of the active workers in the churches of our towns and cities, and men and women who have become prominent and now are among the best givers to missions and charity have come from country churches, such evidence is enough for me that we dare not close the doors of our country churches, though they may not be able to do big things in the eyes of the world.

"Among the books of my library is a volume highly valued by me — a small Bible, given me for faithful attendance by the West Swamp Sunday school. I received it when a boy about eight years old.

"This greeting, however, would be incomplete if I did not mention the name of one who was your beloved pastor for many years—the Rev. A. B. Shelly.

"I wonder even now as I am writing this greeting, if the members of this parish, still living, fully realize what a man of God ministered so long in their midst. Being a minister myself, I can perhaps understand the labors and sacrifices of Brother Shelly better than the laity. I always looked up to him with reverence and respect. His graceful bearing in the pulpit, his kindly attitude towards all, his broadness of spirit, his sincerity in his preaching and his beauty of character could not fail to make an impres-

sion upon many with whom he came in contact. We can well say today, 'Though dead—he still speaketh.' It seems to me that the denomination to which he gave so many years and in which he was a leader could well afford to establish a fitting memorial of some nature to perpetuate his memory."

NOTES AND COMMENTS

November 12 is set apart as the World's Temperance Sunday. November 19 to 26 is Home Mission week. November 17 marks the hundreth anniversary of the sailing of John Williams for the South Sea Islands. Thanksgiving day comes November 23.

Besides France, the United States is the only Christian country that fails to provide for religious instruction in the state schools. In France this condition is the result of antagonism to religion; in the United States it is the result of the antagonistic attitudes the several Christian bodies hold toward each other.

This coming election day is not only important because it will decide who is to be president for the next four years, a comparatively unimportant issue, since the American people have long ago learned how to adapt themselves to conditions as they are made or unmade. A really important issue is the temperance issue to be decided in seven states and the territory of Alaska. The states in which temperance is an issue are California, Montana, Idaho, So. Dakota, Nebraska, Missouri and Michigan.

At the national convention of the Disciples of Christ, which recently met in Des Moines, Ia., Mr. Inman, secretary of the Continuation Committee of the Panama conference, asserted that the edges of South America and Mexico have hardly been scratched by Evangelical missions.

"In practically every one of the great cities of South America the educated classes either have turned in violent opposition to the church of their fathers, or have grown so indifferent that it has no influence upon their lives," said Mr. Inman. "'Religion is the thing above all other things for which we have no use,' they say. 'Religion has been the cause of our revolutions; 50 to 80 per cent. of our people are unable to read or write on account of religion. In the name of progress, deliver us from religion.'"

"Our neighbors," the speaker continued, "are fast becoming a people without a religion. Place yourself on the boundary line between Paraguay and Brazil and look north for 1,500 miles; turn to the northwest until you can see 2,000 miles; shorten by degrees your vision until you are looking due west for 500 miles and you will not find one lone evangelical missionary and probably not a dozen Catholic missionaries in all that vast stretch of country."

In a report of The Eckley B. Cox, Jr., Expedition in Egypt, under the auspices of the University of Pennsylvania, announce the discovery at Memphis of the throne room of Menemptah, the son of Rameses the Great, who is usually regarded as the Pharaoh of the Exodus. It is highly probable that on this very spot Moses and Aaron confronted the proud, hard-hearted monarch with the demand that Israel be let go.

A single grain of iodine will give color to 7000 times its weight of water; spiritually, one sin may affect the whole life. If the evil that assails us were as frightful in its aspect as in its essence, we should run little danger from its assaults; but too often it besets us in fair forms and in dazzling colors, and herein lies our peril. And this evil is not confined to our own lives, but involves others.—Sermonizer.

NATIONAL HONOR

The struggle of nations in Europe today, the conditions that exist there, are an object lesson to us peace-loving citizens of America. The fool-hardeness of "national honor" is being brought to bear upon our minds more and more as this maddening riot of blood-thirsty demons increases until we stop to wonder, "Where will it end?" Is it God's will, or man's determination of self-destruction?"

And why this terrible conflict? Why are our brothers at each other's throats killing and shedding blood in such quantities, that we, who are at peace, gaze horrified at these scenes and wonder, "Are these men brothers in Christ's kingdom here on earth, or are they Satan's legions left loose to ravage the world like a terrible disease which turns men's hearts to stone and their blood to water."

When the Ten Commandments were handed down, were there any conditions attached to them? Did God say, "Thou shalt not kill, except when your nation calls you"?

Men may say it would be honorable to kill to protect your country, home and family. Yes, but is it Christian-like to protect these at the cost of other countries, homes and families? On the other hand, is it honorable to die on the battlefield with the agonized screams of your murdered victims still ringing in your ears, leaving perhaps a wife and family at home to be thrown out in the world with nothing but their own resources to struggle against starvation? Where is there any honor connected with that?

"National honor" is merely a fallacy used as a blind to the common people to cover up the one great aspirator of the diplomats and financiers, which is and always will be, "Kill! Kill!! Kill!!! But give me power!"

Clarence Gottschalk.

CORRESPONDENCE

Berne, Ind., Oct. 26, 1916. The time of conferences and conventions is passed again, but God's blessings are continuing. Two delegates from Berne, Rev. P. R. Schroeder and Bro. J. F. Lehman, represented this congregation at the All-Mennonite convention, held at Carlock, Ill. Five delegates were sent to the Middle District conference which convened at Bluffton, Ohio. A large number of our people at Berne attended the conference and convention at Bluffton. Most of them made the trip of about seventy miles by autos.

Recently two conventions were held at Berne: first, the annual District C. E. convention, including five counties, and then the township Sunday school convention. Quite a few guests or delegates from abroad attended the C. E. convention. Meals were served at noon and evening in the basement of the Mennonite church at 25 cents. The share of the proceeds for the Mennonite society from serving meals was donated for the new chapel so badly needed at the Mennonite city mission at Chicago.

Last Sunday several of our friends from abroad were in our church. Mr. and Mrs. H. von Steen, Beatrice, Neb., came to Berne to visit Rev. C. v. d. Smissen's and other friends. Brother von Steen is a member of the board of publication and therefore very much interested in the Mennonite Book Concern and our publications. Mr. and Mrs. Fred Badertscher of Dalton, Ohio, attended the Middle District conference and then extended their trip to Berne to visit relatives and friends.

Recently the secretary of our Sunday school gave an interesting report of the third quarter. The average attendance of the second and the third quarter were the same, namely 48 teachers, 842 pupils and 43 visitors a total of 933 persons. The enrolment of the Home department is 33. At present the enrolment of the boys and the girls in Grades B and C are exactly alike—189 boys and 189 girls. The collections for the third quarter amounted to $178.75.

Miss Rachel Burkhalter, after a visit of several weeks at home, left on October 23 to resume her work in the sanitarium at Upland, California. She intended to stop over at Chicago and Newton, Kans. Her sister, Martha Burkhalter, has not yet received permission from the British government to enter the mission field in India.

Recently a "Personal Workers' class" with about twenty members was organized. It meets regularly after the weekly Bible and prayer meeting on Wednesday evening. The class chose Rev. P. R. Schroeder as their instructor.

I. A. Sommer.

Altoona Pa., October 25, 1916. Greeting. Believing that a letter at this time would be appreciated by the readers of the Mennonite who are interested in the work here and are praying for the same, we take occasion to say that we have abundant reasons to thank and to praise God for His continued blessings of our feeble efforts at this part of His vineyard. A week previous to last Sunday, prayer meetings were held each evening in some of the homes, either of the members or those who are in sympathy with the work at the mission. On Sunday, October 22, we had with us the ministers from Roaring Spring and Napier, namely Jacob and Herman Snyder. Brother Jacob Snyder preached following the Sunday school Sunday afternoon a preparatory sermon on the text, "And Enoch walked with God and was not, for God took him," dwelling upon the theme of walking with God in a sin-cursed world. The attendance at the Sunday school was exceptionally good and almost all remained for the preaching service. After the sermon we had baptismal services, when two of our scholars sealed their vows in the act of water baptism and united with the church. Also one other was received by the right hand of fellowship and two other members from another denomination, thereby adding five more to our little number in this city. In the evening we again assembled to commemorate the death and suffering of our Lord and Savior, when Brother Herman Snyder preached the sermon and administered communion, after which all those who partook of communion observed the ordinance of feet-washing. Our members are much encouraged and love and peace prevails, the number attending the communion filling our little hall to its capacity.

We have again written all the churches and pastors who have been contributing to our work to leave us know as to when they will forward their contributions of cast-off clothing or anything that will be of material benefit in advancing the mission work in this place. Our opportunities are many and calls are already coming to us for some aid in the way of shoes and clothing for children that they may be able to attend school. The brethren on Sunday evening before the service, visited an aged couple where the father and husband is crippled. He has not been able to walk for the last four years. Using a wheel-chair on the street, he sells small articles during the week while his wife, though aged, goes out and works in order to pay the rent. The results of the man's sales for the last week was forty-nine cents for his entire work. An appeal from these people has again been sent to the secretary and shall have his immediate attention as soon as the articles arrive for which they are in need of. This is only one of the instances and the opportunities that we have in doing good, and feel like repeating the Master's words, "Inasmuch as ye have done it to the least of these, My brethren, ye have done it unto Me." In the same home we found a daughter, twelve years of age who was in need of shoes and will again attend the Sunday school as soon as she is furnished with the same. In the same home a married daughter was visiting the parents, and when the emblems were given out to those who had named the name of the Master, said, she did not feel that she was prepared to partake. Before leaving she requested the brethren to pray with her and give her communion, also asked them to pray for her husband and little daughter who was going to undergo a severe operation in the Altoona hospital.

Yours for the extention of the kingdom of Christ,

A. A. Snyder.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1918.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1918.

REPORT OF THE 29th SESSION OF THE MIDDLE DISTR. CONFERENCE

Held at Bluffton, O., Oct. 11-13, 1916.

The conference sermon was preached by the conference president to a large and attentive audience on Wednesday evening, October 11. The sermon text was John 17:1: "The hour is come." Very impressively the call was made for an awakening of the church on the issues she has to meet in the present hour.

The first regular conference session was called to order by Rev. W. S. Gottshall, the conference president, on Thursday morning, October 12. Rev. C. van der Smissen led in the devotional period.

The conference delegates' credentials were received. There were present 60 delegates with 139 votes from 13 congregations with an aggregate of 3997 members. In this connection it was voted—

1. (a) To instruct the secretary to reply to Bro. Jacob Krehbiel's letter from Clarence Center, New York, with an expression of the conference interest and sympathy with the conditions at Clarence Center, and (b) to appoint Rev. S. M. Musselman to represent this congregation at the conference.

After the reading and approval of the minutes of the last conference, the chair appointed Rev. C. van der Smissen as assistant secretary.

The following were decided upon as opening and closing hours of sessions: 9:00 and 11:30 o'clock in the mornings; 1:30 and 4 o'clock in the afternoons.

The following committees were appointed by the chair: Rev. W. H. Grubb, Peter Bixel and Rev. P. P. Hilty on granting complimentary votes; Revs. Albert Schumacher and W. S. Shelly and J. H. Tschantz on Resolutions.

The report of the treasurer of the board of trustees was read and approved.

2. Voted to accept the report of the committee on reprinting the Constitution, and dismiss the committee with thanks for their work.

The first of a series of four Bible study hours closed the forenoon session. Prof. J. H. Langenwalter led in the Bible study, his first Scripture portion being II Thess. 1.

The closing prayer was offered by Rev. S. M. Musselman.

Thursday Afternoon Session.

The session was opened with Scripture lesson and prayer by Rev. A. W. Sommer.

The committee on complimentary votes reported the following: Revs. W. H. Lahr and Jacob Hass, and Missionary P. W. Penner. The conference accepted the report.

Rev. S. M. Musselman delivered an address on the topic: "How May Our Workers Become Better Acquainted with Each Other and with the Possibilities of Our Work in Spite of the Fact that We Are So Widely Separated?"

He said: Most of us don't see the face of another minister of our own conference between annual sessions. Our problems are very diverse, since we have different dialects and conditions. We fail to see solutions of problems from one another's view-points. (1) One solution would be the Ministerial conference. We could have group meetings of our ministers between annual sessions of conference. (2) Work some sort of exchange of pulpits. (3) Shift the whole group of workers from one section to another. (4) Let the worker that has solved a certain problem be sent to another congregation where the problem needs to be solved.

Discussion was opened by Rev. W. S. Shelly. He said: We should more often become willing to speak courageously than encouragingly. 1. We are a small conference. 2. We are widely distributed. 3. We have a serious language difficulty. 4. We have only a partially trained ministry.

During the open discussion that followed, it was moved to have our congregations arrange to send their pastors to the Workers' conference at Bluffton college during the short Bible term. It was voted to lay the motion on the table.

Rev. C. van der Smissen read a paper on: "Some Things that Endanger the Spiritual Growth and Harmony of Our Church, and How Overcome Them."

The following dangers were pointed out: (1) Jealousy; (2) Desire for position. (3) Desire of power through riches; (4) Laziness in church work; (5) The language question; (6) The lodge question; (7) The new theology.

The discussion was opened by J. F. Lehman. The following dangers were pointed out: (1) Drift from the country to the city. (2) Over-anxiety for church growth, emphasis on quantity at the expense of quality. (3) Insufficient religious instruction. (4) The secular press. (5) Lack of leadership. (6) The inability of superannuated preachers and teachers to refrain from harmfully criticising present workers.

The Bible study hour by Prof. J. H. Langenwalter on II Thess. 2, 1-12 closed the afternoon session.

Thursday evening there was a stereoptican lecture on India by Missionary P. W. Penner.

Friday Morning Session.

Rev. D. D. King led in Bible reading and prayer.

Rev. Albert Schumacher presented the topic: "Our Missionary Responsibility to Neglected Rural Communities in Our District." He gave a survey of the deplorable rural church conditions in Ohio and Missouri and emphasized the fact that the farmer's business life must be transmuted into intellectual and moral community power.

The discussion was opened by Rev. D. D. King and continued by several others, on the relative importance of making a study of rural church conditions along the line suggested in the paper.

At this time Dr. Staebler of Cleveland, Ohio, was introduced for a short address.

Prof. J. H. Langenwalter gave the report of the Evangelization committee, and in the absence of their treasurer, Rev. W. W. Miller also read the financial report.

Both reports were accepted for discussion.

Before the discussion closed the time for the forenoon session had expired and the work was continued into the afternoon session.

The place of meeting for next year's conference was determined. Only one invitation was handed in, that of Noble, Iowa. A unanimous vote of the delegates gave the conference to the Noble church for next year.

Moved, to have the conference at about the same time of the year as this one.

The Bible hour by Prof. J. H. Langenwalter on II Thes. 2:13-35 closed the forenoon session.

Friday Afternoon Session.

Rev. Benjamin Diller led in the introductory Scripture passage and prayer.

The discussion of the recommendations of the Evangelization committee was taken up again.

Each one of the recommendations was accepted singly and then the entire report, together with the financial statement was adopted.

Voted that Prof. J. H. Langenwalter be asked to attend the International Y. M. C. A. conference in Chicago on October 25 and that the conference pay the expenses.

Conditions and outlook of Bluffton college were at this time presented by Dr. S. K. Mosiman.

The election of officers resulted as follows: President, Rev. W. S. Gottshall; vice-president, Rev. S.

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

There are various notions that get hold of some people in regard to their church membership. Some suppose the church to be sort of a glass case in which perfect specimens of Christians are preserved from all outside harm. We note that the specimens preserved in glass cases in our museums are dead specimens and nothing on earth would be gloomier than to be doomed to live in a museum full of dead stuffed shells of what might once have been living and active creatures. It would be more to our liking to live with those who keenly realize that it is their business to go out and wear themselves out in the grand and great effort to win the world to Christ. At any rate the active Christian is needed, while the perfect Christian, who has nothing to recommend himself but his claim to perfection, generally is such a nuisance that we thank the Lord that there are so many active workers and so very few who claim perfection. Again, there are those who look upon the church as sort of a hospital, a place where the broken Christians are mended, twisted ones straightened out, and the dyspeptic ones petted and coddled. That the church does regard itself the institution designed to heal the broken and straighten out the twisted, there can be no doubt. The whole history of Christianity is one of sympathetic helpfulness. Its privilege has been not only to help and to heal but to extend the brotherhand as well. The class which we designate as the dyspeptic, however, is the one that needs a little self-control and less self-centered egotism. It is from this type that church factions spring and it is the class responsible for the frequent busy-body actions that break hearts and churches. The dyspeptic needs healthy exercise and a little judgment in the selection of his food. The church dyspeptic is much like him. He needs to exercise himself unto godliness and he needs to feed his mind with something more than the short-comings of the brotherhood.

One of the celebrated sculptures of the world is that of Lacoon, found in the ruins of the baths of Titus and now the property of the vatican museum. The sculpture represents Lacoon and his two sons struggling to free themselves from the stronghold of two terrible serpents. The father is receiving the fatal bite, one son is fainting and the other is finding the tangle, holding him, helpless. The story says that Lacoon was the Trojan priest who advised the Trojans not to permit the wooden horse that concealed the Grecian warriors, to be carried into the city. This angered Pallas who was the supporter of the Greeks, and she sent two terrible sea-monsters to destroy Lacoon and his sons. This they did by first going after the sons, knowing that the father would come to defend them and so they all miserably perished. The concern of parents for their children frequently does lead them into hardships. Many a mother or father has been worn out in the stuggle to save the suffering little ones whom affliction brought low. Not unfrequently do we hear of parents that man should take such a vital interest in his offspring, but we must bear in mind, too, that the carelessness and and thoughtlessness of the children often compells parents to share miseries that might have been easily avoided by the exercise of a little forethought.

The modern Lacoon is the one who is under the curse of the demon rum. No one suffers alone for his indiscressions. The drunkard brings miseries and distress, death and sickness. Terrible as is the scene depicted by this ancient work of art, it is one common in every-day life. The monsters of sin spare neither age nor sex.

The boys and girls of every community, and especially of every church, need all the spiritual attention the church is able to give them. The absurdity of gymnasiums, drill halls, ball clubs and a dozen other things that have no more religion in them than a stone has blood, over which the churches of America are going wild, may sometimes have the well meant interest of some good souls behind them, but they generally lead to holding them as the superior and religion the inferior thing about the church. We have no special objection to the church offering its parlors where young people may meet in social intercourse, and under proper and responsible oversight, especially in communities where the pool room, the loafer's cigar store and the lounger's corner seem to be the only opportunity for social gatherings offered. A decent place should always be possible for decent young people to gather in. Any one who has the character and culture of young people at heart will not object to such an arrangement. But, when the prayer meeting must be called off to make way for a basket-ball game, or the mission study class abandoned so as to give place for the club girls to have their gatherings, there is a great deal the matter with the heads of the church. The most natural thing in the world for well meaning parents to want would be that their daughter and their son should find their intimates among the young people of the church and nothing in the way of making it possible for them to gather in small social organizations, properly supervised, would be out of order, but this is different from such thnigs as the dances, theatricals and even card parties that are advertised to take place in some of the churches of the larger cities. To say they are encouraged in order to win and hold the young people, we ask, "To what are they to be won and held? Surely, such things are entirely apart from religion.

That the church serves the community must, of course, be taken for granted. If it has no interest in the community it will soon either die for lack of activity or move into some more suitable quarter. The high ideal of the church is to win men and women to Christ and in proportion to the way it succeeds in doing so is its ideal realized. Winning men and women to Christ has become an intricate process since it involves a rearjutment of the lives so won. The Christian is not only one who confesses Christ as his salvation. He is expected to do more than confess his religion with his lips. He must live it. In living religion there are many-sided views to be gotten from the one so living. He must demonstrate it in his business, his social, his intellectual and even his artistic sides as they are influenced by the Christ he confesses. The church owes it to the community to give it business men who do business as the Lord Jesus would do business. It must create a social life that is apart from the world and an improvement upon the world's social life and free from the world's follies and sins. The intellectual world has always held itself superior to the rest of creation. It has moved in an atmosphere all its own and in that way it has been of great blessing to men, but intellectual life of the Christian, the life that is guided by reason and gives itself to a pursuit of wisdom centered in Christ, is as far removed from the world as are all Christly things. Art fixes men's mind on the beautiful. It seeks to perpetuate the beautiful. Christianity brings a beauty all its own into life which is not at the mercy of the painter or the sculpter for its continued abiding place here. It perpetuates itself in the character of men and women. Yet, there is a Christian art that is painted, carved or written. It aims at purity and truth, things which are secondary with worldly art. It regards morality as a treasure and so it differs from worldly art which often seems to regard the portrayal, and so the suggestion of immorality its own special field. It is the church's business to insist upon ideals in art which are consistant with its life and doctrines.

There are some claims made upon the church by the community which are altogether unreasonable and should not be heeded. When the community wants preaching with the sting of rebuke taken out, when it wants the eloquence that pleases but is not deadly in earnest about sin, when it wants the minister to deal with problems of taste and amusement and go lightly on matters of life and death, then it is high time for the church to say, "We part company," as far as its interests are concerned.

The most beautiful conception of the church is its mission of brotherhood to all the world of men, women and nations. It is the one institution (or at least it should be) which never ceases to speak of peace, and love to enemies and ministry to the unfortunates. Modern Christianity has responded to this adea in its interest in missionary, educational and benevolent enterprises. At least it has done so so long as there were no conflicting interests to take its attention. When it comes to boys' brigades training in the use of arms in the very church building or where it comes to the minister proclaiming the duties of preparedness to fight or defending a resort to the cut-throat game of war, then, either the church has forgotten its duty to Christ in its eagerness to serve the community or else it owes nothing to Christ and everything to the community.

REPORT OF THE 29th SESSION OF THE MIDDLE DISTR. CONFERENCE

(Continued from page 3.)

M. Musselman; secretary, Rev. D. D. King; trustee, C. A. Neuenschwander; member of Evangelization committee, Rev. P. R. Schroeder; member of Program committee, Rev. M. A. Niswander.

The topic, "Fundamentals of Salvation," was introduced by Rev. A. W. Sommer.

Ruin, Ransom, Regeneration—the three fundamental R's, were especially emphasized.

Rev. P. P. Hilty opened the discission on the topic.

Next followed the last of the series of Bible hours by Prof. J. H. Langenwalter on II Thess. 3: 6-18.

Next followed the report of the Committee on Resolutions. It was voted to have them read singly for consideration and approval.

Each one of the six was then adopted as follows:

1. That we as conference give our approval to the efforts to be made to raise the Endowment fund of Bluffton college to $300,000, with the $50,000 already pledged conditionally.

2. That we recommend to the Program committee in charge to arrange for a yearly ministerial meeting to be held during the interim between the afternoon and evening session of the first day of our conference proper.

3. That we extend the thanks of this conference by a rising vote to Sister and Brother P. W. Penner for their work among us during our conference session.

4. That we extend a rising vote of thanks to Prof. J. H. Langenwalter for his instructive, exhaustive and inspiring Bible expositions.

5. That we thank the local congregations for their kind hospitality by a rising vote.

6. That we observe a short season of prayer as an adequate expression of our appreciation to a kindly Providence for the many material and spiritual blessings enjoyed during these conference days.

The season of prayer which followed was warm and general, many taking part.

The president, Rev. Gottshall, closed the conference with prayer and benediction.

P. R. Schroeder, Sec'y.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

AN OVERLAND TRIP IN CHINA

There was quite a caravan of us, as it took twenty-five men in all to carry us and our belongings. The road practically all the way was a narrow path about three feet wide paved with flagstones. When, as often happens, there were flooded rice fields on either side of the road you almost held your breath when you came to the slippery stones and sharp turns. The men are marvelously surefooted, but they did dump me into a rice field one day. I was reading quite unconcernedly when I suddenly realized that something was wrong, and before I even had time to be frightened, over I went, chair and all. The mud and water had no regard for the fact that my steamer rug is an especially cherishel possession because it came from the Westtown girls. That and several other things were gathered up out of the water and I myself crawled out of my chair into mud and water up to my knees. Fortunately most of my things recovered when they were dried and brushed, and thanks to other people's dry clothes and steamer rugs I came off with hardly a cold.

I did not find the chair at all uncomfortable for traveling, and for once in my life had plenty of time to read. We walked on an average about three hours a day, so we were always ready for the nights when they came. On two days we climbed over regular mountain passes, and we always walked when there were long steep places. The chairmen think we are very strange people to walk thus when we are paying them to carry us.

We were on the road eleven days, but in that time only had to spend two nights in Chinese inns. The first of the two was the night after I had fallen into the rice field when I would especially have enjoyed a clean, warm place. The rooms all have dirt floors and our little room only had cracks for ventilation. It, however, served as a place for us to set up our cots and the three of us were then quite comfortable. The total cost of lodging for ourselves and all our men for one night in one of these inns was less than fifty cents (less than two cents each).

We had a cook with us on the road and he would rush on ahead and there get our meals ready. Before many days had passed I really enjoyed my bowl of rice with a sort of sauce of chopped up meat and vegetables mixed with it for flavoring. As for the chopsticks I had already had a few lessons in their use in Japan. At one of the small towns through which we passed the two members of our party who could speak Chinese went off to call on a foreigner who lived there, but Mary and I decided to stay in our chairs and read and write. We were just settling down comfortably to our work when our cook same up and tried to tell us something. We only knew about two or three words he used, but when a nice-looking Chinese lady appeared in the background we decided that she was inviting us in. We had no idea who she was, or why she should pay any attention to us, so we said to the boy, "Bu yao," which means, "do not wish to." Thereupon the lady came out and began entreating us.

By this time I had made up my mind that she must be at least a Christian, and that recognizing us as missionaries, she felt that she should do something for us. Fearing it would be rude to refuse any longer we got out and followed her. She ushered us into a very nice guest room, and we soon gathered from the few words we could understand that that was a mission station and that she and her husband were the native Christian workers. We asked whether they had a school there, and they said "yes," and took us to see the schoolrooms. They then brought us tea and little cakes which were very good. Our meagre vocabularies were quiet exhausted before the two members of our party turned up. We then found that this is one of our own mission stations and that our hostess had been in our school at Tungchwan.

Now we are really in Chengtu, and I can well believe all that people have told me about its being the finest city in China. I think you could drive through almost any streets here, except that they are not paved for wheeled vehicles. People travel about in sedan chairs, wheelbarrows or jinrikishas. The wheelbarrows are very crude affairs to go riding in. You sit with your back to the man who is pushing it and your feet over the wheel in front. Many of them creak incessantly. I have not ridden in one yet, but they say they are not so uncomfortable as they look.

My daily program now is about as follows: breakfast at about 7:30, preceded by family worship by ourselves with reading in English, and followed by more reading in Chinese with the servants all present. At nine o'clock I go to a little room above the meeting-room for an hour and a half session with a Chinese teacher. I pronounce words and read after him to try to get the sounds and tones correctly. He also talks quite a little and I do my best to understand what he is saying, and answer a question now and then. At 10:30 I come back and Mary Naish goes to the teacher. At 1:30 Mary and I go off for our language class. The teacher of this class is a missionary who has been out here for many years. He explains the idioms to us in English as our Chinese teacher of course cannot do. We get back home about 4:30. Supper comes at seven and the evening is spent sewing, writing and reading. People tell us we must not study Chinese in the evening as it is to hard on the eyes.

I wish I knew what the papers were reporting to you about the present state of affairs in China. It is very hard for us to know what is really happening though we hear a good many reports. This province and city are very unsettled just at present, and are trying to decide whether to stand by the government or against it. People are afraid to speak about things, for anyone who is caught saying anything against the government is simply taken off and beheaded. We are not concerned for ourselves, for there seems to be not the least anti-foreign feeling.—Jane C. Balderston, in The Friend.

Your own renewal for 1917 and a new subscriber from now until January, 1918, and a copy of Krehbiel's History of the General Conference, postpaid to each for $2.50.

THE S. S. LESSON

Nov. 12.

World Temperance Sunday.

Rom. 14:13-15:3.

Golden Text.—It is good not to eat flesh, nor to drink wine, nor do anything whereby thy brother stumbleth. Rom. 14:21.

The whole passage assigned for our study emphasizes the duty and necessity of being a brother's keeper, especially when that brother is weak and by his foolishness injures himself in body, mind and soul. The whole Bible lays stress upon two important truths. First, we are not to be given to do those things that injure us and unfit us for God's service. Secondly, we are not to fall a part in those things that will mean the downfall of a brother and his going into sin of any kind. Christians owe it to themselves, their brethren and their God to oppose the use of strong drink. The time when anything may be said in its favor has long since passed. It is a poison to the body, a blight to society and a damnation to the soul.

There are several points particularly emphasized that bear directly upon our attitude toward the use of strong drink. (1) We are not to put a stumbling block or anything that would lead our brother to fall in his way. That is what the liquor manufacturers and sellers are doing. That is what the one does that sets drink before a fellow. The social glass is the bait that leads the victim into the deadly trap of intemperance. Where is the true Christian who could bring himself to bait such a trap? (2) "Destroy not him with thy meat for whom Christ died." This brings before us the value of a soul, even though it is the soul of a miserable outcast drunkard. If Christ died to save any man, and, if our habits, or our love for the deadly stuff, or the profit we make out of it, means the loss of that one's soul, we are deliberately endeavoring to make the death of Christ of no effect. Being a part of the government that gives men the right to sell rum makes every citizen in a measure responsible for the damage done by the deadly stuff to the bodies and souls of men. The true Christian citizen will never cease his efforts to get the cause of rum out of the country and so off his conscience. (3) We are to follow after the things that make for peace and edify. We can only do this as we are actively interested in temperance work. Broken lives, broken hearts, ruined homes, disease, poverty, crime and death follow in the wake of rum. There can be no peace in the world so long as it survives. Minds beclouded, drunken terrors and silly delusions, ignorance and immorality are the companions of demon rum. Surely there is nothing of edification in them. There can be no real social and individual edification so long as the liquor evil exists to make it impossible. (4) It is good neither to eat or drink or do anything that makes another stumble and fall. We are responsible for our conduct not only so far it has to do with ourselves. We are also responsible for the effect of what we do has upon others. It is selfishly cowardly to indulge in that which, while not hurting us, hurts others. The use of liquor always hurts others. (5) Te be temperate is to be generous. "We that are strong ought to bear the infirmities of the weak." We should fight the battles for those who are too weak to fight them for themselves. It rests upon the sober and conscientious men and women of this land to deliver it from the curse of rum. If we have any heart at all for the million innocent sufferers from the rum curse we will fight their battles and win them for them.

The saloon as the organized power for intemperance must go. It claims to have its advantages which no one can call anything but the worst disadvantages to all concerned. According to the "Christian Intelligencer" the saloon has its vitrues. Here they are:

It never goes out on a strike.

It blacklists only its own very worst victims.

It certainly is not striving for a five-hour day.

It hates the lock-out, even from midnight until morning.

It is always a cheerful contributor to campaign expenses.

It faithfully minds its own business, and lets the ruin fall where it may.

It never fails of doing its level best to prevent overcrowding in the public schools.

It is heriocally alert in taking up the cudgels of personal liberty in behalf of the down-treading.

It has no double standard of morality, but is ever quick to debouch the youth of either sex with equal readiness.

It prides itself rightly upon its thorough-going democracy, leading rich and poor alike to its liquid hell.

It makes work for policemen, jailors, almshouse workers, divorce lawyers, physicians, charity specialists, undertakers, rescue missionaries, and others.

If these be virtues, how deeply dyed in crime and shame must be its vices!

THE C. E. TOPIC

Nov. 12.

How to Be Strong.

Heb. 11:32-40; 12:1-4.

Being strong is a duty. Over and over again the Bible tells us to be strong. Weakness is abnormal and comes from some conditions that should not exist. When we speak of strength there are several kinds of strength to be considered, namely, physical, mental and spiritual. It is in the latter sense particularly that we are to understand the topic. People are often physically or mentally weak for no reason of their own. To be spiritually weak, however, the responsibility rests with ourselves. Some time ago an article fell into the writers hands which bore the title, "How I Became Strong." It was the story of one who by proper living and a regard for the laws of health as well as by regular and intelligent exercise came to make of himself a great strong man, although he had once been a decided weakling. The object of the writer was to show others how they too might gain strength. To get strong we must do as others have done who became strong. Such a rule holds good in the mental as well as in the spiritual sense. The great spiritual giants of the Word of God and those who have been a power in the church have had the story of their lives preserved so that others, like them, might be strong as they. The great catalog of eminent saints given in the eleventh chapter of Hebrew is designed to be an inspiration to those weak in the faith that they may become strong.

As we study the methods by which physical strength is acquired we get an idea of what is to be done in getting spiritual strength. Feeding is the vital thing in growing up strong. The babe must be properly fed if there is to be a healthy maturity or if there is to be a maturity at all. Food must be substantial, pure sufficient. Attractive foods are frequently the ones to be avoided. The athlete is our modern type of strong man, not so much because he can get stronger any easier or sooner than the one who devotes himself to some really useful occupation, but because he goes about it more scientifically and deliberately. He carefully avoids all those foods which might be bad for his digestion or tend to weaken him in nerve and muscle. To grow spiritually there must be proper food — food that will build up and sustain in any emergency. We find that food in the Word of God which may properly be called the Breat of Heaven. It makes us more like Jesus Christ, the perfect man, than anything else properly can. When it is taken freely we grow strong in faith, hope, patiencc, love and every other virtue that tends to make us mighty men and women of God.

Exercise is necessary for life and strength. Deprive a perfectly strong man of his needed exercise and he becomes a weakling. We grow stronger by exercise. The smith's arms grow hard, almost as the iron upon which he works, by constantly hammering away. The athlete who quits exercising quits athletics. It's no use for him to expect anything more. Paul tells his disciple, Timothy, to "exercise" himself unto godliness. The word used there in the original is the one applied to gymnastic exercises. We are to exercise ourselves in faith, in love, in service and in the Word of God. These are the powers which God gives us. They are like muscels, so long as they are in constant use they become strong, when not exercised they become feeble.

In getting strong it is well to follow examples — the best of them. Good men and women who have distinguished themselves in the work of God are worthy examples in so far as they have done good, but we are not limited to the example of men and women like ourselves. We have a perfect example. We are to be "looking unto Jesus the author and finisher of our faith." The great "cloud of witnesses" — the saints who have deserved the approval of God upon their efforts are a unit in pointing us to Jesus, the great and only true example to follow.

Spiritual strength is a great need in the world at all times, especially now. We need men and women strong in the knowledge of the world. Strong in their loyalty and service to Jesus Christ, mighty in their faith, irresistable in their determination to do the right and keep on the side of right. It is the spiritually strong who can meet opposition, temptation and troubles successfully. It is the spiritually strong who can meet opposition, temptation and troubles successfully. It is the spiritually strong who inspire and lead the weaker ones to the better and truer things of life.

MARRIAGES

Hackman — Kratz. — On October 21, 1916, at Souderton, Pa., by Rev. N. B. Grubb, Mr. Eth-Elmer D. Hackman, of Overbsook, Pa., to Miss Carolyn Kratz, of Hatfield, Pa.

DEATHS

Horsch. — John Horsch was born in Giebelstadt, Germany, January 18, 1858. He was baptized in 1872, and admitted to the membership of the Mennonite church. In 1885 he emigrated to America and settled near Halstead, Kansas. On November 14, 1886 he was married to Elizabeth Schmutz. In 1892 he moved to Oklahoma where as one of the original members of the Geary congregation he proved faithful until death. After great suffering from gallstones and sarcoma of the liver he fell asleep on October 15, 1916, aged 58 years, 8 months and 27 days.

Special Offer

New subscribers will receive the MENNONITE from now until January 1918 for the single subscription price, $1

NEWS OF THE WEEK

CABRERA SAYS WE AID VILLA

Washington, Oct. 28. — The basis of what may lead to an interesting diplomatic incident between the United States and Mexico was furnished today by the Mexican News Bureau, an adjunct of the Mexican embassy, in giving out a statement labeled "Official" from Luis Cabrera, chairman of the Mexican Contingent of the Joint International Commission, in which the United States government is criticised for failure to prevent assistance being furnished from the American side of the border to the Villistas and other enemies of the Carranza government.

The statement was apparently drawn out by the announcement of the war department that a plot for a raid on some American town or an attack on American troops had been discovered. Mr. Cabrera charged that the importation of munitions of war into Mexico for the use of Villa and other bandits were being carried on "under the very eyes of supine officials." It is apparent that Mr. Cabrera meant American officials.

What action the administration might take with reference to this statement was not disclosed tonight. The charges made against the administration by the accredited representative of another nation will be passed upon by President Wilson, Secretary Lansing, and probably Secretary Lane, chairman of the American commission, which is carrying on negotiations with the Mexican commission of which Mr. Cabrera is the head. Secretary Lansing is the only one of these three who is in Washington. After reading the statement of Mr. Cabrera, he said that he had no comment to make.

Opinion in Washington tonight inclines to the view that the government will not overlook criticism of this sort directed to its administration of the neutrality and immigration laws. One suggestion is that notice will be served on the Carranza government that no further dealings will be carried on by the American commissioners at Atlantic City with the Mexican commissioners as long as Mr. Cabrera remains officially accredited as a member of the Mexican commission. This suggestion and all others are purely speculative, however, as no authoritative statement on the subject is obtainable.

It has been expected for a week or so that the joint commission would transfer its sessions from Atlantic City to Washington soon. Tonight the interested portion of Washington is wondering whether the commission's usefulness has been suspended for the time being as a result of Mr. Cabrera's accusations.

There have been reports that the joint commission was not making progress, but nothing has come to the knowledge of Washington to justify the view that Mr. Cabrera's statement was the outcome of the belief on his part that the negotiations had resulted in failure and that anything he might say in the way of criticism of the United States government would not make the situation any worse.

MEXICAN WOMEN LEAVING HOMES

Columbus, N. M., October 26. — Villa forces operating near Namiquipa, only twenty-five miles south of the American expedition's southern outpost, have demanded the shortening of the American troop line and gradual evacuation of Mexican territory by the United States army, Americans coming to the border from Mexico report.

Washington, October 26. — Official reports received here showing that members of the Carranza, Obregon, Trevino, Huerta and Madero families are now in San Antonio, Tex., have puzzled observers seeking an explanation of the gathering in the United States of non-combatant Mexicans. The reports do not explain their presence.

Some officials believe, however, that economic and social conditions generally are such as to make Mexicans of the wealthy class anxious to get their women out of the country for the present. The dispatches indicate that most of the women have come recently from Mexico.

The state department has not received, so far as known, any official reports bearing out the charges of General Carranza's political enemies that his grip is relaxing and that he is preparing to leave Mexico. The exodus to San Antonio has been used to support this view, but high officials have seen nothing showing such a development is to be expected.

It is agreed in official circles that the military situation in Chihuahua state has been made highly uncertain by renewed bandit activities. Despite persistency of reports that Villa is personally leading his men against the Carranza garrison at Chihuahua City, neither the state or war department has received convincing evidence that he is alive.

Military experts are frankly pessimistic of the result of the Carranza campaign against these bandits. They believe that the de facto troops have little chance to destroy the brigands because they have no transport trains and supply systems which would permit them to chase the outlaws into the barren hill country. It is known that this weakness of the Mexican forces has been strongly presented to the Mexican-American commissioners. To the minds of army officers it represents a serious obstacle to the restoration of order in northern Mexico.

Villistas' activity near Chihuahua had the effect today of convincing officials here today that no thought should be given soon to removal of guardsmen from border patrol duty or withdrawal of General Pershing's column from Mexico. Fear was felt that if Villa should succeed in his apparent movement to capture Chihuahua City he might find it easy to get control of nearly all northern Mexico. The entire Mexican situation was regarded as more serious than for many months.

NEW DIMES PUT INTO CIRCULATION

Philadelphia, Oct. 28. — The new ten-cent pieces, which have been coined in large quantities at the Philadelphia mint, were put into circulation today for the first time, about $180,000 worth being distributed to banks and trust companies. They will be introduced simultaneously in the western states from the Denver mint.

The obverse side of the new dime shows a head of Liberty in profile, while the reverse side shows a bundle of rods in the center and the protruding battle ax, symbols of unity. Surrounding the central design is an olive wreath, denoting peace.

The new coins are expected to be in general circulation within a few days.

NINETEEN PERISH IN HOSPITAL FIRE

Farnham, Quebec, Oct. 26. — Nineteen persons—five children, eight women and six men—were believed late last night to have lost their lives in the fire which destroyed St. Elizabeth hospital early today. There were 218 persons in the hospital, of whom 113 were children, 36 aged women, and the others, servants and assistants to the Grey nuns.

The fire, the cause of which has not been determined, still smouldered at midnight, making it impossible to ascertain accurately how many of the inmates of the hospital had perished. The property damage was estimated at $135,000, partly covered by insurance.

FRENCH GAIN ON SOMME FRONT

Bucharest, October 29. — Along the Roumanian-Transylvanian front the Roumanians are more than holding their own against the Austro-German armies at some points, according to today's war office announcement. Retirement of the Teutonic troops has been forced in one sector north of Campulung and along the Jiual valley, where two Howitzer batteries were captured by the Roumanians.

London, October 29. — Fresh progress has been made by the French in fighting on the Somme front near Sailly-Saillisel, north of the Somme and in the vicinity of Biaches, south of the river, the Paris war office announces today. Some prisoners were taken during these operations.

In the Verdun region there was no infantry movement, but the artillery engagement continued.

According to a statement by Berlin army headquarters, heavy attacks were begun yesterday by the British between Gueudecourt and Lesboeufs on the Somme front, but these were either repressed by the German artillery, or repulsed by the infantry. A later attack east of Lesboeufs resulted in a penetration of German advanced trenches, where fighting is still in progress, the statement says. On the Verdun front there was only artillery activity.

During a heavy bombardment along almost the whole length of the line on the Stokhod river in Volhynia the Russians yesterday attacked in the wooded area west of Lutsk near Szelsov. The attack, according to the German army headquarters' statement, broke down under the German curtain of fire.

The offensive which was opened by the Austro-German forces on the Russo-Roumanian lines near the junction of the frontiers of Bukowina, Transylvania and Roumania, has been checked, the German war office said. The attacks in the region of Negri, south of Dorna Watra, were repelled by the fire of the defenders.

Austro-German troops pressing the attack on the northern Roumania frontier have made further progress in the region south of Kronstadt, and to the southwest in the direction of Campulung, the statement adds. The situation in Dobrudja is reported unchanged.

The retreat of the Russo-Roumanian forces in Dobrudja, Berlin reported, was attended by the capture of 500 more prisoners by the Teutonic allies, as well as several munition columns and baggage trains.

In the region of Dorna Watra where Bukowina, Transylvania and Roumania come together, several heights have been occupied by Austrian troops. Petrograd says the Russo-Roumanian troops were forced to fall back in that region, abandoning two heights.

ENTENTE FORCES MAKING STAND

London, Oct. 26. — The situation of the defeated Russo-Roumanian army in Dobrudja appears slightly less critical in the light of today's official report from Petrograd, which describes the pressure of Field Marshal von Mackensen's armies as somewhat weakened.

Unofficial dispatches from Berlin report that the entente forces were split into two parts with the fall of Tchernavoda, some of the troops escaping over the great bridge across the Danube, while others fled northward in Dobrudja.

Apparently the force remaining in the Black sea province finally has been able to make something of a stand against the onrush of the Bulgarians, Germans and Turks north of the Constanza-Tchernavoda line. Von Mackensen's guns are now said to be dominating the fourteen-mile bridge at this point, a large part of which Berlin reports the Roumanians blew up in their retreat.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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IN MENNONITE CIRCLES

A recent Bluffton College Bulletin brings the announcement of a short course in Agricultural and Home Economics, December 5 to Feb. 24.

Evangelist Reed Landis, who for some time has been filling the Souderton (Pa.) pulpit, is taking studies in a theological seminary in Philadelphia.

The church at Manns Choice, Pa., recently purchased by the brethren in Blair county, will be re-opened and dedicated on Saturday and Sunday, Nov. 11. The brethren expect the presence of many visitors.

Recently several very interesting communications to the Mennonite lost their point through reaching the editor too late. Material, designed for the next week's issue should be in the hands of the editor not later than Saturday noon.

The First church of Philadelphia announces that it will again participate in the community evangelistic meetings which five other churches are supporting. A similar series of meetings last year met with excellent results. No professional evangelist is engaged, the pastors doing that work themselves.

The Roaring Spring (Pa.) church will hold its fifth annual Bible conference on December 2 and 3. Among those on the program are Revs. E. C. Miller, S. D. Yoder, E. J. Graybill, Frank Hildeman, Samuel Hairline and the Brethren R. F. Orr, L. W. Glass, I. G. Snyder, Walter Kephart, L. Shaw, Miss Jennie Kable and Mrs. Holdeman.

The following incident, written up by some highly imaginative person, appeared in a Decatur (Ind.) paper:

"Lancaster, Pa., Oct. 27.—"You can serve your country without sacrificing your faith!" dramatically exclaimed Private James Goudy, U. S. Marine Corps, while addressing some youthful Mennonites of Lancaster whose religious principles were strictly against the military life. 'For the battle is the Lord's' (1 Sam. 17: 47) and other quotations from the story of David and Goliah, so impressed his hearers that they organized a drill company on the spot under the direction of their patriotic leader. Private Goudy expects eventually to rally many of his husky pupils to the ranks of the 'soldiers of the sea', a fighting force of which he is an earnest and enthusiastic member."

We have been unable to find any one who knows anything about the incident here described which, on the face of it, bears evidence of untruthfulness. Privates do not organize drills or serve as drill masters, and Mennonite youths do not fall for the kind of argument set forth.

A very interesting correspondence from the Bluffton (Ohio) church says: "We are thankful to report that we are enjoying seasons of great spiritual blessings in church, Sunday school and Christian Endeavor work. On October 5 the Sunday school workers, including teachers, assistant teachers, officers and members of standing committees had a social evening in Ropp Hall at the college. After a half hour of social intercourse the workers were invited to the dining room where a simple but well planned two-course dinner was served by Mrs. C. H. Yoder, matron of the hall. About fifty persons responded to the invitation. The dinner was followed by a number of short addresses. Our pastor, Rev. Rev. W. S. Gottshall, spoke on The Sunday School as an Arm of the church. Among other remarks made was this that the arm reaches out and gets food for the body. So the Sunday school reaches out and draws young people to it and leads them to Christ and into the church. My Ideal of a Sunday School Superintendent was discussed by Rev. J. H. Langenwalter. He said that his ideal of a Sunday school superintendent is, that he must be an earnest Christian. Prof. H. G. Good spoke on My Ideal of a Sunday School Teacher. He must be a leader, have a deep human interest and must work out of love for his Master. Brother N. W. Basinger talked on The Stranger In Our Midst, in which he remarked that the stranger should have careful and prayerful attention. It is so easy to neglect him and he becomes unintentionally slighted. What Next in the Sunday School Movement was discussed by our superintendent, E. J. Hirschler. He outlined some new things that were coming in Sunday school work and pointed out some definite things for our school to do.

The Middle District conference was held in our church October 11-15. It was a very good conference from the standpoint of attendance, program and co-operation. The conference sermon was preached by the president, W. S. Gottshall. The Bible studies, conducted by J. H. Langenwalter, were very helpful and inspiring. They were an added feature of the conference and awakened much interest in the study of the Bible. Missionary P. A. Penner and his wife from India were here during the conference. Brother Penner gave an illustrated lecture on Our Misions in India, which was both educational and inspirational. Sister Penner gave some very interesting talks about their work in the mission field. The Ladies Missionary society rendered a program in which many of the missionary societies throughout the district took part. On Sunday morning the Lord's Supper was celebrated. In the afternoon the audience swelled to such a proportion that it became evident long before the time of the afternoon session that an overflow meeting was necessary. The Methodist pastor, Rev. W. R. Burton, kindly offered the use of their new church across the street for overflow meetings for afternoon and evening. The same pastors spoke at the overflow meetings that preached at the regular meetings, each one preaching his sermon twice. The three congregations united and served noonday and evening meals for friends and delegates. On Sunday it is estimated that nearly 1000 persons were fed. The conference next year will be held at Noble, Iowa. The officers elected for the coming year are: President, W. S. Gottshall; vice-president, S. M. Musselman; secretary, D. D. King.

NOTES AND COMMENTS

Fifty years ago Japan was a pagan nation, but today there are three times as many teachers and three times as many pupils in the schools of Japan as in the schools of all South America.

In Virginia, last week, the dry law went into effect, thus making one more of the number of states which will eventually form the majority that will make impossible the sale or manufacture of liquor in the United States.

In all South America there are about 43,000 school teachers. In the state of New York there are 40,000 teachers. In all South America there are about 2,000,000 in school. In New York there are 1,500,000. The city of New York paid in 1912, $3,037,900 for educational purposes which is more than was paid by all the continent of South America.

It is repeated that Grinnell College, Iowa, has taken for a foreign educational field a part of the Chinese Province of Shantung, and will establish a large number of day schools, provide three professorships in Shantung university, and support an educational director. Nine Grinnell men have volunteered to fill the posts, and the American board will help in the financial part, which calls for an annual budget of $4,000 and an endowment of $100,000.

"The United States is ridiculed abroad. If you don't believe it, ask the jingoes and junkers at home," so says the Advocate of Peace. "Go to the politician, with his army and navy program, or to the frenzied press that sees no hope beyond the range of a sixteen-inch gun. Go further. Ask the crazed chancelleries of Europe, especially the dunderpated persons euphemistacally called diplomats. You may expect an affirmation from any whose interest it is to punch democracy between the eyes with the blows of privilege. Go to the swashbuck-

ler, with his lust of power and his gold braid of pride.

"But if you are afraid to hear another story keep away from the farmers, the miners, and the tradesmen who are bearing the brunt of the war in the trenches over there. Don't ask the mothers who are giving all they have, nor the real women anywhere. Avoid the prison camps as you investigate. Keep away from the wounded, brought in peril from the field by merican Red Cross drivers, tended by volunteer American nurses and surgeons. The United States ridiculed abroad! If you really wish to believe it, don't consult your own sense and conscience. Ask Mars.

"Walking through the madhouse of the world, you think you hear laughter. Look more closely. Listen more attentively. Is it laughter? The maniacal ravings you hear are very disquieting to sensitive persons. But they are not laughter. You have read Mr. Shaw's "Androcles and the Lion". You recall the group of Christians threatened by the Centurion's Guard before the city gate. You recall the merriment of the Christians. That was laughter — real laughter."

The death of the so-called Pastor Russell last week calls attention to the remarkable power attained by that person through a liberal use of the printer's ink, much to the confusion of a great many well meaning persons. His impossible theology and the numerous suits at law in which he was involved, not only with his wife, but, among others the Brooklyn Eagle, tended to prove him a clever money-getter, an excellent bluffer, but a sham as a religious leader. The pity of it is that so many were misled by him.

"World Fellowship Week" is the title given this year to what is commonly known as the World's Week of Prayer for young women, observed November 12-19. Of the 780,000 Young Women's Christian Association members all over the globe, half are in America. Most of these are in the United States of America, almost untouched by the sorrows of their fellow members in nearly a score of foreign lands where the world war has interrupted or obliterated or transformed association life.

The Foreign Department of the National Board has now forty-five secretaries in five countries. Others are under appointment waiting for funds to be secured for their support. The World's Committee has asked for seven more to supplement the staff in Buenos Aires, and the Business Women's Club of the San Antonio Young Women's Christian association has assumed the support of a representative from that association. Another splendid example to be followed repeatedly, it is hoped, by other young women of leisure, is that set by two sisters in Pennsylvania who have gone at their own charges, to join the association staff in Bombay. The work of other Americans deserve mention — Frances Gage rescued a party of Turkish members who had been carried off; Ruth Paxson has conducted a powerful series of evangelistic meetings in girls' schools in China. Also in China Abby Shaw Mathew has trained and graduated the first normal class in Physical Education. Margaret Mathew has established a link between the women emigrating from Japan, and the Californian ports of entry. With them are associated outstanding local leaders, many of whom have come to the National Training school in New York city for their preparation— Michi Kawai and Taka Kato of Japan, Ying Mei Chun of China, Anne Lamb of India, Josephine Gillis and Elisa Cortez of South America. Summer conferences are a vital part of the annual program in India, China and Japan, and meet the same need for supplying spiritual refreshment as in the United States of America where 6454 attended the 15 conferences of 1916.

Another element of World Fellowship Week is the recognition by American Young Women's Christian associations of the 175 Oriental women students, hundreds of others from the near East and Latin America, and the foreigners now resident among us for whom international institutes are being opened, or who are brought together in international friendship clubs.

THE MENNONITES

A little colony of twenty-five Mennonites, from Amsterdam, settled at Horekill on Delaware Bay, in the year 1662, twenty years before the coming of Penn. Two years later the settlement was completely broken up by the English under Sir Robert Carr. Nothing is known of the fate of the colonists, with a single exception. In 1694 there came to the Mennonites at Germantown an old blind man accompanied by his wife. They had been wanderers in the American wilderness for thirty years. The brethren gave them a lot of ground and built them a house upon it, that their last days might be days of peace. The man's name was Cornelius Plockhoy, the leader of the Mennonite colony at Horekill.

Upon the invitation of Penn, Mennonites from Holland and Germany settled at Germantown in 1683. They were soon joined by others, many of whom received assistance in coming to Pennsylvania from their own brethren in Holland, and considerable numbers were aided by the Society of Friends both in England and America. The first comers received the allotment of the land purchased in their behalf and with their friends the Dutch and German Quakers, immediately commenced the work of digging cellars and building huts. They no doubt had religious exercises from the first in some quiet unostentatious manner, of which history has no record; but in 1706 they erected a small log meeting house, which was also used as a school house. That they were not indifferent at that early day to the education of their children or to the injunction thereto of their founder, Menno Simon, appears from a letter to the Brethren in Amsterdam, dated September 3, 1708, and signed by Jacob Goetschalk, Harmen Karsdorp, Martin Kolb, Isaac Van Sintern and Conradt Jansen, presenting a loving and friendly request for "some Catechisms for the children and little Testaments for the young." In 1740 the school was taught by Christopher Dock.

In 1702 a settlement of Mennonites was begun at Skippack, Perkiomen township, Montgomery county. Over six thousand acres of land in that neighborhood had been purchased by Matthias Van Bebben, a wealthy Mennonite, who gave one hundred acres for a Mennonite meeting house. The meeting house was erected in 1725. Connected with it there was a noted school, long taught by Christopher Dock, "the pious schoolmaster of the Skippack". Dock is the author of the first book relating to the management of schools published in this country. His work was printed by Sower, at Germantown, 1770. Dock was a Mennonite who came to Pennsylvania in 1714. He probably commenced teaching school among the Mennonites on the Skippack soon after his arrival, certainly as early as 1718. After teaching ten years, he bought a farm; but as a farmer he felt himself out of the line of his duty, and returned to the school room, where he remained to the end of his days—where, indeed, he died; for remaining one evening, after dismissing his school, to pray, as was his custom, he was found dead upon his knees.

Branching out from the settlements at Germantown and along the Skippack, the Mennonites scattered into the adjoining counties and wherever they went they built churches and established schools. Before 1740, the Mennonites established a school in Upper Hanover, Montgomery county, and there are records showing that about the same time they erected buildings for church and school purposes in Lehigh county, one between Coopersburg and Center Valley and the other in Upper Milford. The latter was built of logs and divided into two apartments by a partition suspended from the ceiling. One apartment was used for religious meetings and the other for a school. If the occasion required it, both could be thrown together. The Mennonites of Bedminister, Bucks county, built a stone meeting house in 1776, and opened a school in it. A little later there was a school connected with the Mennonite meeting house in Schuylkill township, Chester Co. Towards the close of the last century (i. e. the eighteenth) the American Mennonites informed the publisher of the "Name Lists of the Mennonite Preachers" in Holland, that they then had distinct communities at, as they named them, Mateschen, Indian Creek, Plain, Salford, Rockhill, Schwanin, Deep Run, Perkasie, Aufrieds, Great Swamp, Saucon, Lower Milford, with two meeting houses, Hosensak, Lehigh, Term and Schuylkill — all offshots probably of the parent communities at Germantown and Skippack. Whether all these communities supported schools of their own, or whether they joined with their neighbors in the support of common schools, cannot be ascertained. It is known, however, that there was a Mennonite school at Saucon, Lehigh county, as early as 1745 and one at Salford, Montgomery county, about as old; and there is no doubt that all the children in the several communities learned at least to read and write.

The earliest Mennonite settlers at Germantown and Skippack were mostly from Holland or from parts of Germany adjacent to Holland, in which the Dutch language was spoken. A little later, Germans from the Palatinate, most of whom had been previously driven from Switzerland, began to arrive at Philadelphia in considerable numbers. Many of them sought homes in Lancaster county and formed settlements in what was then an unbroken wilderness, along the Pequea and the Conestoga. It was of these complaint was made to Governor

Gordon in 1727 by persons totally ignorant of their character, ability, alleging, "That a large number of Germans, peculiar in their dress, religion and notions of political government, had settled on the Pequea and determined not to obey lawful authority of government; that they had resolved to speak their own language, and acknowledge no sovereign but the Creator of the universe.

"The first settlements of the Swiss Mennonites in Lancaster county were made in 1709 or 1710. Finding the soil fertile, climate pleasant and the government willing to concede to them all the civil and religious liberty they desired, word and messengers were sent to their brethren in the old world and large numbers flocked to Pennsylvania. They soon had possession of the best lands in all parts of Lancaster county, and spread out into Berks, Lebanon, and Dauphin, and over and up the Susquehanna, everywhere prosperous, everywhere loyal, peaceful citizens, and everywhere providing themselves with churches and such school facilities as enabled them to read the Scriptures and to transact the business incident to their quiet mode of life. They kept no records relating to schools, and to give a full account at this day of what they did for education is impossible. Soon after the Revolutionary war they reported to the Brethren in Holland forty communities in the neighborhood of the Conestoga, including probably all their settlements in Lancaster and the adjoining counties. It is hardly likely that everyone of these communities was supplied with a church and school; but it is certain that most of them were. Intelligent old men among the Mennonites unite in declaring that every old Mennonite meeting house was either used as a school house, or there was a school connected with it or in the neighborhood, supported by the Mennonites. When living in isolated families or in small communities, the early Mennonites freely joined with their neighbors of the other denominations in providing schools for the children of all classes and schools composed of the children of a single or several neighboring families were not uncommon among them. In this way they carried into effect the injunction of Menno Simon, their founder: "Insist upon and require the children to learn to read and write; teach them to spin and to do other necessary and proper work suited to their years and persons."

A few particulars will go to confirm the general statement now made. The oldest Mennonite church in Lancaster county is one that was built near Willow street about 1711. In this building school was taught for many years. Mellinger's meeting house in East Lampeter township, and the school house that stood near it, are very old. Equally old probably are the Strasburg meeting house and the school that was connected with it. In 1792, a building was erected near Oregon, mainly by Mennonites, and used both as a meeting house and school house for nearly half a century. The work was done by each person's bringing his share of logs and helping to raise the structure; and to purchase what they could not furnish themselves, each person interested contributed two pounds, nine shillings and six pence. An old German paper from which these facts are taken, meekly adds: "All has been peaceably accomplished." There were two other buildings in the northeastern part of Manheim township prior to 1800, each used for both church and school purposes. Warwick township had three such combined meeting house and school house buildings; there was one in Bredwock township, near Good's Mill, and one of the same kind could be found in every township in Lancaster county, largely settled by Mennonites. The same is true of the Mennonite townships in the neighboring counties. As an example may be mentioned the old meeting house in Derry township, Dauphin county, long used as a school house.

In respect to higher education, it may be said that the Mennonites have favored it more in the old countries than in America. About 1750 they established a college of their own at Amsterdam, which still exists. In this country the Mennonites had no college of their own until 1861, when a "seminary for the service of the church" was founded at Wadsworth, O. — From Wickersham's History of Education in Pennsylvania, p. 164-167.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1918.

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A BROKEN-HEARTED MOTHER

Mrs. S. S. Shantz.

She was a young African girl, and her parents gave her to a man for his wife. No, they were not even married in native custom; they just went and lived together as so many of the natives do, and some do not know that it is very wrong, either. The Lord, for a long time, had withheld children from them, and this greatly displeased the husband and the wife was broken-hearted. The husband often cursing her and beating her, this with her disappointment made her very unhappy. She often felt tempted to go home and live with her mother again.

But at last, God in His great mercy blessed her with a little piggins and she was so happy. So she thought now surely this will please the husband, but he did not manifest any love for her or the little piggins. So they lived on in this unhappy way for a while, and the husband took another wife in addition to the first, and then still another one, and thus he continued until he had five in all.

They do not live very far from the mission compound, and often we hear them quarreling and fighting, indicating what an unhappy home it is. The husband is also addicted to drinking, and this adds to the misery and makes it very unpleasant.

In the mean time the first wife's troubles increased greatly as it could not be otherwise with no affection from her husband and four other wives in the compound.

But the Lord who is always faithful spoke to her, and she listened to the voice of God. She realized that God came to her help. The Lord tried to teach her by hard experiences that she must throw all her cares upon Him, (for He careth for us). This was her only joy and satisfaction in life, that she had one who she could take her trouble to.

She was always a regular attendant at the little church and drank in the truths as they were preached from time to time, and often you could see her nod her head in satisfaction. You could see and feel that she was drawing water from the wells of salvation. But why her lot needs to be such a hard one seems hard for her to understand.

Her mother and father have died; she has no brother or sister—no human friend to tell her troubles to — only the missionaries, and why should we not listen to her and try to help her.

So often the husband has threatened to drive her out or poison her, and at last he beats her cruelly and drives her away from his home that she is never to return again.

But what about her little piggins? It's all she has in this world; it's her only comfort, but he drives her out and keeps the young girl which at this time is about fourteen years of age.

True, the mother realizes that she is better out of the home and will be happier away from him, and we tell her so, too. But remember, she is a true mother. God only knows and understands the true mother's heart and the love which she has for her offspring.

She comes to the mission again, asking for prayer that God may overrule and that she may have her only child, her only comfort in life. She is crushed; she is broken-hearted. Our hearts are touched greatly. We weep with her as we enter into her hard experiences, and as we pray for her. She says she can't bear it all; she is afraid it will crush the life out of her. But she is looking to the Lord. Last Sunday she came to the altar for prayer. She had wept all through the meeting, she was so crushed, but she felt that God must undertake. We believe God will undertake for her.

May this lead you to pray for the dear women of Africa.

—Gospel Banner.

THE TRUE WIFE

What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it, instead of the dreadful "femme".

But what do you think it comes from? The great use of Saxon words is that they mean something. Wife means "weaver". You must either be housewives or housemoths; remember that. In the deep sense, you must either weave men's fortunes, or feed upon and bring them to decay.

Wherever a true wife comes, home is always around her. The stars may be over her head; the glowworm in the night cold grass may be the only fire at her foot, but home is wherever she is, and, for a noble woman it stretches far around her, better than homes ceiled with cedar or painted with vermilion, shedding its quiet light far, for those who else are homeless. This, then, I believe, to be the woman's true place and power.—Ruskin.

THE MENNONITE

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2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The presidential campaign has closed. Once more the country will settle down to its occustomed ways and the public will be spared the pain of hearing men who otherwise are sensible, call one another about everything that the catalog of abuse allows. To listen to any one of the numerous political speech-makers, would give one, if he were taken seriously, the impression that half of the country is composed of rascals who are deliberately seeking to ruin it. To be sure, many do listen, and hurrah, and all that sort of thing, but generally they only half mean it. Whoever is the president, or whoever are the parties trusted with the responsibility of high office they have on hand a task of serious import. It is to be presumed that the vast majority of them do their duty according to their light. That the alarms of election excitement are usually false alarms, has been seen time and again in the way the country again settles down to its old-time pace as soon as the results are announced.

America is a great country with mighty possibilities and numerous population. It has the opportunity of showing the world how to develop along the line of peace and virtue. Changes come and go, but if we keep the ideal before us that our country has as its mission, the duty of pointing out the higher and better things of national life to the world, we will have done infinitely more that is worth while than all the warring nations could do with their millions of armed men lusting for the beastly spoils of battle.

One of the strange developments of recent years is the ever widening gulf that is growing between those who profess to be of the Protestant or the Catholic faiths. That there is a difference so great that the two types of religion cannot be reconciled in doctrine, one who troubles himself to become familiar with them will not deny. Historically the Protestant faith is the development of a denial of very much that the Roman deems vital. Countries have been torn asunder and wars have been made because of these differences in the past. But, we thought we had come to the time when men took religion more seriously than a thing to fight about. With many others we presumed that those who believed in what they professed had long ago learned that the best way to serve their faith was to live it and by example and devotion teach its grandeur and its power. The wave of anti-Catholicism and anti-Protestantism now sweeping over the country is one, however, that is inspired by bitterness and resentment. Men, who are not active in Christian life and whose lives do not contribute much or anything to a portrayal of the Christ life, are active in organization and effort to oppose and suppress the type opposite to which they belong. Protestants can best show the error of the Roman faith when they live faithful to the duties of the church they profess to champion. We hear of quarrels and even riots between Protestants and Catholics among men in their places of employment and elsewhere and when we come to investigate the religious lives of those so exercising themselves we frequently discover that they are not praying men, they are not Bible students or church-goers or church supporters. It is insincere not to support the needs of the cause one makes loud pretentions to champion. If we want the Protestant church to told its own and prosper, better and surer success is bound to come if we refrain from throwing stones at Catholics and devote ourselves to living our creed and building up our church by active and consistant support and interest and so by life and character prove our superiority.

It is said of one of the presidents of many years ago that when a poor ragged negro respectfully raised his hat to him he responded with great condescension and, when asked why he returned the salutation to the poor negro as though he were some great personage he replied, "The president of the United States cannot afford being outdone in politeness by a ragged negro." The position was a correct one from the standpoint of a gentleman. We owe it to our fellowmen to treat and meet them politely. Politeness is the cheapest of all things at one's command, and yet, it has a wonderful power that keeps sweet the temper and makes the world a worth-while place to be in. If, in the world, it is expected that a man treat his fellow decently the Christian life surely must out-do the world in consideration. Study the life of such a man as Paul and you will find him giving respectful regard to those who have little or no interest in the cause he represented. He was the soul of politeness to the philosopher's on Mar's hill, in making his defense before a number of officials at various times he proves himself given to the refinement of courtesy common among men of standing. But the Christian's recognition of the rights of others should go much farther than being just polite. A judge can politely condemn a man to be hanged and a political opponent can make out the one he opposes "a liar of all men the worst" if he chooses to do so, which he generally does in language that fairly smacks with honey. Jesus in the parable of the Good Samaritan taught us how great is the claim of others, even though they are our enemies, upon our consideration. It must be a consideration that is willing to put itself out of the way to do a service to those in whom we have no profitable interest or who may even dislike us.

The cry of starvation and ruin for those who make their living in the liquor business is raised wherever there is an effort made to put an end to the manufacture of the deadly stuff. To some unthinking persons this seems to be a reasonable argument, but a little observation will show its worthlessness. Ruin and starvation did not follow the going dry of the many states that are now white on the map. The number of men employed, in proportion to the money invested, in the liquor business is smaller than the number employed in other business requiring an investment of the same size and these, when they find the brewery and saloon closed, find more profitable positions with better prospects for saving their money elsewhere. The boog-a-boo of idle buildings to "queer" a town and all that kind of rot has also exploded. Someone has taken the trouble to collect a list of the booze plants which have been converted into useful and honest industries and herewith we give a few samples from it:

The Rayman brewery of Wheeling, West Virginia, is now the P. O. Rayman Co., engaged in meat-packing.

The Uneeda brewery of West Virginia is now a milk produce company.

The Benwood brewery, West Virginia, is now a chemical and soap plant.

The Fairmount brewery, West Virginia, is now an ice and milk products plant.

The Huntington brewery is now a meat-packing plant.

The Cedar Rapids brewery is now a yeast factory.

The Iowa City brewery is now a creamery and produce company.

The Star Brewing company of Washington, Pa., is now the Capital Paint, Oil and Varnish company.

WORLD-WIDE SUNDAY SCHOOL NEWS

Reading the Bible in the Canon's Glare.

"I send you my deepest gratitude for the Book which shall be by preferred companion, a comfort in trouble and an inspiration to faith." This message is received from an officer of the Austrian army in acknowledgment of a Testament, given him by an agent of the International Y. M. C. A. In response to Dr. Mott's appeal to the World's Sunday School association, $7,500 of the funds contributed by Sunday school children in America has been turned over to the Y. M. C. A. for their work in the prison camps, the hospitals and trenches of Europe.

Another Austrian officer, who in civil life is a lawyer, wrote: "When the letter carrier came to camp last night he handed me a little package. "Is that all," I asked somewhat disappointed. "I'm sorry, but that's all," he replied. But what joy when I opened the package and found it was the Word of God. I began to read it in the glare of the enemies' flashing cannon."

The agents of the International Y. M. C. A. in Italy write of the remarkable readiness—even eagerness, on the part of the Italian soldiers to read the gospel. Colporteurs have been invited into the barracks and hospitals and given a free hand. Officers have taken copies to distribute. The eagerness of the Italian soldiers for the Word makes the present occasion strategic. Between three and four million men representing every class in Italian society are eager to read the life-giving Word.

Although it is impossible to secure exact information as to the number of Testaments and gospels distributed in the different European countries with the funds contributed through the World's Sunday School association by Sunday schools and individuals of America, the following figures will be of interest:

55,199 in France.
471,316 in Central Europe, which comprises Germany, Austria, Servia, Rumania and the Balkans.
31,250 in Italy.
80,000 in Russia.
150,000 through the International Y. M. C. A. in the different countries.

Altogether nearly 800,000 of the "million Testaments", which has been the goal of the World's association, have reached the soldier's of Europe, but there is no need of stopping with one million when in Italy alone between three and four million soldiers are calling for the book, and the opportunity is as great or greater in each of the other countries at war. Five cents buys a copy of the New Testament; a gospel costs even less. Send your gifts to the World's Sunday School Association, 216 Metropolitan Tower, New York City.

The "East Side" in Tunisia.

Rev. Stephen Trowbridge of Cairo, secretary for the World's Sunday School association, writes of the wonderful work which is being done among the street lads of Sfax Tunisia. Mr. H. E. Webb, a missionary, has gathered these boys, who are all Moslem, into a Bible club with many activities. Although many of these little fellows cannot read a single word, he has taught them with pictures and with oral lessons, and they are keenly interested in what they are discovering about the Bible from week to week. Mr. Webb finds that this special work requires a great fund of patience and grace, but sees no reason why the same plan might not succeed in Cairo, Alexandria and other cities. These lads, of course, come from wretched homes and many are actually homeless. They are like the street waifs of the East Side.

THE C. E. TOPIC

Nov. 19.

Why Christianity Is the Hope of Our Country.

Psa. 9:1-20.

(Home Missionary Meeting)

Our school histories have much to say about the Pilgrim Fathers coming to a land where they might worship God according to the dictates of their own consciences, but the principle may be applied to many other settlers in the colonies and some of the newer states. Our Mennonite ancestors who came to America, also came seeking a place where they might build up a community in which religious liberties might be exercised. Indeed, the foundation of our entire commonwealth rests upon the solid rock of the Word of God. This is a Christian nation and no matter what the unbeliever and the Jew may say, we insist that it is Christian or nothing. A Christian nation is supposed to be a nation made up of Christians. We do in fact find its inhabitants call themselves Christians in distinction to those peoples who profess another form of religion. But to be nominally Christian is not enough. Not all, by far, of those who compose Christian America, are Christians in the sense that the Bible defines a Christian. It is the duty of the nominally Christian nation to wake up to a realization that it must make real Christians of its people:

Christianity is a missionary religion whose design is to win all the world to itself. It recognizes neither language, sex, color or caste, all are to be included in its blessings. It further insists that true faith and salvation is only to be obtained through it. To realize these fundamentals of Christianity, brings with it a realization that every individual Christian must do his whole part in bringing the knowledge of salvation to men. Our earnestness as Christians who believe in its Christ and who strive to win men is proved in our efforts to win those closest to us. Of what use is it to concern one's self about the salvation of someone five or ten thousand miles away if we do not notice the needs of the Christless in our own country or in our own town, or even in the house next door to us?

The population of our country is made up of many kinds of people some of whom are of colonial decent, but many more come to our shores from almost every nation under the sun, with customs and beliefs so different as they possibly can be. They must come out of this "melting pot" wielded into a compact mass of men and women who stand for the highest ideals and the best things in the world. Christianity must so wield them together or they will never come together. The only thing that the whole world can be a unit on is accepting Christ, and this holds true with our country as well as with the world.

Christian home mission sees the vision of our country purified, its people made a noble and helpful people, and its God loved in every corner of it. To realize this vision every pastor must be a home missionary and every member his active assistant. Our means must be devoted to the cause and our people must be familiarized with the extent and opportunities the field offers.

Christianity is the only thing with which we will be able to meet and socceussfully combat the evils threatening us. Unbelief now as ever is the busy influence undermining faith, morals and righteousness. Christianity is the only remedy for unbelief. We have the problems of immigration of the negroes, of civic unrighteousness, of social sins, of drunkeness and liquor, of the loss of sanctity of the home, of materialism and hundreds of other equally dangerous influence. It was only the faith of our fathers in the past that enabled them to live through them and we and our children, if we don't look to Christianity and foster it, will fall before their assaults. Thank God! Christianity is always mightier than any evil and it only waits to be applied and used in fighting every type of iniquity.

There are with us today many forms of false religion. Some of them are subtle traps into which the unwary ones are sure to fall; others are the means by which unscrupulous persons try to enrich themselves; others, again, are a positive menace to the momorality of the nation. One of the best ways of fighting wrong consists in emphasizing the right. An honest study of the Word under the guide of the Holy Spirit together with the exercise of a little common sense, will help us from being snared by teachers of false doctrine.

Good citizenship is essential to good government. The type of government under which one finds himself doesn't matter so much if all the citizens are good. The Bible sets the standard of good citizenship. Righteousness is its keynote. Civic righteousness includes what Christianity includes, namely the fear of God, the love of fellow men, obedience to authority, pure morality and high ideals of progress.

THE S. S. LESSON

Nov. 19.

From Melita to Rome.

Acts 28:11-31.

Golden Text—Rom. 1:16.

Though Paul was accidentally cast upon the Island of Melita he did not waste his time complaining about his fate. He immediately set about doing good. First it was to cure Publius, the father of the chief man of the island, and then it was to cure others who had deseases. God generally places enough work for us to do right where we are so that there is no occasion for us to complain of our situation. When we make the best of our situation, unfavorably though it may seem, God opens the door to other opportunities for going good.

The description of the voyage of Paul to Rome is so full of undesigned coincidences that they throw considerable light on the manner of travel in those days, the location of interesting points and the methods of navigation. No one could have written the story unless he were an eye-witness. Were the Book of Acts a forgery it would have been absolutely impossible for even the cleverest swindler to have invented the account of the storm. There is so much technical information involved, a fraud would speedily have been discovered.

While on the journey we find a refreshing incident at Puteoli—they, that is, Paul and his companions, found brethren there. Christianity had already made so much progress that even in obscure places there were to be found those who had accepted Christ. Christianity is a vast brotherhood. A fellow Christian, found in a strange place by one who is in trouble or alone, brings the same feeling of joy to the heart that one would experience in finding a separated brother in some unexpected quarter. These brethren had them remain a week. Christianity is a mighty incentive to hospitality. It makes taking in and caring for the lonely or distressed brother a virtue. There is always a joy in being able to meet brethren from distant parts and rejoicing with them in the holy bonds of faith. The type of Christianity that refuses to extend the hand or open the heart, the house or the church to the stranger is something that has altogether missed the import of the Master's words: "I was a stranger and ye took Me in." It must have been hard for Paul to meet his fellow Christians with chains on his wrists, and yet he could proudly bear them, for he was enduring suffering for the sake of his beloved Lord and Master. The sight, too, must have made its impression on these Christians of Puteoli. Surely, they were prepared by it for the test that shortly was to come upon Christians everywhere and make them endure persecution.

The people of the church at Rome heard of Paul's coming and made prepartions to receive him. Just how or when the church was founded in this the world's great est city and capital, we do not

know. Paul wrote his famous epistle to them and they no doubt looked forward to meet him for the first time with as much anticipation as Paul did in looking forward to see their faces.

These brethren came to meet Paul. It shows how exceedingly anxious they were for the meeting and possibly also to minister to the needs of Paul and his fellows. The open-hearted reception of the Romans must have been just exactly what Paul needed. It was more than a visit. It was a blessing sent from God. Paul was not dumb to this evidence of fraternal spirit. He saw, that is it made a particular impression upon him. If you, reader, only sometimes went out of your way to bring cheer and help to those of the brotherhood who are in trial, in trouble or affliction, not only would you reap the result of well doing yourself, you would also be making the hard road that one has to go, easier. Paul thanked God. It was a God-send to meet brethren after all he went through. It was a comfort to him to know that in the trial that was waiting for him in the emperor's court there were others intensely interested as well as himself. The sympathy that companionship brought to him was a great blessing to him. Paul took courage. God gives everyone strength to bear the troubles before him. Paul was to meet a great crisis in his life. A measure of the strength he needed just then was brought to him by the Roman church while he was still a great way from Rome.

The liberty accorded Paul as a Roman citizen permitted him not only to meet his brethren in his own house, but also to meet the leaders of the Jews in Rome and lay before them the cause dearest to his heart. His address to the Jews was a recital of what he had gone through and a presentation of Jesus Christ—the hope of Israel. Jesus was Israel's hope as the Messiah and as the resurrected Christ. The usual result came of the meeting. Some accepted and some did not. But Paul had done his duty. Those who rejected his message brought on their own condemnation.

REPORT OF THE COMMITTEE ON EVANGELIZATION to the Middle Distr. Conference, in Session at Bluffton, Ohio, Oct. 12 and 13, 1916.

Dear Brethren:

Your Committee on Evangelization respectfully submits the following report for your consideration:

The committee went to work in earnest before leaving Pulaski last fall. The list of recommendations, made by the outgoing committee and adopted by the conference, was carefully considered and plans made to carry out the things for which these recommendations call.

The first recommendation concerns the election of men who are able and willing to devote some time to the work which the conference expects the committee to do. This the conference answered by electing two men, one of whom is the busy pastor of two churches and the other fully occupied with school work during the entire year. There was no lack of willingness, but time and strength failed.

In accordance with the second recommendation five meetings were held. Two were attended by the chairman and the secretary and three by the treasurer and secretary. No work of any importance could have been undertaken without these meetings as two of the members were new in the work and the third member was too busily occupied with other work. The expense involved was very light.

The third recommandation referring to the appointment of a traveling secretary, could not be carried out because no member could give the needed time. However, the chairman and the secretary did visit several fields. None of these fields were new and therefore recommendation four was not carried out during the past thirteen months.

An attempt was made to carry out recommendation five referring to the matter of getting into touch with students. At Bluffton college the matter was taken up in a personal way and with some gratifying results. Further than that little could be done because the pastors responded so unsatisfactorily to the questionaires sent out repeatedly. This field is worthy of more attention by the churches at home as well as by the committee.

Resolution Six, referring to co-operation with other committees and with the Home Mission board of the General conference was heeded. Several conferences were held with the chairman of the board and Brother Miller of the committee, being employed by the board, was also able to give some of the desired information. There is some overlapping of the work but not of such a nature as to prove in the least hindering.

Recommendation Seven was carried out by making out a budget for $600 and so reporting to the pastors. Five churches responded with $292.82.

Fields:

Clarence Center, N. Y.—This field was visited by the chairman of the committee and he reports that there is really no church left there and no prospects of reviving the situation enough to build one up again. He also visited **Ontario** and reports that there still seems to be some possibility of doing something there in the future.

Canton, Ohio, was not visited, but considerable information was obtained from a number of sources and the position taken was almost invariably this: There was a time when the conference ought to have done something, but there is no longer a field for us at Canton.

Geneva, Ind., was left in the hands of the Berne church, because the committee was informed that there was a plan on foot to make Geneva a special field for Berne.

Sterling, Ohio, was in charge of Brother J. R. Geiser until the end of September, 1916. Some months earlier Brother Geiser informed the committee of his conclusion to discontinue his work at Sterling. There was some talk of giving up the work there altogether. The committee decided to visit the field. This plan miscarried. Then it was decided to send the secretary for the purpose of investigating the situation. He went over the field carefully and after a meeting with the congregation it was decided that the work ought not to be dropped. Bro. A. J. Neuenschwander, a student in the seminary, has been appointed to undertake the work for the present. He was at Sterling on October 1 and he and the members of the congregation seem to feel that the work is well worth continuing.

Recommendations:

1. That the conference take up the eight recommendations of last year for brief and constructive discussion.

2. That the conference shall continue to support Sterling for another year.

3. That $600 be placed at the disposal of the committee in order to meet the deficit, continue the work at Sterling and to undertake at least some of the work outlined in the recommendations of last year.

4. That the desirability of undertaking an Efficiency Campaign for Sunday School and Young People's Work be made a matter of careful consideration by this conference.

Respectfully submitted,

S. M. Musselman, Chairm.
J. H. Langenwalter, Sec'y.

TREASURER'S REPORT OF THE EVANGELIZATION COMMITTEE of the Middle District Conference, as Reported to Conference October 12, 1916.

Receipts.

Sept. 2, 1915—Balance (not counting unpaid item of $40)	$10 90
Sept. 5, 1915—Conference collection at Pulaski, Iowa	26 25
Dec. 9, 1915—Berne, Ind., congregation	127 20
Dec. 21, 1915—Wayland and Noble, Iowa congregations	50 00
Mar. 10, 1916—Pulaski, Iowa, congregation	40 62
May 2, 1916—Bluffton, Ohio, congregation	50 00
Sept. 28, 1916—Grace S. S., Pandora, Ohio	25 00
	$329 97
Oct. 12, 1916—Deficit	39 31
	$369.28

Expenditures.

Nov. 24, 1915—J. H. Geiser service at Sterling (July and August, 1915)	$ 40 00
Nov. 24, 1915—J. H. Langenwalter, secretary's supplies and time for help needed in getting out work assigned	4 90
Dec. 21, 1915—J. H. Langenwalter, expenses and time for Bible lectures at Wayland and Noble, Iowa	50 00
Dec. 21, 1915—J. H. Geiser, services at Sterling	60 00
Mar. 20, 1916—J. H. Geiser, ditto	60 00
July 29, 1916—J. H. Geiser, ditto, ($10 less than order)	90 00
Sept. 28, 1916—J. H. Geiser, ditto, ($15 less than order)	25 00
Oct. 12, 1916—J. H. Geiser, unpaid	25 00
Oct. 12, 1916—J. H. Langenwalter, trip to Sterling as per report to conference (unpaid)	14 38
	$369 28

MARRIAGES

Hackman-Kratz.—On October 21, 116, at Souderton, Pa., by Rev. N. B. Grubb, Eth-Elmer D. Hackman of Overbrook, Pa., to Miss Carolyn Kratz of Hatfield, Pa.

Strassheim-Alderfer. — On Nov. 2, 1916, by Rev. N. B. Grubb, Clarence Philip Strassheim to Miss Sallie Mae Alderfer, all of Philadelphia, Pa.

Special Offer

New subscribers will receive the MENNONITE from now until January 1918 for the single subscription price, $1

NEWS OF THE WEEK

HUGHES AND FAIRBANKS WIN IN CLOSE CONTEST

New York, N. Y., Nov. 8. — The Empire state gave Charles Evans Hughes a majority of about 60,000. The city of Greater New York was carried by Woodrow Wilson by 55,000, a fairly good vote, when Tammany did not assist to any great extent. The upstate for Hughes overcame that lead with as much to spare. With New York went New Jersey by 40,000, and all the New England states by reduced majorities. Maine and Massachusetts, Connecticut, Delaware and even Rhode Island looked for a time to have played the president for a winner, but as the totals came in the indications were not that a one of them would be saved by the chief executive in his race for re-election. As early as eight o'clock the New York papers conceded the election of Hughes and displayed the flash-lights which signaled the event. Later there seemed chances for the president as the vote came in from the middle and far West, but early today it was believed that the race had been won by Hughes.

Philadelphia, Nov. 8. — The Keystone state kept up her high record by giving Judge Hughes a majority of 200,000 in round numbers. The entire state ticket was elected by the Republicans and the Democrats were held to their usual number of representatives in congress, six members.

Columbus, Ohio, Nov. 8. — Ohio will cast her electoral vote for Wilson, according to the returns available tonight. At that time it seems probable that the president will have a majority of 25,000, Cleveland, Columbus and Toledo gave him good majorities, while Hamilton county, with Cincinnati, rolled up 15,000 for Hughes.

Indianapolis, Nov. 8. — At two o'clock this morning it was the belief here that Judge Hughes had carried the state by a majority of from 10,000 to 15,000, that James Goodrich had been elected governor over John Adair by 25,000 and the entire Republican state ticket elected. The Republicans will have a majority in the legislature it is probable and will also elect nine of the thirteen members to congress. Democratic State Chairman Bernard-Korbly announced at one o'clock that the state was close, however, and that the official vote will be necessary to determine results.

Chicago, Ill., Nov. 8. — The women voted with the men and carried the state of Illinois for Hughes by a majority of 100,000. Reports here at midnight indicated that the result, while close in many of the western states with President Wilson having the majority in half of them is not sufficient to elect Wilson. The president carried Nebraska, Missouri, Arizona, Nevada, North Dakota and has the lead in California, Washington and Montana.

Milwaukee, Wis., Nov. 8. — Hughes has probably carried this state by 10,000 and the entire Republican state ticket was elected. The Socialists polled a large vote. Returns from Minneapolis indicate that state very close.

Detroit, Mich., Nov. 8. — At twelve o'clock it was conceded by the Democrats that Hughes had probably carried the state, though by a majority lower than has been known in the state for many years.

Topeka, Kans., Nov. 8. — The state of Kansas seems most probable to line up in the Democratic column, Wilson leading Hughes at one o'clock by 1,000 majority.

ROBS HOUSE AND SHAVES

Ocean City, N. J., November 7. — Police of this city and Atlantic City are searching for a nervy thief, who, during the absence of the family robbed the home of Second Lieutenant Theodore V. Townsend, of Company G, Third infantry. The thief got Fred Pontiere, six years old, to go into the house through a front window to see whether a certain member of the household was there.

The child reported that no one was in the house, and then went home. The thief got $50 worth of jewelry and $17 in cash, smashing a child's savings bank. He shaved himself with Townsend's razor, using Townsend's soap and Mrs. Townsend's talcum powder. Having some time to spare the fellow ate a pie and a bag of chocolates.

DEER ATTACKS POSTMAN

Huntington, Pa., Nov. 7. — Clark Smith, the oldest rural route agent attached to the Huntington postoffice, met with a spirited attack from a big buck deer while on his return trip the other evening, within three miles of this place.

A herd of six does, led by a large buck, had been feeding in a mountain meadow, and were about to emerge into the open highway just as Smith was driving leisurely past.

His horse, a calico colored bronco, seemed to have aroused the ire of the buck, which leaped a fence and attacked the bronco, rearing and endeavoring to strike it with its fore feet.

Mr. Smith used his whip vigorously on the deer, and the bronco took fright and finally rushed itself and driver to a safer locality.

SUBMARINE BROUGHT DYE-STUFFS AND SECURITIES

New London, Conn., Nov. 1. — Ten million dollars worth of dye stuffs and drugs and, it was said, "possibly stocks, bonds and precious stones," comprise the cargo of the German submarine merchantman Deutschland, according to a statement tonight by Captain Paul Koenig, commander of the craft.

The Deutschland is in this port after having succeeded in making a second voyage from a German port to the American coast, despite the watchfulness of British and French war vessels.

First of the undersea merchantmen by use of which Germany hopes to keep open a trade route with the United States, the Deutschland, according to her captain, is at present the only vessel of that fleet. The Bremen, which started a voyage from the city after which she was named on August 26, he said, has been given up as lost. He thought she "must have struck a mine," but he added, "she has not fallen a victim to this almost blockade. I am sure of that." The America, which some reports have indicated was a merchant submarine captured by the British, never existed, Captain Koenig asserted.

ROUMANIANS IN PURSUIT OF FOE

Berlin, November 5. — A German submarine, while operating off the west coast of Ireland, October 23, destroyed a small English cruiser of the Elber type, with two funnels, according to an announcement made today by the German admiralty.

Paris, November 5. — French forces advancing in the region of Verdun, last night, occupied the village of Damloup, which is situated nearly a mile to the east of the recently captured Vaux fort, according to the official statement issued this afternoon by the French war department. A number of Germans were taken prisoners. In the Somme region last night there was only intermittent artillery duel.

London, Nov. 5. — Heavy fighting is going on all along the Transylvanian front, with the advantage swinging back and forth between the Roumanians and the Austro-Germans. Bucharest reports that the Roumanians have advanced to the west of the Buzeu river and also at Table Butzi, on the Transylvanian front. The pursuit of the Austro-German forces west of the Jiul river is continuing and there has been a bombardment all along the Danube river, according to the Roumanian announcement. Light skirmishes only are reported in Dobrudja.

Rosco hight, southeast of Altschantz, on the frontier of Roumania and Transylvania, which Roumanian troops captured November 3, was reconquered yesterday by Austro-German forces, says today's German official statement. The Teutons also stormed the Roumanian potisitions at Clabucetul Batuli, in the Prahove valley. Yesterday 1,747 Roumanians were taken prisoners and eight cannon and twenty machine guns were captured by the Teuton forces.

The Italian troops are continuing their new offensive against the Austro-Hungarian forces in the Carso region and have advanced nearly a mile in the direction of the Wippach river and taken 553 prisoners, according to the Italian war office. The Austrians have brought new batteries into action in the zone east of Gorz and are maintaining an intense barrage fire. The artillery activity is increasing on both sides in the Carnia front.

The Italians report the capture by assault of an observatory on the slopes of Clima Bocche in the Travignolo-Avizio valley, in the Dolomite Alps, and say their troops held the captured position despite a violent bombardment.

Several battles are being stubbornly fought south of Brzezany in Galicia in the neighborhood of the villages of Michishon and Lipnicadolna, where the Germans, after violent bombardment with heavy artillery, made an attack with considerable forces. The Russian war office admits that the German troops occupied part of the advanced Russian trenches on the hights east of Lipnicadolna.

KINGDOM OF POLAND IS RE-ESTABLISHED

Berlin, Nov. 5. — "Polish provinces occupied by the troops of the central powers", says the Oversea News agency, "were the scene today of a great and momentous historic event. Germany and Austria-Hungary by joint action proclaimed Warsaw and Lublin the kingdom of Poland and re-established the right of the Polish nation to control its own destinies, to live an independent national life and to govern itself by chosen representatives of the nation.

A few days ago a Polish delegation had called upon the imperial chancellor, Herr von Bethmann-Hollweg. Its members were representative Poles of all classes, all parties, all ranks of society and all creeds. They transmitted to the German government the wishes of the Polish nation which now have been granted to them.

"Thus the ancient kingdom of Poland from which in the past came famous rulers like the Jagellones, (a dynasty founded by Jagello which reigned in Poland from 1386 to 1572) and glorious soldiers like the great Sobieski (John III, king of Poland in 1674-1696), is now resurrected to new life. The poles are free from Russian oppression; no more to be trodden under the heels of the Cossack. The liberty that had been destroyed a century ago on Russian instigation now is restored. The rule of the Knout has been abolished. Poland has been given back to western civilization."

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Christmas Carols No. 4 (R)
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BOARD OF EDUCATION

The board of education of the General conference held its first session during the time in which the All-Mennonite convention was held at Carlock, Ill. All members of the board were present. Only a few days before the session it seemed as though the meeting were again to be made impossible because of the threatened railway strike and because of the lack of funds. Both hindrances were removed providentially.

Brother H. H. Ewert, the chairman of the board, opened the session by requesting Bro. J. K. Penner to lead in prayer. After this Brother Ewert spoke fervently and exhaustively concerning the opportunities which our people have of making a constructive contribution to the work of Christian education. After the conclusion of his remarks it was decided that Brother Ewert should write out the substance of what he had said and to have the same published in our church papers.

The different kinds of Christian education were thoroughly discussed and it was then decided that each of the departments should be made the special field of some member of the board. The departments were distributed as follows: The Family, by Brother J. K. Penner. It shall be his duty to see to it that suitable literature may be secured by families in order that they may be assisted in bringing up their children in the fear of the Lord. Brother Ewert is to direct his attention especially toward the elementary schools. Brother D. H. Richert is expected to give special consideration to the so-called "middle schools". Brother Langenwalter was instructed to work along the line of Sunday school and Young People's meetings. Bro. S. K. Mosiman was requested to give special consideration to the training of teachers who might be used as instructors in religion in the public schools. Finally Bro. S. M. Grubb was requested to prepare a list of books which might be suitable for use by Young People's meetings.

The above indicated arrangement means that the board consists of a kind of cabinet in which every member has a special duty to perform. No member controls the work of his department entirely, however. Every member will gratefully receive hints and suggestions pertaining to work of the department which has been assigned to him.

The meetings of the board were adjourned with the consciousness on the part of the members that our church faces a large field in which there remains much to be done, by our people, toward the upbuilding of the kingdom of God, as well as for the support of the work already begun by our conference.

With sincere gratitude toward God for the blessings which the members had received during these sessions and toward Bro. and Sister E. Gerber for their kind hospitality, the board of education adjourned with the purpose of taking up the work as indicated above. Your prayers and your interest are solicited by them in this undertaking.

By request of the Board of Education,
J. H. Langenwalter, Sec.

COUNTRY LIFE CONFERENCE

The undersigned was requested by the Middle District conference to attend the Country Life conference of the North Central Division of the United States at the Hotel LaSalle, Chicago, on October 25, 1916. The general theme of the conference was, "Balancing Country Life Progress." This was the first conference of its kind held as far west as Chicago and under the direction of the Young Men's Christian association. The interest manifested was rather remarkable and the whole undertaking is of considerable interest and significance to a denomination which has so many rural churches as have the Mennonites.

During his opening remarks the chairman of the conference stated that there were 220 rural agencies at work in the state of Illinois. That they are not all primarily interested in religious development was soon disclosed in the discussion. All kinds of agencies are at work in order to better the conditions of commercial and social interests and the chairman pointed out that it was time that there should be a wide-awake interest in a corresponding development of the church in country communities. It is at this point that others are beginning to look to us for help. Our people have not been compelled to face the distressing experiences of neglected and dying churches which are so common in some of the other Protestant bodies. There was a time when our church was under-estimated because some of its peculiarities were not understood, now there is danger that some may over-estimate us because they think that we have solved a problem with which they seem to be all but vainly wrestling. Our people are also being rapidly solicited to assist in the up-building of various farm improvement agencies which are not destined to aid the church directly, and often not even indirectly. Now is a good time to show our appreciation for the heritage our fathers have left us and decide definitely that the contribution which Mennonite churches are going to make toward the balancing of the progress of country life shall be religious in spirit. Our people have been good farmers and we trust that they may continue to be such, but let them not be known to this age merely as good farmers. If the country problems are going to be solved it will take good **Christian** farmers!

The program of the Chicago conference was representative. Miss Leonarda Goss, editor of the Farmer's Wife, spoke on The Home of the Country Side; Dr. Ernest Burnham, director Department of Rural Schools, Western State Normal school, Kalamazoo, Mich., spoke on The School of the Country Side; Dr. Ozora S. Davis, president Chicago Theological seminary, spoke on The Church of the Country Side, and Dr. R. E. Hieronymus, University of Illinois, spoke on The Community of the Country Side. Each one of these addresses was followed by prolonged discussion during which the various emphasis and interests became manifest. They also manifested the newness of the undertaking in this section of the country. That is to be expected, of course, and no doubt later conferences of this kind will show the effect of more concentrated thought on the subject. Not all who took part in the discussions seemed to remember that the purpose of the meeting was to balance country life progress, they thought merely of developing further the phase which interested them most. This also is not a new experience, even in Mennonite assemblies.

The four principal addresses were to the point in the main and made some valuable contributions to the thinking of those interested in country life. It is well that they are to be preserved in printed form in the report of the conference to be issued by the Young Men's Christian association.

There was no occasion for the representative of our church to speak on the floor of the conference. There was no sufficient opportunity to do so effectively and therefore he said nothing there, but after the last session he was very thoroughly questioned by one of the leaders from the East, who in the first place was responsible for Mennonite representation. This man has the religious as well as other phases of country life thoroughly at heart and hopes that the Mennonites may be able to make a really worthwhile contribution to the solution of the religious problems confronting our American churches at this time. He agrees with those who expressed themselves at Bluffton during the sessions of the last Middle District conference, that this is no time for certain Mennonite churches to be in position merely to furnish copy for books and magazine articles. This is a time to study our spiritual assets and to see how these can be used for the purpose of conserving and developing that which we have inherited from our fathers and to see how we can translate this same heritage into workable plans which may help those who are not so fortunate as to be the possessors of the same kind of a heritage. This problem may seem simple to those who have never studied it but it behooves us to begin in time lest we soon belong to those who have it to deal with

in a distressing way instead of being in position to help others. As I heard various accounts of the way in which church attendance had been caused to fall off in some country communities I could not help feeling somewhat distressed as I thought of how often I had heard men say rather boastfully that we Mennonites need not fear such conditions. The rapidity with which our youth is being brought into contact with various attractions (not to say distractions) of business and society, should make us keenly alive to the fact that while traditions and customs have a deterring effect, that they are no guarantee for immunity from the usual results of indifference and pride of position and of possession.

It was the intention of the writer to report definite things which had been accomplished. This was merely a start and the board had to be cleared for action first of all. That was quite well accomplished and therefore the conference was well worth while. In this it is also of value to us as Mennonites. We need to learn to analyse more definitely what we already have so that we may learn to appreciate it more fully as a people and then we will be ready to go forward to the work of construction under new social, commercial and religious conditions with which the world is rapidly being brought in contact. It seems quite clear that a people with such a history as ours must certainly have a significant opportunity to do something for the betterment of conditions as they are or are becoming in the country communities of America. If we do as well for the opportunities which are ours as did our fathers for the opportunities which were theirs, we will not be in danger of misrepresentation and will have the satisfaction of being worthy sons of worthy fathers and will thus most effectively be an honor to God.

J. H. Langenwalter.

THE HISTORIC EVIDENCES OF CHRISTIANITY

In a lecture to students at Chicago last week Prof. G. Frederick Wright, D.D., LL.D., geologist and archaeologist of Oberlin, on the Historic Evidences of Christianity, rediculing the "literary men of narrow minds", as he called them, who are seeking to substitute a modern human consciousness for the facts narrated in the gospel, and said that men, dealing with daily affairs, never could be fooled in that way because they realized the value of facts and know how to ascertain them.

The students were advised not to be afraid of Biblical criticism rightly conducted, which in this day, he said, was proving the historicity of the Old and New Testaments to the discomfiture of the radical critics. Wellhausen of Germany had admitted to him that the weak point in his armor had been pierced concerning the use of the two names of the deity, Jehovah and Elohim. It could now be shown that these distinguished what might be called the personal and the official names of God, just as Mr. Wilson is sometimes called "the president", and sometimes "President Wilson".

He related an interesting find in the celebrated Spanish manuscript of the New Testament, owned by the late J. Pierpont Morgan, and whose worth is estimated at $30,000. In its recent decipherment by the Latin expert, Rev. E. S. Buchanan of England, the celebrated passage, Matthew 16:18, 19, about Peter and the keys of the kingdom of heaven, is found to read, "On this rock the Holy Spirit will build up my church," and again, "Whatsoever the Holy Spirit shall bind on earth, shall be bound in heaven."

Dr. Wright added that the same expert had more recently been engaged by Colin Huntington of New York, to decipher a similar manuscript in the costly collection in his museum in which he found the same reading. And he said that this gave new interest to what Bible scholars know as the "Western Manuscripts" in distinctions from the text of Westcott & Hort. Dr. Wright believes the Septugist Version is destined to increase in importance.

HOW NON-RESISTANCE IS REGARDED IN ENGLAND

The Quakers and Mennonites have always spoken in no uncertain tone concerning their attitude against war. When war becomes an actual condition, the time arrives when they must make good their words by sacrifices. Unless there are men and women ready to endure for the cause of peace, peace will never have advocates strong enough to command a respectful hearing. With the channels of communication closed between us and the continental nations having the most numerous peace sects, we are unable to bring the evidences of their sacrifices and testimonies to the notice of the readers of the Mennonite. That there are those in England, however, who are brave enough to endure for what they know to be right and Christly, we have no doubt. Indeed, now and then there come to us scraps of news that show that there are some few at least who are willing to endure for righteousness' sake. The testimony of two speakers at a meeting held in a Quaker meeting house in Philadelphia is along this line. Dr. Rufus M. Jones, professor of philosophy at Haverford college, and Rev. Leyton Richards, an English Congregational minister, were the speakers.

It was charged that Friends who for conscientious reasons refused to join the army or to yield to conscription were imprisoned, given over to the military authorities, beaten, forcibly fed, dressed in military uniform, and sometimes sent to France with the army. On one occasion, nineteen young men of the Friends' society were said to have been deported to France and there sentenced to be shot. Only the intervention of Premier Asquith saved them from death at the hands of the infuriated military officers.

Dr. Jones declared that Friends in this country were protesting to the British ambassador in Washington. He added that there were 25,000 people in England whose objections to war had brought great suffering upon them and in one case had resulted in death by torture, while in 3500 other cases imprisonment had been imposed and, in still other instances, heavy fines.

Mr. Richards was driven from his pulpit because he believed military service was opposed to Christianity. Besides beating and "ragging" the men who refused to join the army, Mr. Richards said others had been tortured thus:

Placed in irons and "crucified" for two hours a day.

Placed in strait-jackets and starved until their spirits were broken.

Forcibly attired by non-commissioned officers in prisons and training camps.

"In beating, torturing, starving and crucifying Quakers by tying them by the arms to the wheels of cannon with their toes touching the ground, the present militaristic England is perfectly logical," declared Mr. Richards. "Militarism and English or American liberties cannot live together. One must perish."

Dr. Jones read letters from E. Everett, a young teacher who belonged to the Society of Reconciliation, and who was sentenced to two years' imprisonment. Bertrand Russell was deprived of his lectureship at Cambridge university and refused permission to come to America, because he exposed the cruelties practiced on Everett.

The young teacher was beaten until he could not stand, taken to a hospital and forcibly fed, and then dragged before a colonel. "Four of them then set on me," Everett wrote. "One of them took hold of me by the back of the neck, nearly choking me, shook me and dragged me along, while the others punched and thumped and kicked me as hard as they knew how. They banged my head on the floor and walls and threw me into a little cell with thick walls and a small sky-light. They then told me to get my boots off, but I would not do so, and the sergeant I have mentioned deliberately punched me behind the ear and all of them set on me again and bruised me more. They at last cleared out and slammed the door, leaving me without boots, coat or braces, lying on the floor almost exhausted

"Then they came back with the colonel, who told me to stand to attention. I talked to him very calmly, for I felt Christ present with me, but he gave me a kick with his boot and the other fellows started the bruising again. When they had exhausted themselves and I still stood firm, the colonel said: 'Put him on bread and water for three days to begin,' and then they left me, hinting at certain tortures they would put me through."

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

CORRESPONDENCE

Deep Run, Pa.—On Saturday, October 28, we had our preparatory services for fall communion; at the same time five young people were baptized and received into church fellowship. Rev. A. M. Fretz, the pastor, spoke very feelingly on the occasion from the text, Eph. 2:19-22. On the day following the Lord's Supper was celebrated with a crowded church and nearly 200 observed the memorial. A number of aged and infirm members were served in their homes. The pastor spoke from John 14:15-17. At the close of the services the pastor announced that next spring communion would be observed in connection with the annual conference which will hold its sessions here.

On Sunday, November 5, was a special service for the acceptance of our new church hymnal. The text was Psa. 100. The pastor called the worshippers' attention to, (1) the front cover on which is printed below the name of the book "Church Hymnal of Deep Run Mennonite Church"—the article in hand and the assembly of believers to use it; (2) the back cover, on which are printed the words, "Serve the Lord with Gladness"—the purpose; (3) to what is between the two covers—"Psalms and hymns and spiritual songs, also a number of responsive Scripture readings—these contents, the means. Then he called attention to special hymns of faith, No. 472, "Faith of Our Fathers! Living Still in Spite of Dungeon, Fire and Sword"; of hope, No. 50, "We've a Glorious Hope to Cheer Us as We Wend Our Homeward Way"; of love, No. 379, "Jesus, Come with Power to Gladden, When Love Shines In"; of purpose, No. 254, "My Jesus, as Thou wilt! O, May Thy Will Be Mine"; of the heavenly life, No. 338:

"When the shadows fall around us,
And the sun sinks in the West,
When life's stormy waves surround us
And we're borne upon their crest—
Then we love to read the story
Of that land, so bright and fair,
And to learn that up in glory
There'll be no night there."

Attention was also called to a few hymns that may very properly be called gospel hymns, as No. 49: "I Gave My Life for Thee, What Hast Thou Given for Me?", and No. 100:

"'I am the vine, and ye are the branches,'
Bear precious fruit for Jesus today;
'The branch that in Me no fruit ever beareth,'
Jesus hath said, 'He taketh away.'"

The new book is very acceptable and seems to fill the needs of our congregation as no other seemed to do.

Every four weeks, in the absence of the pastor, the C. E. society conducts the morning services. On October 22 they had a special mission service, when besides a general participation of the members an address was made by Clayton L. Fretz of the Perkasie church, mission secretary of Young People's union of the Eastern conference. Twenty dollars were contributed by the society for our mission work in India. **Osmund P. Fretz.**

Perkasie, Nov. 7, 1916.

Eicher and Wayland (Iowa) Churches.—Just at the writing of this copy, our faithful friend and brother, John Wittrig, Sr., died at his home in Wayland after months of suffering and waiting. There will be a full obituary for next month.

Dr. and Mrs. Dave Wittrig and baby of Ute, Iowa, accompanied by Mrs. Wenger's mother, Mrs. Katie Wenger, spent several days visiting with home folks. They returned to their home on Thursday, Oct. 26, while Mrs. Wenger went on to Phoenix, Arizona, to stay with Joseph who has a good position there. This little family group just illustrates how we get scattered over the whole country.

The Dorcas society met at the home of Mrs. J. N. McClintic on the 26th of the month with a goodly number present. Among the matters decided on were, to send a box of clothing to the mission in Chicago for the needy there. Anyone having anything to donate toward this end should leave the same at the church on Nov. 10. It is well to remind ourselves that with the prevailing unusually high prices for all necessities there is bound to be a great deal of suffering and privation during the coming winter. They also talked over the matter of the approaching mission sale and supper usually given in connection with the sale. They decided to have the supper and the sale on the evening of December 8.

Mr. and Mrs. D. K. Unsicker and daughter, Miss Helen, were here for communion on Sunday, October 29. They were the guests of Mr. and Mrs. D. J. Boller. The day was not very pleasant, but in spite of it there was a fine attendance at the communion service.

Will Eicher has gone to Illinois to take a thorough course in photography and will return well equipped for the work which he loves.

Communion services have been announced for the Eicher church on Sunday, November 12. A series of services has also been announced to begin on Monday evening, Nov. 6. The pastor will take up the study of the Epistle of Paul to the Philippians in these meetings. There will be five sermons during the week and these will be based on the different portions of the epistle.

The Eicher church was without services for two Sundays while the pastor was away to conference at Bluffton, Ohio, and a trip to Clarence Center, N. Y., and Stevensville, Ont. While we are sorry that this appeared necessary, we all realize that it is pretty difficult to procure a substitute for these services. Rev. Simon Gingerich occupied the Wayland pulpit on the evening of October 15 and received much kind mention for his services.

We are pleased to note that Rev. Simon Gingerich has been ordained to the eldership in the Sugar Creek church and will begin to take up the heavy work of church administration with Bro. Gerig. This is a responsible position and at the same time a glorious opportunity for large leadership. We congratulate Bro. Gingerich on having been found worthy to have placed upon him the administration of so large a community and add our prayers that with a large vision of leadership he may, under the grace of God, lead this church to a glorious future.

Class No. 10 of the Eicher Sunday school had their monthly meeting at the home of Mrs. C. A. Monson on Tuesday afternoon, October 31. There were fourteen present including four specially invited guest and important business was discussed and disposed of. We are not at liberty to mention the important matters that were discussed but we are permitted to say that they were matters of far-reaching importance. The home was beautifully decorated with autumn leaves and jack-o-lanterns. And by the way, what is there more beautiful than autumn leaves.

Bethany Church, Quakertown, Pa.—The special service last Sunday evening for the benefit of the Adult Bible class was gratifying in every particular. The class was certainly well represented, with few absentees. At the close of the Y. P. meeting, under the thoughtful direction of the class president, Wellington H. Moyer, they filed into the auditorium from the rear class room and occupied the first four seats, the rest taking their usual places in the choir. The attention paid to the sermon and the worshipful spirit that seemed to prevail were very impressive. The class spirit and enthusiasm were evident throughout. It is clear by this time that the Adult Bible class is no longer an experiment. It has come to stay and fills a long-felt want. But it is still only in its infancy. It must and will expand. A number of our church members not in the class, including visitors, were made to feel that the class wanted them. The sight of the class marching in a body, the very idea of the class occupying such a prominent place as to call for a special service, impressed their own lesson upon the visitor. The pastor thanks the class most sincerely for their hearty co-operation in making this first service a success. The next class event of note will be the banquet in March, celebrating the first anniversary. Preparations for this will soon be set on foot. Other classes will be invited and a first-class speaker to address the class will be looked up. Let us think about these things in good time.

The Sunday School conference on Thursday evening, like the previous conferences at Zionsville and Souderton, was a very helpful and timely event. There could have been a better attendance. There was a generous sprinkling from West Swamp, several from Flatland and Saucon, but we failed to see any from Springfield and East Swamp. Supt. Henry Clemmer of the Bally Sunday school, and president of the Sunday School convention, was also present and took part. Earl Hixson's address on "Interesting Sunday School Exercises" was appreciated by all for its many good suggestions and for the enthusiasm that animated it. Deacon Allen E. Bleam's short paper on the "Sunday School and Missions" brought the subject of class and school interest in active mission squarely before the conference. Both addresses were followed up with a general discussion mostly of a practical nature looking to early action. The pastor was again called upon to explain and recommend the Topical Lessons under preparation. The idea seems to be favorably received, and the different schools are apparently willing to try them out when they are available. Too much credit cannot be given to our field secretary for calling these meetings. She has certainly succeeded in keeping alive the Sunday school interests and giving them new vitality by means of these excellent conferences.

GIVE THANKS

Autumn day, fruitful day!
See what God hath given away!
Orchard trees with fruit are bending,
Harvest wains are homeward wending;
And the Lord all o'er the land
Opens wide His bounteous hand.
Children, gathering fruits that fall,
Think of God, who gives them all.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1918.

Your own renewal for 1917 and a new subscriber from now until January, 1918, and a copy of Krehbiel's History of the General Conference, postpaid to each for $2.50.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1918.

THE MENNONITE

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EDITORIAL

The cheapest way to get nonconformity to the world is through external things, such as drawing distinctions in dress, in manner of speech, but we fear such a way deceives no one. It doesn't deceive the world, certainly, into thinking anyone whose business relations and methods are no different from the world or not even separated from it, is a different kind of a person, even though the shape of the hat or the cut of the coat may be of a distinctive type. Surely, the one who goes to great lengths in order to array himself in the uniform of his brotherhood cannot convince himself thereby that he is not vain and that he is more humble than others. He knows himself well enough to know that vanity and pride may consist in an affection of humility as much as can in a proud display of vain things. The ancient Greek philosopher who lived in a tub (whose name doesn't matter here) once visited the home of a fellow philosopher, who lived comfortably in a house. "See," he said, as he entered, "with what contempt I tread upon your carpets." "And with greater pride than I can command," was the quiet reply.

True differences from the world and worldly things are matters of the heart and not of external things. A parade of virtues of any kind are apt to make one suspicious immediately. We have greatest admiration for simplicity of attire as a matter of economy and good sense as well as a protest against the indecent exposure now so frequently committed by the women in our day as a matter of fashion, but to attempt to persuade one's self that a uniform has special virtue or that it indicates a proper degree of Christian humility is to undertake an impossible task, and, if one cannot persuade self of it, it certainly is impossible to expect that the world will be so persuaded. Modesty goes with a proper Christian life; immodesty shows itself in improper dressing, but to make one type of garment appear to be the only one that may be properly worn is a mere absurdity.

One of the remarkable things brought out by the conditions imposed upon our brethren in Russia by the present war is the fact of their ancestry. Although Mennonite colonies have been located in Russia for considerably more than a century, the people have in no way mixed with the native Russian population and in their home-life and their churches they have preserved the German language which their fathers have brought with them from East Prussia. It is quite natural that an ignorant population could very easily be excited against a people who preserve the language and institutions of a nation with which they are at war. In the bitterness of strife, which always accompanies a war between two nations, reason is soon thrown to the wind, and in Russia, though the Mennonites have always been intensively loyal to their government, they are compelled to endure severe hardships. In endeavoring to soften their lot the Russian Mennonites have called the attention of their annoyers to the fact that their origin is not German, but Dutch. Their ancestors of East Prussia were induced to come to Prussia from Holland by the Prussian government. Mennonites everywhere are noted for the fact that they are closely related. Even in the old days the brethren of the mountains of Switzerland were in close touch with those of the low country. Mennonite family names can be recognized wherever the Mennonite church is established. The first Mennonites to settle in Germantown are generally regarded as the pioneer Germans in America, but though they came from Germany it was close to the Dutch border and their family names were Dutch rather than German. In a private library, known to the editor, there is preserved the only piece of literature that remains of the books brought to Germantown. It is a book in the Dutch language. The distinctive Dutch ancestry of the majority of our membership is to be expected since our church originated in Holland, but it is a proof of the vitality of our faith when, after so many centuries evidences of it are to be found in three continents and many nations. Recently a periodical of another denomination commented on the remarkable fact that it had a family now in the fourth generation in its communion. It is not an uncommon thing to find Mennonites in the eighth and ninth generation in America. In Europe the ancestry of our people may be carried much farther than that. A notable example is that of Pastor Roosen of the Hamburg-Altoona church who died several years ago, who was a direct descendant of the Roosen family, conspicuous in Mennonite affairs since the time of Menno. The remarkable thing about the pure Mennoniteism of so many of our families is the fact that the entire history has been one of internal storms which often caused separations, divisions and fallings-away. It seems to us that we, of our age, should now make it the supreme effort of our life to reunite our brotherhood and prove to the world that we are in dead earnest for the things for which it stands.

The distinction one frequently hears drawn between a "free" and "hireling" ministry is frequently confusing; sometimes the latter term is applied with no other purpose than to be unkind, not unfrequently may it be applied to some who deserve no other consideration than that of hireling. We take it that a "free" ministry is one to which a person devotes himself with no expectation of remuneration and certainly with no contract for support; but we would hardly be prepared to say that the one who receives assistance from his brethren when he needs it, is a hireling on that account. If the Christian church is a true brotherhood, it will surely see to it that those of its ministry who need its assistance will get it. There is this danger in a "free" ministry that provides for assistance to those who need it; some will get too much and others will get too little. Personality and other conditions enter into the case so largely that one finds it hard to see how the proper support of a free ministry can be carried out in case it is needed, without making it appear a hireling ministry. There is a frequent abuse of what some call the "faith" life, meaning, asking for nothing but waiting for the support that will come as a free-will offering. Too many of our present-day evangelists are given to that sort of a sham which sometimes ends in the evangelist getting as much for a free-will offering as a railroad president gets for his salary. Where a beggar plants himself down at our door and says, "I'll not ask you for a thing to eat, but if I am not fed from somewhere I'll starve to death right here," he certainly would be doing more than begging. It would be an attempted "hold-up". A person expecting any kind of support for doing the Lord's work may reasonably be expected to state what he expects. Not to state the terms, does not free him from the blame of expecting something. To claim to have a free ministry, it is then the burden of the church making the claim to show that there is neither understanding nor expectation of remuneration, although such an arrangement does not free that church from doing the brother's part when there is a need for assistance.

"Hireling" is a word that conveys with it the idea of insincerity, unfaithfulness and hypocricy. To class the ministry of the churches that pay a definite sum to the support of their ministers, altogether as "hireling", gives evidence of a lack of the broad-minded charity that Christians of differing opinions should have for one another and betrays a desire to place those who disagree in the worst possible light. A better thing to do in regard to the ministry would be to mind our own business and forget whether their brethren have a contract with them or just an understanding that they are supported when support is necessary and just presume that the test that Jesus puts, "By their fruits ye shall know them," is sufficient.

A WORD OF APPRECIATION

In the November second number of the Mennonite, in looking over the editorials, we see a number of encouraging features in our church work. The first that greeted our eyes as we looked at this issue, was the large endowment fund that is being raised by the Central Illinois conference for Bluffton college, and the noble effort that they are making to increase it $5000 more. When we come to think of this handful of people a few years ago, scattered upon the plains and prairies and taking out their home and being persecuted by their brethren, but all the time going on and advancing, we are made to believe that they can ably congratulate themselves for their work. The writer was very much impressed with these people while attending the All-Mennonite conference, which was held at Carlock, Ill. From all that appears we are led to believe that there is certainly a movement on foot among those who are interested in the welfare of the church and preparing the young for usefulness in the church, to further advanced steps

in this line. We can truthfully say that the interest among the Mennonite church is not waning. The writer remembers very well being in the vicinity of Bluffton a few years ago when several of the brethren were making an effort to raise a sum of money for the erection of a science hall, and how successful they were, but he also remembers of visiting a home of a sister who said she did not feel like contributing to the Bluffton college on account of the idea that there was so much effort given in years gone by in the way of recreation. It was upon that occasion that I felt led to speak to the sister and inform her that an effort was being made to establish a theological seminary and college in connection with the college work there and that the Brethren Langenwalter and Huffman, who were coming, would not teach the Bible to unconverted scholars and that there would be times of prayer and weeping instead of merriment when those who had prepared themselves for life's work would set out from Bluffton to the home and foreign field. And, while reading this issue of the paper and seeing of the Sisters Nettie Musser of Martin and Martha Burkhalter, graduates of Bluffton college, both of whom had been appointed to foreign missions, and were making their arrangements to bid farewell, we were made to believe that God is blessing the work in a marvelous way. When we come to think of the bountiful harvest and of the steady employment, and of the good wages now being enjoyed in America, we should not forget that God demands that we give unto Him that which belongs to Him. How our hearts longed while attending the All-Mennonite conference, when we saw such men as Dean Byers and Father Berkey and the representatives of the various churches, Brother Huffman, Brother Reichard, Brother Strubhaar and the many leaders whom the church and God has laid hands on, coming together praying and praising God and encouraging one another in this noble work of holding up Jesus Christ, preaching the faith which was once delivered up to the Saints! Oh, how we thought of the great amount of money that has been spent for worse than nothing in our own Mennonite church, especially when we considered the thousands of dollars that were spent in the Mexican Improvement Co., the Louisiana rice fields, Brooklyn lot speculation, and coal speculation in Pennsylvania, and Virginia especially, enriching some at the expense of other unfortunates! We praise God for the glorious outlook, or apparently the great field lying before our beloved church, knowing that among all churches she is the church of the Master, and it behoves us, as followers of Jesus Christ, to join hands with all of like precious faith and lay aside every difference and every weight and, as Paul said, "the sin which doth so easily beset us," run with patience the race which is before us, going forth from conquest unto conquering until He, who shall sit upon the throne of David, shall have conquered the world and made His enemies His footstool, delivering up the kingdom, even unto God, the Father.

Your brother in love,

J. S.

THE ORIGIN OF SALUTATIONS

A large, if not the largest, class of salutations can be traced to intercession. The deeply religious character of the Orientals shows itself especially in their salutations. The Hebrew word Barak, "to bless", had all the meanings of saluting, welcoming, and bidding adieu, the person spoken to being in such case commended to God. "Blessed be thou of the Lord"; "The Lord be with thee"; "And Jacob blessed Pharaoh and went out from before him"; are instances which illustrate the usage of the word. They are paralleled by the Arabian, "God grant thee His favors"; "May God strengthen your morning"; "May your morning be good"; by the Persian, "I make prayers for thy greatness." We cannot be surprised that this kind of salutation is found to exist in some shape or other among all national greetings. Our religion has come from the East, and some of our religious salutations still survive—as for example, in the Esthonian "God guide you," the "Adieu" of the French, and our "God be with ye," corrupted into "Good-bye". —Common People.

THE C. E. TOPIC

Nov. 26.

The Grace of Gratitude.
Psa. 101:1-43.

In our Scripture lesson we find a beautiful song by which Israel expressed its gratitude to Jehovah for the manifold evidences of His concern and help in its affairs, but it also suggests numberless incidents by which we, too, may find occasion for the expression of our gratitude. Without a sense of gratitude man would only be an inferior creature without memory or a sense of reason. No person is so thoughtless as the ungrateful person. Thoughtless and selfishness are in many instances very much alike and are never to be excused on any ground. It is the selfishness of the individual that leads him to crowd out of his thoughts all thought of his Maker and his fellow man and in such cases he proves himself unfit for human association and unfit of divine consideration. God is often thought of as the divine Father and, like the human father, His great heart of love yearns for the grateful affection of His children. "Sharper than a serpent's tooth is an ungrateful child", are words put upon human lips, but they apply just as much to the heavenly Father. An earthly father can overlook many of the shortcomings of an honestly appreciative child. The heavenly Father is not unlike the human parent in this particular. Mr. Moody used to tell the story of a girl whose companions noticed being addressed by a shabbily clothed and disfigured old woman. "Who was that woman?" they asked. "Oh, she's only our wash woman," was the reply. The fact of the matter was that the old woman was the girl's mother who had been badly disfigured by burns while rescuing the girl from sure death in the flames. What a shame that such a situation could correctly represent the attitude of some children to their parents! Yet, the consideration that the God, who keeps His children from harm and provides for their necessities, is often as slight as was that which the worthy mother received.

Seasons of gratitude and thanksgiving are always in order. They indicate not so much that a time has come in which to be thankful, but that all times are times in which one should be thankful. Thanksgiving day had its beginning in the hearts of the God-fearing men and women in the old New England colonies. Had they not been Christians there would have been no Thanksgiving day, and had there been no special occasions for thanksgiving, it would have been a pretty sure evidence that they were not Christians. The fact that the entire nation sets apart a day of special thanksgiving, is one of the evidences that this is a Christian country. If this is not a Christian country, as some Jews and unbelievers insist, then we would have to obliterate the record of the many seasons of thanksgiving, indeed, we would have to blot the entire history of our country from our memories.

When we take up the matter of thanksgiving we should begin with ourselves. Have we reasons to be thankful? Indeed we have, because we have had enough to eat and wear, we have had our homes, our friends, our work, our health, our church, our Bible and our salvation. We can say with the apostle: "By the grace of God I am what I am."

We have special reason to be grateful to God for the abundance of the harvests we have been enabled to garner in. The fruits of the field are at the mercy of so many conditions that, in spite of all we may do, there is always a possibility that they may fail. This has not occurred and so there is enough and to spare for everybody. God has willed it so and we are permitted to live and enjoy them. No special disasters have come upon most of us. An old Scotch minister once attended a meeting of his synod in which a brother arose and asked the brethren to join in a prayer of thanksgiving because his horse had shied at a dangerous place and he escaped alive. To this they all responded. After the prayer another brother arose and said: "Now, brethren, pray with me, I, too, passed the precipice and my horse didn't even shy." In how many situations have we daily found ourselves in which God kept from us even the suggestion of danger? Surely, there is much to give thanks for!

At this moment we are at peace while most of the world is at war and their people are going through the unspeakable horrors involved. We have no man to thank for this. God has willed that we should be favored with peace and so in millions of our homes there is not the sorrow, suffering and anxiety that peoples of other lands have to endure. This is not because of our superior virtue so much as because God sees fit to save us from it. The blessing of peace is one of the greatest of all things which should call forth our gratitude.

THE S. S. LESSON

Nov. 26.

A Living Sacrifice. Rom. 12.
Golden Text—Rom. 12:1.

In this chapter Paul comes to a great climax of exhortation of what a Christian should be and do. This comes after a discussion of the great things Paul has been discussing in their relation to the theory of the gospel which he preached everywhere, which he lived and for which he was ready to die. We may have the most correct conception possible of the system of truths embraced in the gospel, but if our lives are not responsive to these teachings our knowledge helps us nothing.

Paul begins by calling upon us to make a living sacrifice of ourselves. This is in distinction from the dead sacrifices laid upon the altar and consumed. Our sacrifices are to show themselves in life rather than death. Living is after all but a long process of dying. We only truly die for Christ as we live—wear ourselves out—for Him. A sacrifice was a holy thing, set apart for God's use. A living sacrifice is a holy life consecrated and set apart for God's service. He has a right to demand this—it is reasonable. God has a right to claim our whole being in His service. It is reasonable on our part that we should do so because we enjoy the many mercies which God bestows upon us unworthy creatures.

In consecrating ourselves to God, two things are to be regarded: (1) We are not to conform to the world. (2) We are to be transformed. Conformity to the world consists in going along with it in its habits, fashions, pleasures, loves and lusts. Outwardly we conform to the world in a great many ways: "We eat, dress, or work very much as others do; yet, the appetites, the garments and the occupations of a Christian should stand out in distinction from those of the world which are harmful and dishonor Him, or which degrade and unfit one for spiritual things. The way not to conform is to be transformed. A way by which this may be done is given, "by the renewing of your minds," which is another way of saying, "Be regenerated". One's attitude toward worldly things indicate whether we are fit or unfit to give ourselves, a living sacrifice, to God.

Sober thinking is a condition required for true consecration. We are to take our religion seriously, not as a matter of fact, or as a thing which does not involve much. A sober thinking person will, above all things, be a humble person. There is so little we have done to merit greatness, or our thinking ourselves above others, that it does not become us to feel that we deserve special consideration even from ourselves. The world always thinks of itself. We must get out of the world's way of thinking. A consecrated person no more belongs to the world and should therefore not do as the world does.

The lesson beautifully points out the headship of Christ of the body of which we are a part. As members of one another, and especially of Christ, it behooves us to be in harmony with Him and among ourselves. An afflicted member inconveniences and disfigures the whole body of which it is a part and a member of the body of Christ gone into the decay and disease of sin brings shame and dishonor upon the head, Christ, and interferes with the proper activity of the whole body. A difference of gifts is recognized. Uniformity does not serve the purpose of harmony and we must all be doing something different, but not in such a way that it will interfere or hurt the whole body. Every member of the church has his own peculiar duties to perform and it is for him to perform them properly and well.

The remainder of the chapter is an exhortation to the Christian to let his consecration be in harmony with the principles of the religion he professes. He is a prophet, one who speaks in God's name, but he cannot do so without the exercise of a prophet's faith that urges implicite obedience to the will of God. He is a minister, one who serves, he must make his ministry a real and Christly service. He is a teacher; His model must be the greatest of all teachers. He is an exhorter, His exhortation must be to Godly things as God suggests them to him. He is to give, to rule, to show mercy—these things must be naturally done—they must be done as a part of one's daily life.

In addition to these things, the love, the business, the emotions, the charity, the sympathy, the humility, the forgiveness and the manner of life of the consecrated Christian, must be in harmony and work in harmony with Christ, the great head of the church. Indeed, the consecrated Christian shows by all that he does that he has been renewed in his mind and is different from the world in many respects.

RESOLUTIONS OF CONDOLENCE

At a regular meeting of the board of managers of the Mennonite Home, held at the home on October 16, 1916, the board directed the appointment of a committee to give expression of the loss sustained in the departure from this life of its secretary, Rev. John W. Schantz, who departed from this life on September 18, 1916.

Inasmuch as death has removed from our midst our highly esteemed and much beloved secretary and brother while still in the prime of his life, be it therefore resolved, that, while we reverently and devoutly bow to the behests of a loving heavenly Father, whose ways are inscrutable, yet who doeth all things well, we desire to express our deep sense of loss sustained in the death of a faithful member and secretary of the board, a wise and prudent counsellor, a true and loyal minister of the gospel.

Resolved, that from the manner of his life among us and from the positive character of his Christian experience and testimony during his illness, we are fully persuaded that our loss is his eternal gain; and while we mourn on earth, he is rejoicing with the redeemed and blood-washed in heaven.

Resolved, that we deeply and sincerely sympathize with the grief-stricken widow and her children in their great bereavement of husband and father; and we earnestly pray that He who has promised to be a "Father to the fatherless" and a "helper to the widow", may afford them gracious consolation.

Resolved, that a copy of these resolutions be tendered the bereaved family, and the same to be spread upon the minutes of the board, and forwarded to The Mennonite, The Schwenksville Item and The Quakertown Free Press for publication.

N. B. Grubb,
Joseph B. Bechtel,
James H. Shelly,
Committee.

THE MENNONITE YEAR BOOK

The Mennonite Year Book and Almanac for 1917, now ready, is a worthy successor of previous Year Books. While there is less of historical matter in its pages, there is more of that which is of present interest and value. Chief among its features is a full account of our five Mennonite colleges, besides a glimpse of other Mennonite schools, and a list of them brought up to date, there are biographical sketches of former Governor Pennypacker and the late Henry A. Hunsicker, as also of the late Rev. J. W. Schantz, Rev. Abraham Snyder, Rev. Jacob S. Krehbiel, and Katherine Bender, and others. Good halftone cuts accompany these articles.

A feature of the last Year Book, which proved acceptable, is repeated in this one with greater fulness: News and happenings in our churches.

The reference and statistical material is as complete as usual, comprising the General conference officers, and committees, the officers and committees of our Eastern District, statistic of the Eastern District and Middle District churches, Mennonite colleges and periodicals, a list of native helpers in our various mission fields, our missionaries and their addresses, and complete list of Mennonite ministers in the United States and Canada.

Any of our people who care to be in touch with the work and progress of our churches will want to obtain a copy.

CONTRIBUTIONS

HOME MISSIONS

Receipts for October.

First Menn. church, Aberdeen, Idaho, by H. C. Wiebe, $32.33; Richfield (Pa.) cong., by E. W. Graybill, $6; Neuhoffnungstal congr., Meno, Okla., by B. B. Becker, $38.62; from the same, $10.75; Bergtal C. E. S., Korn, Okla., by Anna Baergen, $12.50; Deer Creek, Okla., congr., by J. S. Dester, $20.10; Daniel Haury, Halstead, Kans., $50; Halstead congr., by J. A. Schowalter, $100; S. S. class of P. D. Amstutz, Pandora, O., for Los Angeles, $5; Upland (Cal.) cong., by W. F. Dettweiler, $26.60; "Friend", Upland, Cal., for Los Angeles, $5; Mrs. Lizzie Rees, Pulaski, Iowa, for Canada, by M. A. Niswander, $50; Berne (Ind.) congr., by S. F. Sprunger, $15.80; Bethel congr., Inman, Kans., by H. Toews, $114.28; Salem S. S., Wisner, Neb., by John Schmutz, $10; San Marcos congr., Paso Robles, Cal., by J. J. Dueck, $25; Friend of Missions, Upland, Cal., by M. Horsch, $20; Christian congr., Moundridge, Kans., by A. H. Kaufman, $12.20; Aletta Krehbiel, Clarence Center, N. Y., by E. F. Grubb, $2; Upland (Cal.) congr., by E. F. Grubb, $55; collection at the Middle District conference, Bluffton, O., by W. S. Gottshall, $71.28; Aberdeen (Sask.) congr., by H. Schroeder, $19.50; Hague (Sask.) congr., by C. Fast, $29.75.

For the chapel in Chicago, by M. A. Niswander, Pulaski, Iowa; John Augspurger, $25.00; S. C. Augspurger, $50.00; W. C. Baughman, $50; Lizzie Rees, $50; Wm. Nusbaum, $10; by W. W. Miller: Hilda Kennel, Trenton, O., $2; Mrs. Mary Ruth, Summerfield, Ill., $15; D. W. Bixler, Bluffton, O., $10; C. E. S., First Menn. church, Phila., $5.

G. A. Haury, Treas.

For the Sanitarium in October.

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NEWS OF THE WEEK

RE-ELECTION OF PRESIDENT CONFIRMED

New York, Nov. 9. — President Wilson has carried California and has been re-elected.

Fifty hours after the polls closed in California Republican Chairm. Rowell conceded the state to the president. Thus the thirteen votes needed to assure the president a majority in the electoral college dropped into the democratic column and apparently ended the suspense and anxiety of an election which has been unparalleled in American political history.

Republican Chairman Wilcox, when informed that the president had carried California, only replied: "I have nothing to say."

Secretary Tumulty, at the summer white house, at Shadow Lawn, sent the news by wireless to President Wilson on board the yacht Mayflower en route to Rhinecliff, N. Y. The California returns showed that with only forty-eight districts missing the president's plurality in the state was 2,970.

Conceding West Virginia, New Hampshire and Minnesota to Mr. Hughes—and he was in the lead in all three—only gives him 259 votes, seven less than the required majority. With 272 votes in sight President Wilson had six to spare for a possible split of electors in California, or a sudden reversal in New Mexico.

At Republican national committee headquarters it was admitted that after conferences between George W. Wickersham, former attorney general of the United States; Everett Colby of New Jersey; Mr. Hughes, Chairman Wilcox and George W. Perkins of New York, preparations were being made to begin legal proceedings for recounts in states where the results were close.

Chairman Wilcox included California, New Mexico, North Dakota, New Hampshire and Minnesota in his list of states where recounts undoubtedly would be demanded.

Democratic headquarters was not behind the Republicans in preparing for legal developments. Chairman McCormick conferred with Alton B. Parker, former Democratic candidate for president; Morgan J. O'Brien, DeLancy Nicoll and John B. Stanchfield, all New York lawyers.

It was evident that if the election was to be taken into the courts the legal giants of both parties were being marshalled for such a battle royal as the United States never has seen.

In an official statement the Democratic national committee claimed 272 votes for President Wilson and a popular plurality of from 200,000 to 300,000.

"To say there will be any contest," declared the statement, "is an insult to the justice of the American people."

Virtually all the states where the result is close are carried in the Hughes column and for that reason the Democrats profess to be not apprehensive that any over-turning could come from a recount.

CONGRESS STILL IN THE BALANCE

Washington, Nov. 12. — The election of Congressman Ramsay of New Jersey, and the consequent loss of one Democrat from that state, leaves the Democratic membership of the house of representatives at 212, as indicated by returns thus far received. All other parties have elected six members. On the face of present figures, the Republicans fall one short of the 218 votes necessary for a working majority.

Washington, Nov. 12. — Members of the house of representatives in the newly elected sixty-fifth congress face one of the most uncertain organization situations in the history of the government.

With a few districts still in doubt, the Republicans appear to have a plurality of four or five members and a possible majority of two or three when it is figured that an independent elected in Massachusetts and a Progressive elected in Minnesota probably will vote with them for organization purposes. Independence of action has characterized a number of the re-elected members on the Republican side, however, and their attitude toward Democratic legislation in the last few years has given Democratic leaders cause for hope that some of them might carry their independence into the organization of the next house.

On the face of the unofficial returns, the political division of the house is so close that an effective and certain working majority does not exist. While there might be a few changes when the official returns are counted, the chances are that these would not materially alter the general result. In view of this situation it is regarded by Democratic leaders as improbable that President Wilson will call an extra session of the new congress next spring. In that case the organization fight will not come until the regular session in Dec., 1917, which will mean maneuvers for more than a year in the contest for speakership of the house and the organization of important committees.

As matters stand today, the candidate of the Republicans for speaker will be James R. Mann, present minority leader, and Speaker Clark generally is regarded as the Democratic choice to succeed himself. Already, however, there are rumblings of uncertainties because of the political division. On the Republican side, there are reports of disaffections against the minority leader as a candidate for speaker on the part of several members who, it is suggested, might vote for Clark instead. Consequently, there is gossip among some Republicans regarding the advisability of naming another man as candidate for speaker if one can be found upon whom the Republican membership could unite.

There are certain to be some interesting and lively party conferences on both sides before any organization tickets are finally launched, it is assured. As the Democrats apparently will be in the minority, some of the friends of Champ Clark are not certain that he will be candidate to succeed himself. Unless he can be elected speaker they prefer that he abandon the race and become a candidate for minority leader, the post he held for many years, before the Democratic ascendancy in 1912.

OHIO MINERS DEMAND HIGH COST INQUIRY

Columbus, O., Nov. 11. — Ohio state mine workers through their executive board today sent resolutions to President Wilson and Gov. Willis demanding national and state investigations of the high cost of living.

Representing 50,000 miners the resolutions declare the high cost of living is caused by "unfair and illegal speculations in foodstuffs and other necessary commodities, thereby causing actual hunger and distress in families even where the bread winner is steadily employed."

SWORDFISH RAMS HOLE IN U. S. BOAT

Galveston, Tex.—The United States engineering launch Nueces was rammed by a fifteen-foot swordfish while in the intercoastal canal between Caney creek and the Brazzos river, according to Capt. George Predergast, commodore of the engineers' dredging fleet, who was on the launch when the attack occurred.

A big hole was made in the Nueces below the water line, but it was kept afloat. The fish was shot and hauled aboard. The sword measured five feet in length, Capt. Predergast said.

FILE PETITION TO TEST ADAMSON LAW

Kansas City, Mo., Nov. 9. — A petition enjoining the federal district attorney and "labor leaders" from putting the Adamson eight-hour bill into effect was filed in the federal district court of Kansas City, Kansas, late today in the name of Atchison, Topeka and Santa Fe railway.

The bill calls attention to agreements with train employes, none of which, it says, contemplate that the employe shall work a fixed number of hours but that owing to the nature of train service the trip, in terms of hours or mileage as preferred by the men is the basis of compensation.

ANTI-SALOONISTS SEE DRY NATION COMING

Washington, Nov. 9. — The legislative committee of the Anti-Saloon League of America issued a statement here tonight commenting on the Prohibition victories Tuesday when Michigan, Nebraska, Montana and South Dakota joined the list of statewide Prohibition states, and declaring that congress this winter should pass the federal amendment resolution, make the District of Columbia "dry" and deny the mails to liquor advertising.

GERMANS BUILT UNDERGROUND FORTS

Somewhere on the Somme, Nov. 10. —Germany is defending the Somme with buried artillery. In their assaults the French and British are attacking only the surface of the greatest fortifications in the world.

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London, Nov. 13. — The towns of Beaumont-Hamel and Saint Pierre Divion, near the Ancre river, in France, were captured by the British in a powerful new thrust begun today. A press dispatch from British headquarters in France said, fighting still was in progress and that 2,000 prisoners had been taken.

The offensive was begun on both sides of the Ancre and represents an extension of the fighting front of the Somme region. Although there has been some fighting in the vicinity of Beaumont-Hamel in recent months, the main engagements have taken place below the Ancre. Serre, for possession of which a battle is going on, is nearly four miles north of Thiepval, the northern end of the front on which the battle of the Somme was fought during the summer.

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VOL. XXXI. BERNE, INDIANA, NOVEMBER 23, 1916. No. 46.

PRES. WILSON'S THANKSGIVING PROCLAMATION

It has long been the custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to almighty God for His blessings and mercies to us as a nation. The year that has elapsed since we last observed our day of thanksgiving has been rich in blessings to us as a people, but the whole face of the world has been darkened by war. In the midst of our peace and happiness our thoughts dwell with painful disquiet upon the struggles and sufferings of the nations at war, and of the peoples upon whom war has brought disaster without choice or possibility of escape on their part. We cannot think of our own happiness without thinking also of their pitiful distress.

Now, therefore, I, Woodrow Wilson, president of the United States of America, do appoint Thursday, the thirtieth of November, as a day of national thanksgiving and prayer and urge and advise the people to resort to their several places of worship on that day to render thanks to almighty God for the blessings of peace and unbroken prosperity which He has bestowed upon our beloved country in such unstinted measure. And I also urge and suggest our duty in this, our day of peace and abundance, to think in deep sympathy of the peoples of the world upon whom the curse and terror of war has so pitilessly fallen, and to contribute out of our abundant means to the relief of their sufferings. Our people could, in no better way, show their real attitude toward the present struggle of the nations than by contributing out of their abundance to the relief of the sufferings which war has brought in its train.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this seventeenth day of November in the year of our Lord, one thousand nine hundred and sixteen, and of the independence of the United States the one hundred and forty-first. (Signed)
WOODROW WILSON.

NOTES AND COMMENTS

A Religious Press conference will be held in St. Louis on Dec. 5. Editors of a number of denominational papers will have a conspicuous part in this gathering. Among the subjects announced are: "Denominationally Owned vs. Privately Owned Religious Newspapers"; "The Church Paper as a Preacher of Righteousness"; The Church Paper as a Leader of Thought"; "Financial Problems of a Religious Paper", and "The Relation of the Federal Council to the Religious Press". The latter subject will be presented by Dr. Chas. Macfarland, secretary of the Federal Council of Churches whose quadrennial meeting is to follow the conference.

A LETTER FROM MISSIONARY P. J. WIENS

Dear Readers:

Since many of the readers of the Bundesbote and Mennonite do not know whether we are still in the United States or in India, this note is to serve as a message of greeting and information. We are still in Kansas, but, not by any wish of our own, if we could follow our inclination we would already be in India; we must, nevertheless, still wait for permission from the British authorities to enter India again. Unless we have this permission we cannot begin, not even by sending our heavier baggage to San Francisco, because we do not know whether our request will be answered by yes or no. The only thing left for us in this anxiety is to quietly wait to see what will happen. No time seems more lonesome than when one must wait for a train that is late and in such a position we find ourselves waiting to return to our beloved work among the heathens of India. It is not only that we are anxious to return, but the need over there is becoming more and more acute since help is so scarce.

In order not to let our time go to waste, the mission board has granted us permission to attend the clinic in the Kansas university in Kansas City, which was open to us through the courtesy of Dr. H. L. Regier of Kansas City and Dr. R. S. Haury of Newton. I arrived here on the 19th of October and intend to remain until November 11. How I wish I had the full course in medicine so as to do so much more in India, but, then, we must ever do our best with the means placed in our hands. The time is now too short to complete a course in medicine and the work in India is pressing; moreover, we do not know what the future will bring forth. However, we hope that some of our young people will feel the call to serve the Lord by ministering to the needs of the sick in India. Naturally the needs of the sick of China are as pressing as those of India.

The population of our mission field in India is as great as Kansas City, Mo., and the state of Kansas, a half million residents, and yet, we do not have a single properly equipped doctor, while here in Kansas City there are 800 physicians and 200 dentists. Who are our neighbors? Are they those who live in the next house? or are they the millions of India and China whose hands are stretched out to us for help? We need to give no answer to this question here since everyone has his own answer already. Let us then be active and grow and it will need no words to show that we love the Lord.

Thanksgiving day is not far off and many have already laid aside a thank-offering for the day. Those, however, who have not yet done so still have time to make it, by so doing, a day of great blessing.

There still remains the proposition that each member of the General conference churches give a day's wages to square the debts and create a reserve fund to meet the lean months of the mission board treasury from July to December of each year. If all of our ministers were to interest themselves in this the matter would be easily accomplished. Can't we try it? Let me give the church this word: It is not, How much of my money will I give to God? but, How much of God's money will I keep for myself? This, then, is the question, How do we stand in regard to it? Let us try and see.

P. J. Wiens.

AN APPEAL FROM A NATIVE IN JANJGIR

The following note is from one of our native Christians, sent to the editor for publication in the Mennonite. It brings an appeal which is all the stronger for having come directly from one of our brethren won to Christ in India: Beloved Brethren in Our Lord Jesus Christ:

I wish to turn your attention to the Janjgir mission field in India. Janjgir church is a very small church whereas she is surrounded with heathens who know but little about our Lord Jesus Christ and the church needs many workers to bring them to our Lord, but as you enjoy light will you not help willfully that the Lord may send His servants to this field so that as to bring the mass movement soon in Janjgir, so that the people who are sitting in utter darkness may come to the same light in which you and I enjoy it?

C. D. Nundy.

Janjgir, C. P. India.

CORRESPONDENCE

Bowmansville, Pa. — It is quite a while since anything appeared in the Mennonite from here, and as we enjoy reading from other congregations, how the Lord's work is progressing, we believe others are like interested to read from here. We have no resident pastor at present, but we still are blessed with regular preaching services twice in four weeks. Our elder, A. M. Fretz, comes every four weeks from his Springfield charge where he preaches in the morning, for Sunday evening services here. His next visit will be on December 17. Bro. John W. Swarr of Mechanics Grove comes every four weeks on the Sunday immediately following for morning services. On Sunday, November 12, both the brethren were here conducting the services together. The occasion was our fall communion. Bro. Fretz spoke at three services from the following very appropriate Scripture passages to appreciative audiences. Saturday afternoon, preparatory, Matt. 10:24, 25; Sunday morning, communion, John 14:15, 17; Sun-

day evening, after-communion, meditations, Psa. 34:22.

Manns Choice, Pa.—Greetings: We want to report the progress made in the work at this place. Some two years ago Rev. H. G. Snyder, pastor of the Mennonite church at Napier, some four miles east of this place, held a series of meetings in the church, then owned by the Children of Zion (branch of the River Brethren church), the congregation that had worshipped in this place under the above name. On account of some having died, others moving away and the pastor having moved from that community, they notified their conference to make sale of the property which consisted of a substantial frame building located in the little town of Manns Choice, six miles south of Bedford, along the railroad, known as the CumberlandBranch, the building being 30x40 feet and comfortably furnished and located on two lots of ground 100 feet frontage and 120 feet deep.

The few members of the Mennonite church who reside at that place, as well as many of the residents of Manns Choice, were desirous of having the place continued as a place of worship. This matter was brought to the attention of Rev. Herman Snyder who in turn brought the matter to the attention of the Home Mission committee of the Eastern District conference and with their approval the property was purchased, free of all incumbrances for the sum of $300.

The opportunity for the building-up of a strong and substantial congregation by the Mennonite people is good in this vicinity, for near this place a number of years ago the Revs. Jacob, Herman and Abram Snyder, all deceased (the two former being uncles and the latter being the father of the present pastor), conducted services at a mission point where there is now erected a church which is in control of the Old Mennonites.

The services of acceptance and re-dedication of the property took place last Sunday when Rev. Herman G. Snyder, pastor, preached on Saturday evening to a full house, his theme being that of "Preparation", and on Sunday morning Rev. Jacob G. Snyder, pastor of the Mennonite church at Roaring Spring, preached to a large and attentive audience. We met again in the afternoon, the message being delivered by Rev. Jacob G. Snyder who also spoke in the evening, his theme being, "The Second Coming of Christ." Communion was observed in the evening when quite a number participated. Rev. H. G. Snyder delivered the message of the evening, taken from the 13th chapter of St. John, upon the ordinance of washing the Saints' feet.

During the day there was contributed in pledges and cash the amount of $120. Rev. Jacob Snyder, a member of the Home Mission committee of the Eastern District conference, subscribed the sum of $25 in the name of the conference for the Home Mission committee.

We are encouraged to press on. We intend to organize a Sunday school at our next meeting, two weeks from last Sunday. We also intend to hold a series of evangelistic meetings in the near future.

Asking an interest in your prayers in behalf of the work at Manns Choice, I remain

Jacob Snyder.

WHAT ABOUT SECRET SOCIETIES?

Under this caption the editor of the Sunday School Times of Philadelphia, writing in a recent issue in his "Notes on Open Letters" discusses the question whether or not a Christian should ever belong to a secret society, and puts it up to the conscience of his questioners and of every individual Christian by some plain statements of general principles and some searching counter-questions, which, if honestly considered, should be helpful to the sincere inquirer. For the benefit of Mennonite readers who may be tempted to become, or who have already become members of secret societies, I submit the accompanying excerpt from the Times' "Notes" for space in our columns. Every child of God will welcome help towards reaching right conclusions on such questions as this, affecting his Christian life.—A. S. Shelly.

"It may be said without qualification that any society, whether secret or not, that worships God, or holds any services in the name of God or religion, or seeks after the knowledge of God, and does any of these things without doing them in the name of the Lord Jesus and Him crucified, is one in which a Christian should have no part. It may be urged that the true God is worshipped, as Jews worship God without acknowledging Jesus. But God can be known and worshipped only through Jesus. The investigation of a Christian need go no further if the secret order presumes to approach God in any other way than through the crucified Redeemer. It is this religious flavor in certain secret orders that leads many members to believe that they need nothing more than the lodge, with its high moral standards, for salvation.

"While man's evil nature will express itself quite apart from association in secret orders, there is abundant evidence that many lodges are committed to acts in which a Christian can have no part; and many more are committed to "border-line practices", as card-playing and dancing, and such things as are questionable only for border-line Christians.

"There are secret organizations, such for instance as certain college fraternities, that are free from some evident objections. There are spiritual Christians who can look back upon their experiences in college fraternities and say that there was nothing done in the fraternity rooms except what might well be done in the open, and that the secrecy feature was one rather of mystery than of something that needed to be hidden. In such cases the question remains, Is the secrecy principle wrong in itself? Is it contrary to the teachings of Christ?

"The following questions may well be considered by the Ohio and Iowa readers, and by any other Christian who is considering entering a secret organization:

"Are there any members of the order who are unbelievers? If there are, does this word of Scripture bear on my attitude: "Be not unequally yoked with unbelievers . . . . Come ye out from among them, and be separate. II Cor. 6: 14, 17. A clear distinction may be recognized here between secret fraternal societies, and such organizations as commercial clubs where fraternity is not a factor, and whose members are not in the same sense 'yoked together'.

"If there should be a lodge of which all members are Christians and none are admitted who are not believers, the question then would be: Does membership in this organization cause any separation, consciously or unconsciously, between me and other Christians who do not belong? Will there be any tendency to feel that I owe some special love or service or sacrifice to members of the secret order that I do not owe to other fellow-Christians?

"Am I in danger of adding a separate fraternity to the one brotherhood that Christ established for all believers? Even the matter of blood relationship Jesus swept aside when speaking of this new brotherhood: 'Who is My mother? And who are My brethren? And He stretched forth His hand toward His disciples and said, Behold, My mother and My brethren! For whosoever shall do the will of My Father who is in heaven, he is My brother, and sister, and mother." Matt. 12:48-50. Elizabeth A. Needham, the wife of the famous evangelist George C. Needham, a few years before her death, wrote: 'Today, I stand for things open; for only one fraternity, the brotherhood of Christ; for one union with God through Him; for one form of philanthropy, giving ourselves to Him, to spend and be spent in His service.'

"Finally, is the purpose of this organization the glory of God, and is my motive in joining it and giving my time to it, and in fellowshiping with the other women, one that has only the glory of God in view? 'Whatsoever ye do, do all to the glory of God.' I Cor. 10:31. A Christian will avoid many puzzling questions as to how much harm there is in a course of action if he or she will first ask, How much good will there be in this? How much can I glorify God through it?

"The most absolute and uncompromising 'secret society' on earth is the society of those who have died, and whose life is hid with Christ in God. There is no need of an oath to keep the members from imparting their secret to outsiders; for outsiders cannot know this secret. They do not understand the language. But a supernatural enlightenment of the Spirit of God lets them into the secret, and it is the eager desire of all who are members of this society to explain to outsiders how they can get in, so that they, too, may share in the secret of the Lord, which is with them that fear Him. And there are higher degrees in this secret order, with a language that the beginners cannot understand. But the highest degree is open to the humblest member,—indeed it is open only to the humblest. Should Christians desire membership in any other secret organization?

"Does Christ's word, 'I have spoken openly to the world . . . and in secret spake I nothing' (John 18:20) have any bearing on this?

"Would Jesus join a college fraternity or any other of the modern secret societies?"

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RELIGIOUS CAMPAIGNS OF INDIA

(Paper, read at the All-Mennonite Conference, held at Carlock, Ill., August 30 and 31, 1916, by P. W. Penner.)

Mankind must have a religion of some kind, it makes no difference how incomplete, unsuitable, unwholesome in many ways, but there must be something in that line to satisfy a certain instinct to some extent. The people of India have not been and still are not an exception to the rule. The idea that those religions in India now prevalent have been there from the beginning is incorrect. Each one was ushered in separately and gained power and dominion by hard struggle. Between them has been a hard strife. When one seemingly lost in vigor, another came upon the scene. Satan is so cunning, when one plan fails, in order to pervert the people, offers another, rendering the moral state of affairs more subtle. Such has been the case in respect to India. As we shall see the different religions were not of God, conditions have become worse and the people in a most lamentable state. Three different religious projects have originated on India's soil or came in from without. They are Hinduism, Buddhism and Mohammedism which shall be very briefly spoken of in this paper.

The first one which can be traced is Hinduism. Accurate dates are inprocurable, therefore guess work must be largely resorted to. Its first books are the four Vedas. According to Max Müller they began about 2400 B. C. and closed 1000 B. C. These were handed down for many centuries entirely by memory till they were committed to writing in the fourth or fifth century B. C. Largely they contain hymns of prayers and praises to the gods and ancestors, formulas and verses uttered by the sacrificing priests, incantations, charms, spells and curses. Most of the hymns in the daily morning prayers, at sacrifice and in time of danger or sickness are addressed to the gods and forefathers.

In these first books of Hinduism are found the description, work, etc., of at least 33 gods residing in heaven, their character polluted. Two seemingly have possessed high moral attributes, viz. Varuna, the god of heaven, day and night; Yama, the first of men who died, the first who departed to the celestial world, later became the god who punishes the wicked by throwing them into hell. It is very strange to say in the later books these gradually pass away, nowadays nothing is said or heard about them. Most of the gods have wives and large families. Some possess a great number of wives; in other cases two have one wife in common. Yet, it must be admitted that the gods of the Vedas are much superior to those of later writings, however, no indulging in pointing out the moral defects of the gods.

Later writings reveal a much worse state of the morals of the gods. For instance the god Shin lead such an impure life that even his father-in-law was ashamed of him and forbade him to enter his house, Krishara, the most immoral of all, is said to have possessed 16,000 wives who bewailed his death, four of them offered to be burned alive with his body in order to be re-united with him yonder. Others indulging in cheating, stealing, lying, murdering, and in almost every imaginable sins and crimes. These deeds, of course, are looked upon by the writers and the people as sin, but perfectly excusable when committed by gods or some person commanding authority.

It cannot be helped when most of these possess many wives and large families, that also the gods in number must rapidly increase, consequently, reliable authorities claim, the number has reached more than 300,000,000, their names no one can imagine, therefore are unknown. The people lose track of their names and functions, therefore a large number of prayers for different occasions are written on a strip of paper, rolled up, enclosed in a round tin, fastened to an iron rod with a wooden handle. This is swung around towards the right, imagining that the respective god shall pick out the desired prayer in their favor; in case he has fallen out with someone, this prayer-box is turned towards the left that indicates the respective god shall punish or bring misfortune upon the adversary.

The Vedas chiefly contain prayers for posterity and prosperity. As for instance, "Do thou, O Indra, give us hope of beauteous horses and kine in thousands, O most wealthy one." Very rare are the prayers of forgiveness, as, "O Veruna, if we have sinned against the one who loves us, have ever wronged a brother, friend or comrade, the neighbor ever with us, or a stranger, remove from us the tresspass." In the Brahmanas, holy books of later date, the prayers are exclusively uttered by the priests in whose hands they are powerful tools to force the gods to grant him their selfish requests. The priests have even become more powerful than the gods themselves. The common people nowadays abstain almost completely from prayers, resort only to sacrifices, leave prayers to the priests. The prayers for immorality are found only in the first books when transmigration of the soul was unknown. Answers to prayers consist in miracles supposed to have been wrought by them.

After these Vidas almost innumerable other books came into existence which would fill large libraries. The one kind, called Upanishads, number 200, written about 600 or 200 B. C. The writers not knowing what the other has edited contradict each other severely in vital points of their religion. The Hindu never understands that our Bible must contain all that is necessary to make a holy book in which a complete record of God's plan of salvation may be kept. Their books are written in sanskrit, many of them never translated into another language. Low caste people, especially women, are not supposed to read them. Occasionally a priest is called into the village to read to an audience out of these books. I have frequently asked the people after days of reading, how much they understood; every time I was perfectly sure of only one reply: "Nothing at all." The priest doesn't care for this. All fares well as long as he gets rich pay, square meals, many presents. He will, for that matter, do mission work and make prosylites, not in the sense of helping them, but to insure more alms and better support for him and for the hundreds of thousands of his class throughout the land. The book mostly read nowadays which has moulded the character of the Hindus, is the epic poem Ramayana, which is supposed to be a true historical fact of their incarnate gods, Rama and his wife, Sita.

Somewhere around the 8th century B. C. transmigration of the souls crept in, i. e., the soul on its departure from this body and its new birth in another womb and its wanderings through 10,000 millions of existences. The soul wanders from the creation to the end of an age and then, after some rest, starts on another cycle of births. Only entering heaven or hell will stop rebirth, but leaving either place will mean further migration of the same order.

Just a few examples of the innumerable statements: (a) That son with whom his parents became angry, has, on account of his evil thoughts towards them, to take birth as an ass for ten months. Then, as a dog, for fourteen months. Again, as a cat, for seven months. He regains a human form. (b) A Brahmin who drinks liquor enters the bodies of worms, insects, ravenous beasts, etc. (c) A Brahmin who steals gold of another Brahmin, shall pass a thousand times into the bodies of spiders, snakes, etc. (d) A slayer of a Brahmin enters dogs, bears, camels, asses, cows, goats, sheep, stags, birds, in some cases even plants.

Hindus say, "We think that Hinduism with its doctrines of transmigration gives more chance to a sinner. It is not impossible that a sinner, who in his life has left the path of righteousness, will turn to God in the next birth. It would not be in the interest of morality if a sinner, without being given another chance, would be hurled into hell for eternity."

At this time seemingly a struggle took place between priests, warriors, merchants and agriculturists which could not be settled, so a caste system came up, dividing the above in four different castes. Reports of their origin contradict each other in the various books remarkably. One affirms Brahma, the god, saying "Bhuh", the Brahman, was generated; saying, "Bhuvah"', the Kshattriya, the warrior; saying, "Svah" he generated the "Vaisya", the merchant. No mention here is made of the fourth caste, the Sutra, the farmer, but one claims to have come from demons, another sprung up from non-existence, divine origin is denied. Another book tells something else, viz., the Brahman came out of god's mouth, the Kshattriya from his shoulders, the Varsya from the thigh, and the Sadras from the feet. Still other authors affirm something entirely different.

Castes, like anything else, have quickly multiplied. In spite of the very stringent rules governing them, intermarriages and mixed concubinage in the low castes happened, new ones sprung up so that by this time some 10,000 castes exist. None of them are permitted to intermarry, eat together, have funeral ceremonies in common, attend each other's meetings, etc.

In ancient times, when India was left to herself, the caste system had advantages because it controlled the masses and preserved order. The shame which would reflect on a whole caste, if the faults of its one individual went unpunished, guaranteed that the caste would execute justice, defend its own honor, and keep all its members within its bounds of duty. Each caste having its own laws, regulations and customs in

(Continued on page 4.)

THE MENNONITE

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EDITORIAL

Perhaps there never was a time in the history of the present generation when necessities of life were so costly. A comparison of the cost of articles of food and wear with a dozen or even a few years ago is amazing. There does not appear to be a limit to the rise of things even now and people are wondering how they are going to meet these rises. Various reasons are given for the high cost of living, one of which is the existence of a world war which has called millions from productive spheres and set them to the work of destruction with scientific thoroughness. We agree that the war has much to do with things as they are. With markets for products in which war prices are paid one must expect that, as the seller goes into them to benefit by attractive prices, he is creating a scarcity at home which drives the product in the direction of the highest possible price and with certain commodities being in demand in the manufacture of war munitions, it cannot be helped that they are withdrawn from other and better uses to meet that demand. When a nation sets about for a period of years to sell food to other nations who won't produce their own, and to sell other materials for which there is a great domestic need, some few are bound to get rich while very many others are placed in the position of paying unreasonable prices for things they need. Yet, we are so much more fortunate than the people who are depending on us for supplies. We are going on producing and this gives plenty of work for those who want it. Were it not because a war had so much to do with the thing, we might be tempted to say, with a great demand for American products abroad and with high prices to be had for the asking and with the accompanying demand for labor of all kind being at its height times are good. It is better to have high prices when work is plenty and stuff sells without effort. But we can't now say that times are satisfactory. All our prosperity helps to prolong the war and those who will, when it is over, find themselves enriched, are mighty few indeed.

To the war demands that keep us poor is to be added the growing extravagance of the American people and the greed of the speculators. If people only could keep themselves to living in the way they did when food, clothing and recreations were cheaper and simpler they would not be compelled to figure out how to do high finance with a dollar. The waste in clothing alone that is only worn and out of style, but not made the least useless, is appalling. Things have come to such a pass that it is an actual disgrace for a man to wear a hat, or a woman a coat that is more than three months old.

Our children are growing up with unhealthy notions about the way they should "go with the push" that is bound either to bring them to the poor-house or the mad-house when the pendulum swings the other way with times hard, money scarce and labor a drudge on the market. Almost the whole nation is just now living as though tomorrow would never bring anything but sunshine and abundance. The complaint about costly living comes from those who have the responsibility of providing for the needs of those depending on them and who realize the certain calamity that surely follows the "come-easy-go-easy" policy of our day.

Monied people say the cause of the present rise is due to "too much gold in this country". They insist that where there is plenty of money, prices must go up. Perhaps it were better to say that those who have plenty of money at their command are in a position to drive up prices and make those who have little hand over even the little that they have. It certainly is true that speculators have had their chance and are using it to the limit. The news of the war had hardly been flashed over the cable when drug houses doubled the price of their drugs "because of the war", although their storehouses were bursting with stock they had on hand—beef has been getting to Chicago, and produce into the big cities, but into storage houses instead of into people's stomachs and so with any number of necessities from which a part will only be brought when the public pays the top-notch price. Some will stay here to spoil. But who of the speculators cares? They have been more than paid for it and the needs of the public is none of their concern. Wheat threatens to become scarcer than ever and so the price rises. Yet, we know of a concern that represents an investment of several millions, which now raises the price of bread because wheat is scarce, which gave out an interview a few weeks ago when the railroad strike was threatening in which they said that a strike could not affect them since they had enough on hand to tide them over no matter how long the strike would last. If such things are not a "squeeze" we do not know what name to give them.

The high cost of things affects church and benevolent work very seriously. Much of the charity sent abroad to help the war sufferers, has merely been a transfer of gifts from one cause to another and home benevolences have now to feel the pinch keenly. The church activities must go on as they have in the past, but their money cost is considerably greater. A reading of many of the papers of other denominations brings to one's notice the significant fact that the salaries of ministers are not being raised. The minister is a man of faith anyway, and what need his people care whether coal goes from six to eight dollars a ton and eggs are seventy-five cents a dozen? That is what he must expect for being in the ministry, and if he must send his children to college as ministers by some miracle do succeed in doing, that is his affair and will in the end give the boys or girls a better chance at making a good living so that they can take him and his old wife in when the church has no more use for him. What business has he to get old, anyway, when times are such that he must spend all to live and trust in something to happen that will take care of him when his period of usefulness is gone?

It would be also interesting to note how frantic are the calls of our mission boards just now were it not for the pathos of the thing. Automobiles, amusements and such things are costly, so costly, indeed that one has to begin to save somewhere, and you can't save on gas. But why save for the greater enjoyment and pleasure when the souls of so many millions of Christless men and women are at stake?

What do we know about our church? Suppose we were asked to tell what it stands for, what would be the answer? A little girl heard her neighbor say that their church was noted for its sociability and she immediately went to her mother and, with visions of ice-cream, cake and entertainments, she said, "Let us go there all the time, it's nice to belong to a church that has nothing but socials." The little girl was not the only one whose idea of church is pink teas and oyster suppers. Too many think they are serving the Lord and His worthy cause when they patronize such affairs. They are not serving the Lord, the plain truth of it is that they are serving their bellies. A social church is all right when it interests itself in things truly social, the needs of the poor and the distressed. It is a really homelike, social church when the stranger is taken in, made welcome and given the blessing of open-hearted fellowship. However, a church that only aims to be social and nothing more, has very little to be told about it. The spirit of sociability in the church is a part of the spirit of the age. If the church has an excuse for its existence, if it has a pedigree that is worth while, if it has come down from the ages with a record for having added something to the sum of the world's good, then there is more to be known about the church. How about its doctrine? Its history? Its polity? What is she or has she been doing for benevolence, or education, or missions? Here are things upon which the mind of the average church member may be enlightened. We can hardly see how one can consistantly belong to a church of whose doctrine he is ignorant, or in whose doctrine he does not believe. Yet, in our day, we hear plenty of sneering at creeds and asserting that one church is just as good as another and prating about going to the church one feels best at home in. Men are not with a political party unless they believe its creed. Men don't identify themselves with organizations of whose purpose and work they determine to remain ignorant, why should they want to be in the church with such a slip-shod reason for belonging to it? And, what is more, why should the church tolerate such a membership?

RELIGIOUS CAMPAIGNS OF INDIA

(Continued from page 3.)

accordance with which the severest justice was meted out. Fines, expulsions, blows and death have always been the punishment of offenses. Caste has checked adultery, vice and crime. Without caste the wicked had little to fear, would have given themselves up without restraint to their natural tendencies toward vice and crime and excess. The clear-sighted

legislators did well to associate the caste regulations with religion which ensured their moral, faithful observance. Everything, one must not forget, is done in India religiously.

But things have changed very much. What caste did in those days good, harms nowadays. Even if caste and religion cannot be severed, the former has proved to become a hindrance to religious development and must be called a curse of the land. World-moving new religious ideals are like mighty currents pouring into India, but caste forbids their acceptance. The Fatherhood of God, the brotherhood of man will soon be established doctrines, but caste is and remains hostile to new religious ideals and thus hinders the regeneration of India.

Permit me to illustrate this a little more fully. A Hindo sees a man belonging to a low caste in a helpless state lying in the street of a village. He is moved with compassion and wishes to help him, but the heartless caste forbids him to help the man, saying, "Do not run the risk of being excommunicated." The Hindu will obey and the man dies a victim of caste. Famines occur at intervals. People die of hunger, refusing the food offered by Europeans. Caste says unscrupulously, "If you take the food you will meet with your lot." Many high Hindus know their religious ceremonies amount to nil, still caste forces them to act against conviction, thus making them discard sincerity, and lack of sincerity is one of the greatest draw-backs in national development. He furthermore looks down upon the millions of the lower caste as an unclean race, unworthy of manhood and unfit for heaven. A Sudra farmer ranks equal with an animal: "One killing a cat, a frog, a dog, a lizard, an owl, or a crow, he must perform the penance required for killing a Sudra." Caste has produced disunion and discord among the inhabitants of villages and towns, hence it is impossible for the people to look upon the nation as one. Honest, manual labor is contemptible, because caste lies at the root of the evil. It does not allow caste people to plough or dig. It checks industry; it discourages internal and external commerce. Caste forbids to intermarry, which brings about physical degeneracy by confirming marriages within narrow circles.

The world is full of sharp contrasts; this has been also experienced in India. We heard above about a religion with many gods, the next one which sprang up about 500 B. C., a religion which teaches atheism, flatly denies the existence of a supreme being, viz. Buddhism. It was founded by Buddha. At his birth, it is said, he exclaimed with a loud voice, "I am the most exalted in the world, I am the chief of the world, hereafter there is to me no other birth." Flowers were showered on him from the sky and the gods did homage to him. His mother died in a week, his sister became the foster-mother and in his 16th year was married to Yasodhara. Besides her he had 40,000 concubines. Upon the birth of his first son he cut his hair, left his wife and became a strict ascetic. After his first sermon sixty disciples gathered about him, when he died at the age of eighty, 500 members held a council which drew up the canon in three volumes. Soon after the Buddhist king Asoka conquered Bengal, Gajarat and Punjab, practically all of northern India, and made Buddhism the state religion. From there it went into Hibet, China, Korea, Japan, Siam, down into Java, Bali and Summatra, the members numbering about 500,000,000.

Since the Hindu cannot leave a religion with gods and embrace another without them, the Brahmins never took largely to Buddhism; therefore about A. D. 1000 this religion had almost vanished from India and not very much is left there now. Hindus must have a god in their religion.

Next followed Mohammedanism in A. D. 711 Muhammed Kasim, an Arab general, conquered Sind. After 200 years another Muhammedan invasion took place under Sabaktigin. A governor was placed at Peshawar. From A. D. 1001-1030. Muhammed of Ghazin made twelve expeditions to India. He plundered numerous temples, carried away much wealth. After 150 years another invasion took place by Muhammed of Ghori conquering practically all northern India, then just thrown open by the withdrawal of Buddhism, making Delhi the capital, which remained such until the downfall of the Muhammedan empire in the 19th century. Little later, in 1294, Allauddin went to the south into Deccna, then in possession of the Maharattas. Under the name of Nizam's dominion a part of it is still in possession of the Muhammedans.

The time of Muhammedism's downfall in India has not yet come in spite of the serious setback during the uniting of the 1850s. The followers number some 80,000,000, and places in Nizam's dominion are closed to mission work of any description, those who went in had to move out. In fact sometime in the future Muhammedanism threatens India with severe consequences. Nowadays offers the hardest field for Christian mission activities.

Hinduism has tried for 4000 years her level best to save India, with the most corrupted polluted polytheism has placed the standard so low as it never was before. That which appeared to be moral on the outset was discarded and replaced by subtle creatures as examples of which nowadays the educated Hindu actually feels ashamed of. What a missionary on his tours sees in every village, the language he hears, to make the ear recoil, is too base referring to it in a mixed audience.

So utterly distasteful Hinduism becomes to the high standing Hindo, that a committee is set apart to compose another religion with the help of their holy books, the Koran and our Bible in order to omit these detestible injunctions. India is beginning to set the great defect which comes out very boldly in the remarks made by two of the foremost reformers. Let us see what they think of Christ. First, the Keshub Chunder Sen says: "All India must believe that Christ is the Son of God. Nay, I shall make bold myself to prophecy, all India will one day acknowledge Jesus Christ as the atonement, the universal atonement for all mankind." Next, the founder of the Brahma Samaj, Ramohim Roy, says: "Jesus is the founder of the truth and the true religion, a being in which dwells all truth, the spiritual Lord and King of Jews and Gentiles. I believe in Him as the Son of God in a sense peculiar to Him alone." The same person, in another address, gave way to the following expression: "I found the doctrines of Christ more conducive to moral principles and better adapted for the use of rational beings than any other which have come to my knowledge.

We have seen Buddhism originated on India's soil could not accomplish an upward standard, gave way uncrowned by success. Muhammedism claims with Hinduism the floor. How true this is only the one knows who lives in the midst of them and deals with the affairs and sees the huge difficulties insurmountable by any human contrivance. Every phase reveals the subtlety and devilish grip, yet all this underlies a secret desire for something better that must satisfy the clamoring and craving hearts. Wm. Carey found such more than a century ago to be the case. Now it is time and has been quite extensively materialized that Christianity must earnestly lay hold, undermine and bring those religions to a fall. The signs of this great event presents itself in the mission work done. Of course the process is slow, but sure. My eye falls on a striking illustration every time I go to a village one mile from our bungalow. A holy temple and a holy tree are standing side by side. The latter has thrust its roots years ago under the foundation of this large, massive temple, built of stone. This side raises up from the expansion of the roots, the temple leans considerably over to the west, eventually will fall. One holy thing overthrows another holy thing. To do this with the religion is to help Christianity creep in, push it on slowly, but firmly and finally the victory is ours. Three things must not be forgotten that are needed by the Christian church to accomplish this and those are, "Unity, willingness to act, and greater sacrifice". Let us walk in true fellowship with Him, look upon His willingness to put His will into that of the Father, keep in mind His great sacrifice on the cross and India's colossal heathendom will crumble and fall as sure as the sun rises in the East and sets in the West. His shall be the glory and praise forever.

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THE C. E. TOPIC

Dec. 3.

The Consecration of Business Life. Rev. 3:14-22.

Did it ever occur to you how many of God's greatest men and women were given to business pursuits? The patriarchs were given to the sheep business on a large scale, so were Moses and David. Many of God's good and great men were devoted to the business of government, as one can see from the list of kings who "did that which was right in the sight of the Lord". In the New Testament we learn that even our Lord devoted a large portion of His life to the business of carpenter, while Paul, even after he was converted and entered into the work of the Lord on a large scale, followed the business of tent-making. Then, there were the fishermen of Gallilee, Luke, the physician, Matthew and Zaccheus, the tax collectors, Lydia, the seller of fine dressgoods and a host of others. Their business interests did not prevent them from becoming great influences for God, but their religion did make them conduct their business different from

what it might have been, had they had no religion.

In writing to the Romans, Paul advises them to be "not sloathful in business", and again we find it stated that "The King's business requires haste". God has given us various occupations in which to do our part toward the material good of the world. While it is of supreme importance that we devote ourselves energetically to the spiritual duties laid upon us as Christians, that does not excuse us from also doing faithfully our part as citizens of the world. The world is God's just as much as the soul of man and He has a just right to demand that everyone in the world recognize this and do his or her part in bringing the world to what He expects it to be. The Christian is the salt of the world, the light of the world. The Christian, following his material vocation, can, by his integrity, exercise a keeping power for good over the methods and activities of business life; he can be an example for righteousness which will set men to think well of Christ and His church and desire their benefits.

How can a business, such as selling goods or raising corn be a consecrated business? It may be the means of showing a life devoted to faith, honesty, industry, consideration for others and so it will illustrate the Christ life better than professions or sermons. "By their fruits ye shall know them," says Christ. "The Christian is the only Bible the world will read," says on old proverb.

In business life one gets the opportunity of reaching man. For a Christian to work ten or twelve hours a day by the side of one who is no Christian and do this year in and year out offers greater missionary opportunities that can be effectively embraced than the whole of China or India, if that one possesses the true soul-hunger which every redeemed person should possess. Jesus showed a keen appreciation of business quality in the parables of the pearl of great price and those of the pounds and talents. The proper use of opportunity is emphasized in all three of them. When Providence places a Christian in such a close association with those who are not Christians and makes that association so long and so intimate, it is for a purpose. The time will surely come when there must be an accounting and the question will be asked, What have you done with your opportunities?

Sometimes one hears the statement made that business and religion won't mix. This is certainly true where the business policy is selfish and dishonest and where there is no consideration for fellow man and his needs and sufferings. This is also true of such business as the manufacture and sale of liquor, or "dope" or the manufacture of munitions of war or the businesses that profit from crime. Religion and business won't mix either where religion is a sham, a hypocricy, a cloak to cover crooked transactions. But admitting all this, business and religion will mix. A God-fearing employer will insist upon an honest business policy, he will be fair to his employees and to his competitors. A God-fearing employee will give good service. He will be sure to give an honest dollar's worth of work for every dollar he receives, he will work to the best interests of his employers in every possible way he can do so with a clear conscience.

In business, as in other things, we should recognize the fact that we hold nothing as our own, all is the Lord's committed into our hands as stewards and as such we will some day be called to an accounting. Our profits are the Lord's, too, and should be so regarded. We are to give, everyone of us, unto the Lord as He has prospered. The wise way for so doing is to give systematically and proportionately.

THE S. S. LESSON

Dec. 3.

Jesus Christ, the First and the Last. Rev. 1.

Golden Text—Rev. 1:17, 18.

"John probably wrote this book between Paul's death, A. D. 64, and his own, A. D. 98. Patmos, the scene of his exile, suggests much of the symbolism of the apocalypse: on every side the sea with the sound of many waters; the broad Grecian sky with its massive clouds and fearful storms, the mountain ranges of Asia Minor, encircling the seven churches," etc.—Pierson.

Note the difference in the title to the Book of Revelation given by the book itself, "The Revelation of Jesus Christ" and the one given by the editors of the authorized version. "The Revelation of St. John, the Divine." It is a revelation of Jesus Christ Himself. It tells of the "things that must shortly come to pass." This is according to the way God measures time. To us it seems a long while and many things spoken of have not yet occurred, but "A thousand years are as but one day with the Lord." **By His angel.** The word angel is variously used in the Bible. It means a messenger. The angel, sent to John, is something different from the angel of the churches to whom special messages were addressed. **His servant John.** The youngest of the apostles and the last of them to survive. The one who stood in a more intimate relationship with the Master than the rest. He, of all the disciples, stood near the cross when the Master perished and he was one of the first to learn of the resurrection glory of Christ. The gospel, of which he is the author, which bears his name, and the epistles, written by him, are characterized by their fine mystical character and the emphasis he places on the great subject of love. John is supposed to have been the only one of the original twelve who died a natural death. The second verse says of John that (1) he bare record of the Word of God; (2) of the testimony of Jesus Christ; (3) of all the things that he saw. As one who bore record of the Word of God he ranks with the greatest of the prophets who could come before men prefacing their message with "Thus saith the Lord." He spake in God's name. As one who testified of Jesus Christ he came with peculiar fitness. He was closest to the Master when He lived. He saw the death of the Lord upon the cross and he could testify with certainty of the resurrection, the ascension and the coming of the Holy Spirit under the symbol of the fiery tongues. In the third verse blessedness is promised to those that (1) read, (2) that hear, and (3) keep. God's messages to men are written for the whole world. Writing is a great gift; it becomes greater when used for preserving and spreading the revelation of God to men. Hearing is a natural sense which helps us to live and benefit by the things of life. The greatest blessing that hearing brings is the opportunity of listening to the words of life as the Word of God presents them. Keeping the Word means obeying it. It is a serious thing to disobey it. It is the greatest blessing anyone may enjoy to obey it. The reason for desiring this blessing that comes from reading, hearing and keeping is given. **The time is at hand.** The time is sure to come when these things shall no more be possible to those who neglect them now. **The seven churches.** A group of churches lying close to one another in Asia. Not the continent of Asia, but a small province in what is now Asia Minor. John's greeting to the churches, "Grace and peace." This was a happy combination of the eastern and western salutation, grace belonging to the west and peace to the east. "Peace be unto you" is still the common salutation in the East. What more beautiful wish could one give than that there be favor and peace from God and man to the one so greeted! This greeting, though spoken by John, came from the Lord Himself. The one who was and is to come. Here follows a eulogy of the Lord: (1) He is the **faithful witness.** The one whose testimony must be true. (2) The first begotten of the dead. (3) The resurrected one. **Prince of the kings.** He is the King of all and as such must be honored and obeyed. (3) That loved us. John 3:16. (4) Washed us. The blood of Jesus Christ cleanseth from all unrighteousness. (5) Made us **kings and priests.** To every regenerated Christian he is a prophet, priest and king who shares his holy office with Him. **He cometh.** Emphasis must be laid upon the suddenness and the certainty of His coming. Besides bringing consolation to His Own He will bring consternation to His enemies. Verses 8-12 describe the vision of the candlesticks and the stars referring to the seven churches with their ministers. Vs. 12-17 present the glorified vision of the Christ. The white hair indicate his eternal age. The bright eyes his everlasting freshness; the many waters the joyful sound of His message wherever sea or waters touch. The stars remind us of the light of the gospel shining in darkness. The sword of the might of His Word, and the sun suggests that He, the "sun of righteousness", is the source of all light.

To John the vision was overpowering, but he finds the Jesus upon whose bosom he had reposed the same tender one still, "He laid his hand upon me, saying unto me, Fear not." The identity of his Lord is established for he asserts, "I was dead . . . I am alive.", "and have the keys of hell and death", that is, have power over them.

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NEWS OF THE WEEK

ISSUES IN MEXICAN CASE BECOME VERY IMPORTANT

Washington, Nov. 18. — The tense condition in the relations of Mexico and the United States, due to the presence of American troops on Mexican soil and the refusal of this government to withdraw them until guarantees are furnished that there will be no recurrence of the raids on American border towns by Mexican bandits, was the subject of a long conference at the white house tonight, following the return to Washington of Franklin K. Lane, secretary of the interior, chairman of the American section of the joint international committee which has been in session at New London and Atlantic City.

Those who participated in the conference were President Wilson, Secretary Lane, Robert Lansing, secretary of state, and Newton D. Baker, secretary of war. From the composition of the conference it was apparent that both the diplomatic and the military situations confronting the United States in its dealings with Mexico were to receive consideration.

Mr. Lane came to Washington this afternoon from Atlantic City to consult the president in regard to the very awkward situation that has arisen in the international commission. As the confidential information that he had to communicate touched both the diplomatic and the military situations it was regarded as essential that the secretary of state and the secretary of war should be present. The conference took place in the president's study in the white house and lasted until a late hour—much later than such conferences usually last.

On the result of tonight's conference may depend whether the United States will withdraw its armed forces from Mexico and relieve the national guard organizations stationed on the American side of the border. Two tentative agreements have been drawn by the joint commission at Atlantic City, one relating to the military aspects of the situation and the other to the less important diplomatic phases.

The proposals contained have been practically accepted by all three American commissioners, with the virtual sanction of their government. Two of the Mexican commissioners have also assented to the plans of settlement, but the chairman of the Mexican commission, Luis Cabrera, has declined to give his approval, and is said to have complicated the situation by submitting new conditions that are regarded by the American commissioners as hardly worthy of consideration in the certainty of their rejection by the Washington government.

Another complication is attributed to the failure of the Carranza government to let its commissioners know whether or not the plans proposed are acceptable to it.

BRYAN HURLS LIQUOR ISSUE INTO CAMP OF PARTY

William J. Bryan at Indianapolis Saturday hurled the prohibition issue squarely into the Democratic party camp and—there it is. He did this at a conference of "dry" Democrats from over the state, which was held at the Claypool hotel during the morning. Mr. Bryan made a speech in which he told his hearers that prohibition is coming, and that he wished the Democrats to beat the Republicans to it.

Along with his act of placing the prohibition issue before his party in Indiana, he took occasion to express himself vigorously with regard to the liquor control of the Democratic party in Indiana for many years past.

As a result of the conference a committee was appointed to prepare for the organization of the "dry" forces within the Democratic party, and a definite movement in the direction of prohibition was started.

"The child has been born and the people must take care of it," Mr Bryan said in his speech. "The Democratic party has no power to say whether there shall be a fight. The fight is on.

"The situation is such that prohibition will be a paramount issue, if not the paramount issue, in 1920, and the Democratic party can not afford to be buried in a drunkard's grave. It can not afford to take the immoral side of a moral question. If you want to know what party will be in control fifteen years hence see what party the young men are affiliating with. The young men of the country are 'dry'. They will not go in a party that is allied with liquor.

"DEUTSCHLAND" AGAIN HOMEWARD BOUND

New London, Conn., Nov. 21.—The German undersea freighter, Deutschland, which, on her attempt to start for home again last Friday, Nov. 17, ran into one of the ships that convoyed her, sank it and caused the loss of life of its entire crew of five men, including the captain, made her second start for her home port of Bremen at 2:35 this afternoon, escorted by two tugs which were to accompany her to the three-mile limit.

There was no secrecy incident to the Deutschland's departure.

The submersible will be able to clear the Race well before dark and will then have the benefit of the cover of night for her first dash beyond the three-mile limit.

EIGHT NEW DESTROYERS CONTRACTED FOR BY U. S.

Washington, D. C., Nov. 18.—Contracts for eight destroyers, authorized by the last naval appropriation bill, were awarded today to the Fore River Shipbuilding corporation of Quincy, Mass., and six to the Union Iron Works company, San Francisco.

This completes contracts for eighteen of the twenty authorized, but it is undecided whether the other two shall be built by contract or by the navy yard.

The Fore River contract calls for $1,160,000 for each destroyer. While the first four of the Union Iron Works will cost $1,190,000, the last two will be built for $1,185,000 each.

159 DIE IN TRAIN WRECK IN TEXAS

Laredo, Texas, Nov. 19. — One hundred and fifty-nine persons were killed and many more or less seriously injured in a wreck on the Inter-Oceanic line to Vera Cruz between Dehesa and San Miguel, near Jalapa, on November 12, according to reliable reports received here tonight. The wreck is said to have been due to the engine running at too high a rate of speed over a dangerous part of the road.

According to this information all but one of the five cars of the train left the track and rolled over a cliff. The passengers were literally ground to pieces. No Americans were among the dead, it was said.

Among the killed are said to have been a widow and her seven small children.

FOUR KILLED, MANY INJURED IN AUTO RACE

Santa Monica, Cal., Nov. 18. — Four persons were killed and a number of others injured today when Lewis Jackson's car left the course during the International Grand Prize race and plunged into the crowd.

Jackson was killed instantly, as were Herold Edgerton, a spectator, and a woman lemonade vender. S. L. Jenkins, operator for a moving picture concern, died shortly after he reached the hospital, to which he was rushed.

A crowd of 85,000 people had gathered at the course to see the contest, which was expected to produce the "champion driver of America".

25,000 SOLDIERS ON BORDER WILL PLAY WAR GAME

Brownsville, Texas, November 16. —Twenty-five thousand soldiers comprising the national guardsmen from nine states, and several regular army organizations today began what army officers declare to be the most extensive maneuver attempted since the coming of the national guard to the Mexican border. The soldiers are equally divided into two armies, one to be known as the brown army, the other as the white army.

The invading force, the brown army, is to try to wrest a large part of territory known as the lower Rio Grande valley from the white army, the defending force is to be stationed in the neighborhood of Llano Grande, forty-six miles west of Brownsville. The territory in which the armies are to be active is bounded on the east by the Gulf of Mexico, on the south by the Rio Grande, on the north by Harlingen, twenty-nine miles north of Brownsville, and on the west by Llano Grande camp, seventeen miles west of Harlingen.

SERBIANS TO HAVE THEIR OWN HOME AGAIN

London, Nov. 19. — After having been for months, men without a country, the Serbians are again to establish their capital on native soil. Monastir, in southern Serbia for which the entente forces have been struggling since the advance from their base at Saloniki began, has been evacuated by the German and Bulgar forces and occupied by the French and a considerable number of Serbs.

The French and Serbians having captured the crest of hills partly surrounding the valley town, the Germans found their position untenable and withdrew according to Berlin, to a new position to the north of Monastir. Unofficial advices from Saloniki say that a temporary capital of Serbia will be immediately established in Monastir.

STORM IN ENGLAND CAUSES HEAVY LOSSES

London, Nov. 19. — A renewal of the heavy gales which have visited the British coast recently caused a heavy loss to shipping Saturday and Sunday. Four large outward-bound steamers were compelled to return to Queenstown, including the Gisla, which lost her propeller and was laboring in the tremendous seas and only with great difficulty were able to make port. The other steamers were badly battered, having lost boats and being otherwise damaged.

Sunday morning a large number of steamers and sailing vessels were driven ashore at different points. The British schooner Kennth C., is ashore at Clogerhead, county Louth, Ireland, a total wreck. Her crew was saved. The British steamer Muriston was driven ashore and broken in two south of Blyth. It is believed that the seventeen members of her crew perished. A Norwegian steamer is ashore in Blyth bay. The crew was saved.

BRITISH DEFEAT 6,000 AFGHAN TRIBESMEN

London, Nov. 18. — A battle has occurred on the frontier of India, in which a British force was engaged with 6,000 tribesmen, the war office announced today. The tribesmen were defeated and withdrew, with a loss of 100 dead.

The engagement occurred near the boundary between India and Afghanistan. The English took the offensive. The force attacked was made up of Mohmand tribesmen.

The British employed aeroplanes, which had never before been used in military operations on the Indian frontier. Only one man was killed on the British side, the statement says.

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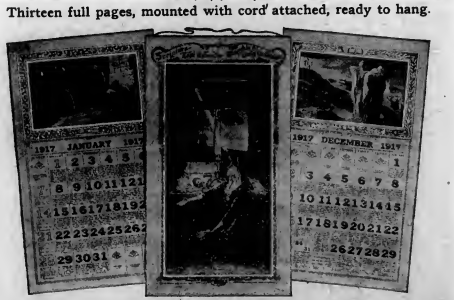

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VOL. XXXI. BERNE, INDIANA, NOVEMBER 30, 1916. No. 47.

IN MENNONITE CIRCLES

Bro. U. S. Stauffer, deacon and choir master of the Bethany church, Quakertown, Pa., was, when he came to the church on the night for regular rehearsal, given a splendid surprise by the members of his choir. The surprise consisted of a table decorated with cake and the things that go with a birthday dinner. It was Bro. Stauffer's fifty-seventh birthday.

Mennonites have been scattered the world over, the wonder of it is that some at least have kept in touch with the rest. Recently reports reached the editor of eight Russian Mennonite families, located among the coal mines of western Pennsylvania, the heads of these families working in the mines.

On the 19th of this month there was buried from the Roaring Spring church James Gill London, known far and wide as "The poet of the mountains", his pastor, Bro. Snyder, preaching from the text, Heb. 9:27. James London had considerable literary ability and wrote poems inspired by the Allegheny mountains, the Junata River Chimney Rock and his experiences in his youthful days. During his life he wrote many verses, some of which drifted into the standard magazines, others making the rounds of the metropolitan papers. The gift of the dead poet is reflected in the following beautiful and appropriate poems, culled from his fugitive verse:

The Closing Scene.

The last full sheaf is garnered now;
And fields bereft of clover,
The maple leaf falls from the bough
For summer days are over.
The rose no longer sheds perfume,
The evening primrose closes
For seasons of such seeming gloom
Are not the ones for roses.

No joyous songs awake the hours,
Within the murky weather—
For songs of birds, and scent of flowers,
Have both gone out together.
Unless perchance one golden-rod
Upon the hillside lingers.
Alas! it, too, must disappear,
Snuffed out by unseen fingers.
A solemn stillness fills the air,
Save where the winds are sighing
Within the woodland bleak and bare
Where faded leaves are lying.
And like a mourner at the bier,
Of her he loved and cherished;
We stand and mourn the passing year,
Where tender loves have perished.

The following review of the work, "Nationalism, War and Society", by Edward B. Krehbiel, Ph.D., with an Introduction by Norman Angell, appeared in the Bethel College Monthly:

In these days of conflict, when articles on war and peace are to be had in such abundance, it is very difficult to find a calm, unbiased and scholarly discussion of these subjects, but Professor E. B. Krehbiel of Leland Stanford, Jr., university has succeeded in giving us one that answers this description. The headings of the three divisions of the book give a fair idea about the contents. Part I treats of "Nationalism, its character, fallacies and faults." Part II discusses "Modern political and social changes and their reaction on national rivalrie." Part III summarizes the "Progressive forces, which seek to overcome the faults of Nationalism and establish an order to things in agreement with the evolution of society." The book is not arranged in the conventional style of essays, but consists of summaries, arranged in outline form. Each statement or topic is illustrated by a well chosen quotation from proper authority. Each chapter has its ample bibliography. Statistics and other valuable matters are found in the appendix. To the reviewer it seems to be just the book for the busy reader, who wants facts and has neither time nor opportunity to read all that is good on the subject. It is a book for students and instructors who wish to study the subject in a systematic manner. For such, topics and bibliography furnish an invaluable guide. The book ought to find many readers among the students, alumni, and general constituency of Bethel college, because Dr. Krehbiel is personally known to a great number of them and because they are largely by creed interested in the peace movement. The book ought to help spread peace. Every reader will close the book with obligations to the author for his brilliant, exhaustive, instructive work. It may not be amiss to mention in this connection the favorable comment that the press has given on this book. The "New Republic" is typical and, to show what others think about it, the present reviewer will close his remarks by quoting from this paper, dated Oct. 7, 1916: "Dr. Krehbiel hates war, yet he set himself to the task of presenting its defenders', as well as his own views. He has done his job well. It is so fair that the most imperialistic members of the Navy league could find in these pages the kernels for a dozen ponderous apologies. But they would have to close their minds and eyes to the other pages."

A. B. S.

In a communication to the editor our missionary brother, E. B. Steiner, writes from Birra, India:

Birra, via Janjgir, C. P. India, Sept. 29, 1916.—The rainy season is about over and the cool season will soon be at hand. Although there are hindrances here and there, every phase of the work is progressing. Many patients call at the dispensary and the interest in the Sunday school is increasing. We are glad a new missionary will soon join the workers here.

Bro. Peter Jansen of the Beatrice (Neb.) church again left on an extended visit to the western Canadian country. He promises, at some time in the future, to give to the readers of the Mennonite translations of some important and historically valuable documents which he has in his possession.

NOTES AND COMMENTS

Nearly all of the Protestant denominations have appointed committees for the observance of the Quadri-Centennial of the Protestant Reformation. These various committees have been united into a joint international committee in order to secure the most widespread and effective observance of this Quadri-Centennial.

A total of about eighty thousand dollars has been sent for the relief of the French church of the Union Nationale des Eglises Reformees Evangeliques de France. It is hoped that this fund may be increased to at least one hundred thousand dollars, and Dr. Macfarland of the Federal Council of Churches is now engaged in an effort to secure the balance.

The Federal Council has elected Rev. E. W. Rankin as assistant secretary and he will for the present give most of his service to the co-operative movement of the council for war relief. Mr. Rankin was formerly a Presbyterian pastor, has been for several years engaged in newspaper work and has recently been directing the publicity campaign of the American Committee for Armenian and Syrian Relief. The Federal Council is acting as the common body and clearing house for practically all of the most important war relief organizations.

In 1913 congress passed an act granting the Department of Labor. The purpose of this department is set forth in the following words of congress: "To foster, promote and develop the welfare of the wage earners of the United States and increase their opportunities for profitable employment." A natural outgrowth of the development of this new department has been the creation of what is now known as the United States Employment Service, which is available to all residents of the United States, citizens or alien. It is a service for the public and is free to both employer and employee. The country has been divided into 18 districts of zones, with headquarters' offices in each zone and such sub-offices as are found advisable. The result is that there are now 80 free employment offices operated by the federal government, located at the important industrial centers of the United States. These offices are conducted both on the mail and personal plan, and any employer or employee, no matter where living, can use these offices, the former to secure help as may be needed, and the latter to secure employment, without ex-

pense to either. The post-offices were made local depositories where the employer can secure, upon demand, order blanks for help, and the employee application blanks for employment, both of which will be transmitted by the postmaster to the proper headquarter's office without expense. The United States Employment service offers its assistance to all residents of the United States. If you are an employer in need of help or a worker in need of employment, write to your nearest office and state your case fully, you will be given every consideration to the end that your needs may be supplied, and no fee of any kind will be charged. Farmers will find these offices of much benefit in securing the farm help they may need, either experienced or inexperienced, married or single.

Winter conferences which undertake to bring to city Young Women's Christian association members something of the inspiration found in the well known summer conferences at Silver Bay, Lake Geneva, Seabeck, et cetera, are being held in Bangor, Buffalo, Denver, Milwaukee, Minneapolis, Portland and a dozen other cities at this time. They mark the tenth anniversary of the organization of the National Board of the Young Women's Christian associations in 1906 and consist of classes in Christian Fundamentals, Personal and Social Evangelism, Bible and Mission Study and Talks to Girls on the Abundant Life in Christ Jesus. These are held at the particular hours convenient for employed young women, older school girls and women at home. National secretaries, local pastors and association leaders make up the staff for these five-day conferences which begin on a Tuesday evening with community fellowship and close on the following Sunday afternoon with an appeal for world fellowship.

The third quadrennial meeting of the Federal Council of Churches of Christ in America will be held in St. Louis, Missouri, Dec. 6 to 11 in the Second Baptist church. The Federal Council is a representative body, its constituent bodies being thirty of the leading Protestant denominations with an aggregate membership of eighteen million. The total population represented by this membership is perhaps thirty-five million. The St. Louis meeting is expected to be the largest and most important yet held. The official members or delegates will be approximately four hundred and fifty in number. They are appointed from the constituent denominational members. Those who are immediately interested in promoting this meeting, assert that it will be the most important and the most representative religious assemblage which has been held in America. Preceding the regular sessions there will be conferences of the commissions and committees subsidary to the council. There will also be held conferences of theological seminaries, of the religious press and of federated movements. At noon evangelistic meetings, to be held in a St. Louis theatre, William J. Bryan will speak upon "Great Gospel Themes". Shop and factory meetings will be held daily in various parts of the city under the direction of Charles Stelzle, one of the secretaries of the Federal Council. The president of the Federal Council is Prof. Shailer Mathews, of the University of Chicago and the general secretary is Rev. Charles S. Macfarland of New York, where the central office of the Federal Council is located.

STRANGE DAYS ON THE BOSPORUS

It has been a time of unusual sights and sounds, this year. I do not refer to the unaccustomed blaze of the electric light, or the clang of the trolley gong, or the "Allo!" over the 'phone, to all of which the sleepy old Turk of Stamboul is becoming accustomed. But aeroplanes, hydroplanes, and captive balloons have made us crane our necks and wonder. When war was first forced upon Turkey, there was a dread of hostile air craft from the north, and we were all ordered to have our houses dark at night and to screen all windows. In fact, when a biplane actually appeared above Haskeuy, on the Golden Horn, one Sunday morning, the alert and watchful Turkish soldiers fired on it and succeeded in bringing it down—only to find they had killed two of their own aviators in their panic.

We had a chance also to study submarines, for a half dozen German U-boats have been proudly cruising up and down the Bosporus. They all carry the Turkish flag, but all are manned and officered by Germans. One of these came all the way round by sea, through Gibraltar, till it finally met its end in the Black Sea. Others were brought by rail in parts across what was Servia, and put together in Constantinople by German mechanics, with whom the city teems. But we have had visits from British submarines, too. One of these fired a torpedo at the German steamer Stambul, lying at the quay, and tore a big hole in her side after blowing up two or three lighters that were in the way. Another sank a collier at the docks of the Anatolian railroad, at Haidar Pasha. Another just missed a steamer tied up at the Top-hane arsenal, but made a big dent in the stone quay, as the column of water rose fifty or sixty feet into the air. These visits into the very harbor of the capital gave many a panic that led them to believe all sorts of stories of further exploits. Here is a sample, and it seems to have truth back of it. One day two or three German officers appeared in a Greek grocery in Pera and bought a large consignment of groceries. Loading these on the backs of hamals, or porters, they took them down to the harbor and told the boatman into whose sandal they loaded them that they were to go to a steamer lying at Haidar Pasha, over on the Asiatic shore. But on arriving there, the Germans told the boatman their steamer must have changed its anchorage, and compelled him at the revolver-point to row them around back of Halki Island. Here, to his amazement, the boatman saw a British submarine, into which these pseudo-Germans loaded their purchases, paid the boatman well in British gold, and disappeared.

Then there was the captured French submarine Turquoise, which was proudly exhibited for a few days (admission, one lira per person, "for the Red Crescent") and then absolutely disappeared. Where did it go? Nobody knew, or rather, everybody knew, but their stories didn't match. I rather think this sounds the most plausible: The Turquoise appeared before a Turkish hospital ship on its way to the Dardanelles, stopped it, and the French commander boarded it to see whether it carried anything but hospital supplies. Down in the hold he found ammunition and German officers, but he also found himself a prisoner while the hospital ship by a shot disabled the conning tower, so that the submarine was forced to surrender. On hearing this tale of treachery (for even the censorship cannot keep such "dope" from leaking out of the country), the French government sent word through a neutral power to the Turks that either the Turquoise, with its entire crew, was to be returned through the Dardanelles to the French fleet, or every hospital ship Turkey owned would be sunk. The Turkish mariners were puzzled at the working of the curious craft anyhow, so they decided discretion was the better part of valor, and the stolen submarine was returned.

And the requisitionings all through the city! Turkey has shown the world how to make war on nothing a year. All you have to do is to take what you need from your own subjects, giving them paper promises (where necessary) to be redeemed after the war. One firm I know was thus forced to furnish three thousand pounds' worth of shoes for the army; another gave up a hundred thousand dollars' worth of suitings; but their promissory note acknowledged receipt of only half that amount. Protests were unavailable. The other half was a dead loss. But when it came to requisitioning hundreds of pairs of ladies' silk stockings and yards upon yards of ribbon, the reluctant proprietors wondered why such articles were needed for the Ottoman army.

When the awful carnage at the Dardanelles began, ghastly results came pouring into Constantinople in shiploads, filling all the hospitals and many barracks and other temporary hospitals. Of course, only the lighter cases could stand that 120-mile journey; the worst of the wounded never came back. But even the slightly wounded had a terrible time getting there. A friend of mine, a nurse with the Gallipoli force, told me the tale of one shipload. It was one of the Bosporus steamers that had been painted up as a Red Crescent ship. Its normal accommodations were for 1,150 persons, but from the many thousands of wounded waiting to go to Constantinople, 2,500 poor fellows were packed onto the boat under care of some commissary officers. The British submarines that controlled the Marmora would allow hospital ships to sail only during the day, so they had to tie up at Silivri over night; and those rascally officers went ashore and gambled away the money that had been intrusted to them for provisions for the wounded, while the poor sufferers were given nothing to eat or even to drink for the thirty hours it took that old boat to make the trip! Only one died on the way, but several more were past hope when landed.

The American Red Cross unit had its five hundred and fifty beds in a wing of the big Tash Kishla barracks all last winter. There was no way of heating the place and sometimes it was pretty cold, and both patients and nurses suffered. It was a hive of activity, and the soldiers fervently appreciated the efforts of their American friends. Several cases of tetanus developed, and Dr. Hoover was so successful in saving these lives that he was called into other wards than the American to treat still others. The poor quality of food furnished by the government induced scurvy in numerous cases, but this was to a great extent relieved by raw tomatoes, lemons, and other fresh fruits donated by our Red Cross workers. Relapsing fever also appeared, but there were no cases of typhus in our hospital, though there have been a great many among the soldiers in other parts of the city.

Every little while, through last summer and fall, the streets and the shipping in the harbor would be gayly decorated with bunting. We would ask why the flags were out, and generally nobody knew—the police had ordered the flags out under penalty of a fine. It usually turned out that it was for some Austrian or German victory somewhere. But the people got tired of celebrating other people's victories. When the news came that the allied forces had left the Gallipoli peninsula, there was genuine and legitimate rejoicing. That Dardanelles campaign, according to a Turkish officer, had cost the lives of 600,000 Turkish soldiers; and processions, illuminations, and decorations were numerous. The papers rejoiced that "we have at last driven the enemy back into the sea," while they acknowledged that "unfortunately we took very few prisoners." As a matter of fact, the Turks did not know of the evacuation till two days after it had been accomplished, thanks to a dense fog!

How has the war been affecting missionary activities? Less in the capital than in most places, though they have felt it sorely. Two of the preachers were seized as soldiers and released only after some effort. The chapels at Scutari and Haskeuy have been and still are in part occupied by troops. One of the translators in the publication department and one of Dr. Bowen's colporters were exiled to the region of Angora for several months each, on no charge whatever, and returned innocent. There have been several hundred deportations from the Armenian population, but very few in comparison with the wholesale operations elsewhere. Two of the students and a good many of the servants in Robert college were deported; but both Robert college and the American College for Girls have been very full, as has the Gedik Pasha school. The girls' school at Brousa has also kept open and has flourished, but the high schools at Adabazar and Bardizag have both been closed. We feel as if we were merely marking time in Constantinople; but we are glad indeed that the light still shines there, that our churches are all open, that our schools are running, and that a few missionaries are left there to do their best to relieve the poor and suffering, and to wait for the dawn of peace.—Sel. by Nora Lambert, in "The Christian Monitor".

THE CONVERSION OF A HINDU CARPENTER

In the Dnyanodaya, a Christian periodical published in Bombay, India, quoted by the American Messenger, we are told of the conversion of a man named Damji, a resident of Guzerat, and a carpenter by profession, who belongs to the middle class of Hindu society. The Voluntary band of the Gospel-spreading society first came across him, listening earnestly to the gospel preached by them on the street, after church service one Sunday afternoon, according to their usual practice. His keen interest was evidenced in his waiting till the end of the preaching, and buying a copy of the gospel in Guzerathi. When accosted by one of the band he asked for their address, saying he would communicate with them. Later he did write to one of the band, expressing his desire to keep up a correspondence. Soon he began to visit in person one or two members of the band, and for several months he has been regularly visiting and seeking after the truth, coming to the pastor at night like Nicodemus and staying sometimes till one in the morning, absorbed in listening to the eternal truths of salvation. Finally, of his own accord, he sought baptism in the Hume Memorial church, and accepted the Master in public.

Although he had heard the gospel in his own district in Guzerat, and had been favorably impressed with it, he needed personal communion with Christ, through His disciples, before he could be won over. In the prime of youth, and a man of intrepid and independent character, and of understanding, in spite of the lack of much literary education, he is conversant with popular Hinduism. In his early years he had lost faith in idols while tending the cows of a guru in a temple, because of the immoral ways of this guru and his followers which were a shock to him. He then sought to forsake the world and adopt an ascetic life, but could not beg for his livelihood, as is the practice of sanyasis and gosavis. At this stage he came in contact with a guru of the Sanatan Dharma, and was favorably impressed with his charming ways and teaching, but was disgusted with his obstinate claim of equality with God.

Finally, Christ and His supreme claim won him, as he found in Christ the fullest expression of the Fatherhood of God and the Brotherhood of man. He has tried almost all forms of Hinduism, but could not find peace and joy as now in Christ Jesus in spite of all opposition and trouble. He knew fully well what he would have to give up for Christ. His people, his only sister, and his friends, all have forsaken him. He is suffering great inconvenience, being unused to the food and ways of living of the Christian community, and the few decent Hindu vegetarian boarding houses in Bombay being now closed to him. But through Christ he is equal to the burden he has to bear.

On inquiry as to the attitude of his former co-religionists towards Christ, he asserts his belief that a great many of them would embrace Christianity were it not for the social ostracism and estrangement, from their people which would be the inevitable consequence. There is ample evidence for the above statement in the fact that hundreds of all classes listen quite earnestly and attentively to the gospel message and the claims of Christ, whenever it is preached to them. This indicates clearly the attitude of India's millions towards Christ. It should stir up the Lord's people to rise to this golden opportunity to help their countrymen to find Christ.

SAMPLE OF KANSAS IRONY

Prohibition has left very little of Kansas except the growing crops in her fields, the stock in her stock pens, the dreary round of work, work, work in her factories and stores and other industries. It has left us little to do in hours of leisure except just to fall in love, get married, send our children to school, go abroad occasionally, join the church when we feel like it, run into each other with expensive automobiles, and store our money away in dusty bank vaults instead of giving it to cheerful gentlemen with white aprons who used to stand in front of cut-glass bars and say occasionally: "This one is on the house."

Where once the thriving business of the saloon sent the clamorous odor of its prosperity out upon the sidewalk and clear across the street we find nothing but shoe stores, clothing stores, dry goods stores, meat markets, grocery stores, and other sordid activities of an unhappy people.

Where once you saw long lines of men on Saturday night going joyously into rooms where the doors always swung in, never out, where there was sawdust on the floor and a merry crowd standing before the mahogany top, where they were treating all around, and a man could get his salary check cashed and spend it right there on his boon companions, and then go enthusiastically home and break up the furniture and give his wife a black eye; instead of all the above manifestations of a care-free people which characterized the saloon day, we now have nothing but gloom. We see men going quietly into butcher shop or grocery store or department store to get their weekly salary checks cashed, and then proceeding moodily home with shoes for the children and beefsteak for supper and the fixings for a heavy Sunday dinner the next day.—Henry J. Allen, Editor Wichita Beacon, in Collier's Weekly.

THE STRONGEST TESTIMONY

The most convincing way open to any man to prove the existence of God and the reality of divine things is to bear witness to them in his own life. A just and good and gracious life is the strongest testimony that can possibly be made to the genuineness and transcending worth of the things of the spirit. Men will find God through us, if His spirit and mind are incarnate in us, better and surer than they can find Him in any other way; in fact, that is the only way that many of them will ever find Him. God reveals Himself, and the truth of which He is the source and center, through men to men, and the highest opportunity that ever comes to any man is the opportunity of proving the reality of God and of goodness through the realized goodness of his own life.

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EDITORIAL

The setting aside of the last Thursday in November as a day of national thanksgiving, while originally a New England institution, has, since the Civil war, been made nation-wide by proclamation by both the president and the governors of the states. In this very materialistic epoch of the world's history it still remains as an indication that in the hearts of many there still remains an affectionate regard for the Creator and Father of us all. It is one of the signs by which we are still marked as a Christian nation, much as unbelievers dislike it. That we have much to be thankful for in our individual lives is fully proved by the fact that we are still in the land of the living, having had all of our spiritual, mental and physical needs provided for. No one can get all there is in life for him unless his thoughts frequently turn to the giver and preserver of life. The remarkable discovery we always make when we think about being thankful is that God more than supplies all of our needs. There is bread and enough to spare. There are fruits of the earth going to waste because no one has taken the trouble to gather them in. The days of good health have been many, those of poor health few. The times when a merciful Providence kept us from harm and danger have been numerous, but we know that the times we have been spared from unseen and unsuspected dungeons have been a great many times more than we can estimate.

Without doubt, we, in this country, are especially favored. The dreadful calamity of war which has driven the great portion of the world into madness, has not yet reached us and the prospects for it not reaching us are brighter than they have been for some time. Is it because we are better than other nations that we are at peace, or is it because for some wise divine purpose we have been protected from the calamity? We are as human as are our brethren across the sea, but God wills that we shall have peace and at this time it is highly becoming that we show our appreciation of His favor by a special season of thankfulness.

Having become the wealthiest of nations there is always the dangerous possibility of our trusting too much to money power and too little to the power of God. Against this danger we must be continually on the watch. Yet, with the wealth that God has placed in the hands of the American people, there is reason to be very thankful for the opportunities we have had to do good with it. Were it not for the assistance American charity was able to give to the victims of the war's awful devastation across the sea, there would be numberless more starved, frozen and maimed ones added to the terribly long list of those to whom the war brought miseries. In America, as in no other country, has so much of the national wealth been applied to education and the relief of distress. No other people have done so much for missionary enterprises. This in itself should call from us a feeling of greatest gratitude for our opportunity. Let us, once again emphasize that principle that a nation can only be blessed when its God is the Lord and by our lives and sympathy show the godly side there is to us.

Now that the excitement of an election is past, much as was the disappointment of many and the elation of others, we are again back to the sensible realization that our country is safe and things will go on pretty much as they have been going for some time past. The unique population of America is its safety. If we are a melting-pot, as some so frequently assert, let us remember that those who come out of it do so in a mass leaving behind much of the undesirable traces of their former individuality and take on new natures and new parts in the mass that we call our citizenship. There are some kinds of metal, when melted together come out harder and better for their having been so mixed, and so we like to regard ourselves. Take a dozen men from almost anywhere and you will find descendants among them from the Pilgrim fathers, the Dutch settlers of New York, the French refugees, the English landholders and the Pennsylvania Germans, who made the raw wilderness of America the place in which to rear their children and lay the foundation of future American greatness. But in that same handful of men you will also find the children and the children's children of those who sought a home in America long after the independence of our country was established. Possibly in that group there will be those who from actual experience know what the inside of a steerage in one of our great Atlantic steamers looks like. These differences do not make those composing the group any less American. They all hold it first in their esteem. What a pity that the two great political parties of our land should have raised the question of loyalty when driven to the strait of finding some real issue that would take with, or possibly we should say, fool the unthinking mass of our population. It is one of the escapes that Providence provided for us that our people refused to be classed as American and un-American and preferred to remain simply loyal Americans. By this escape we find ourselves farther from war than we thought we were. Politicians have now forever learned the lesson that the American people refuse to become a house divided against itself and that they will always resent an attempt to make it even appear so. There are three great reasons why America is what it is. First, the American people themselves. They are made up of the blood of all the world, but they have come through the melting pot that has broken down their differences and sealed them in a mass unlike the population of any other nation. They are one in deed and destiny, their interests in the future as well as in the present are one. Second, the public schools. These are the machines that work the miracles, from them go the typical Americans, no matter what their origin may be. Much might be said of the need of improvement, and much is to be regretted concerning their lack of religious instruction, but more can be said of the advantage of keeping them out of sectarian hands. The godlessness of public schools will not be the menace some would make it when the Christian parents and churches are once alive to the opportunities they find with the child elsewhere than in the schools. The third reason for our American nation's individuality is the separation of church and state. Everyone of us might be led to suppose that were his or her church the one, a state church might be a good thing, but since we are "many men of many minds with many creeds of many kinds", we can easily agree to tolerate one another's religious peculiarities and so find out that we can tolerate many other differences without much inconvenience or bother. Liberality in thought and big-heartedness are sure to go together. We see it here in the readiness with which Americans respond to the cry of the distressed ones the world over.

The greatness of a church does not consist in the number of members on its roll. Were numbers the only test it would be just as well for the smaller denominations to shut up shop and gracefully permit themselves to be swallowed up. The principles, the history and the activities of a church always count for most in our estimate of the worth of a church. The consistant observance of all that the church represents by the people making up the church, has the most to do with keeping the church true to its reputation.

The Mennonite church never was big, so far as numbers are concerned, but in every age of its existence it has succeeded in impressing its individuality upon the world. In Reformation times when it was worth a man's life to confess his connection with the Mennonite church, the church grew in numbers and compelled the world to realize that it stood for a type of Christianity, radically differing in many respects from the popular standards of Christianity of the time. Separation of state and church, a ministry called from out of the midst of the brotherhood, simplicity in life and speech, a polity that allowed each church to be a law unto itself in accord with its own understanding of the Word of God, opposition to war and violence of all kind, the non-swearing of oaths and the baptism of believers only were some of the characteristic differences of our fathers, each one of them involving some great principle of vital import to individual faith. As we consider them in the light of the history of Christianity, we must conclude that the church that stood for them in the face of opposition and even persecution, had in it the elements of true greatness. A proof of the present possession of characteristic greatness is to be found in the multitudes of settlements throughout a greater portion of continental Europe and in the United States and Canada whose excuse for coming into existence was a desire to worship God unmolested according to the dictates of conscience. It is for us, upon whom the duty of maintaining the dignity and honor of our faith has fallen, to be consistant to the principles it represents and to assert and defend them at every opportunity. We must not only believe that our church has had a great past, we should be convinced that its present and future are also assured, the greatness that is consistant with a body of Christians whose chief desire is the building-up of the kingdom of God.

WHAT IS GREATNESS IN A PREACHER?

"On a recent Sabbath a lover of the gospel heard in succession, at morning, afternoon and evening services, three of the greatest preachers in New York city. He sadly reported that not one of the three mentioned the name of the Lord Jesus or gave utterance in a simple sentence to any truth that was distinctly Christian. A pagan or an unbeliever could as easily and earnestly have uttered the general moral platitudes that were served to the hearers."

This is a startling statement. It is just possible that particular sermon might not contain the mention of the name of Christ and yet be so impregnated with His divine Spirit that men are irresistably drawn to Him. Still such instances may be regarded as of rare occurrence. But how a Christian preacher could deliver an entire sermon without uttering a truth which could not as easily be spoken by an unbeliever or a pagan is incomprehensible. Were the source not so reliable, we should be led seriously to question the truthfulness of the statement. The denominational relation is not given, but we take it for granted that they were of the Protestant wing of the Christian faith and presumably they belonged to the churches distinctly classed as evangelical. What comment can be made upon such a condition? If it is true that three of the "greatest preachers of New York have turned their backs upon the glorious gospel of the blessed God" over which Paul grew so rapturous, and have become simply ethical culturists, is the same condition true of every prominent city in our land?" Are our "leading" preachers forsaking the old wells and hewing "cisterns that can hold no water?" Have they forsaken the faith of the fathers for the unfaith of their decadent sons? Are they leading the flocks away from the pure simplicity of the gospel to mere maxims of worldly prudence and moral behavior?

If so, then by what rule of estimate are they denominated the "greatest" preachers of this or that place? Who is the greatest preacher? The one who receives the largest stipend; who is versed in the art of whispering words of honeyed flattery into the ears of his congregation, or who is best able to entertain his audience while descanting upon some interesting phase of the passing show of life? This individual may be greeted with crowded congregations. His hearers may hang upon his silvery eloquence. He may charm and cajole his audience into sympathy with his effete gospel, but the mark of greatness is not upon him. The seal of superiority is not his. The imprimatur of the Almighty has been denied him.—Editorial in "The Bible Magazine."

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THE C. E. TOPIC

Dec. 10.

Defy Evil. I Kings 21:15-20.

The wicked king, Ahab, is a type of that force for evil which is always present in the human race. Those who fear neither man nor God are always numerous and active and with them come the moral, social, political and religious evils which bring distress and calamities in their wake. Evil is always dangerous and deadly no matter in what shape it raises its ugly head. We would never permit a deadly rattlesnake running loose in our homes, neither would we allow deadly poisons to be kept where we keep our food, but in the hearts, minds, souls and lives of men who know not the redemption there is in Christ Jesus, there is permitted to remain the seed of iniquity that sooner or later is bound to blossom into the deadliest form of sin. The Scripture picture presented for our lesson shows the lone prophet of God speaking denunciations to the face of the powerful God-defying king. We note that, though Ahab was terrible in his sin, the voice of the single unarmed man made an impression on him. Wickedness is always cowardly and, when rebuked, realizes how helpless and hopeless it is after all in its career of defying God. None but the wicked really know how hopeless is their fight against Him. On the other hand, righteousness is always powerful. Unarmed and alone it can defy the power of the mightiest of the devil's servants. The man or woman who stands alone against the world for right can do so with the greatest confidence because behind them are the all-powerful forces of the almighty which need not the support of armies or a show of worldly forces to back them up. In the New Testament we have a similar scene when the prisoner, John the Baptist, speaks the truth with terrible directness to King Herod and, though John lost his head, we know he was the victor. If we had to change places with either one of them, no one would want to be King Herod while many would gladly act as did John.

The voice of one man, though apparently feeble in the face of great power, is often God's instrument for declaring a very great principle of righteousness. Patric Henry's voice in the Virginia legislature gave expression to a principle that led to the birth of the American Republic. When Martin Luther stood before the throne of Charles V. he was but one of many thousand insignificant monks who were to be found all over Europe, but he had a great burden to deliver and while Charles ruled over more of the earth's surface than any monarch before or since his time, he was but a mere puppet compared with Luther because Luther was on the side of right and God was using him as the instrument by which he would introduce a newer and better civilization to the world and give to men the spiritual freedom from which they had been so long deprived by priestcraft and the corruption of rulers.

It is every Christian's duty to join the army that is fighting to put evil out of the world. It is a question whether the Christian who is not active in the cause of righteousness with all the power he knows how to command is a Christian at all. The first thing to do is to get rid of evil in one's self. Evil is a manifold thing, entering into every part of one's self. We have a "man's job" when we tackle it, but we must be men. We must be consistant. The one who will find and fight evil everywhere but in himself is like the crab in the fable who reproved the young crabs for walking backward. The most powerful influence against evil is the life of righteousness. Righteous ideals and principles, if not mirrored in the lives of those who profess them, become nothing less than so much hypocricy. Of all places in the world where the hypocrite is the great hindrance it surely follows that in the battle with evil he is the greatest.

The public hears considerable about corrupt politics. Naturally so, because it is the root of our national evil. Were it not for this type of evil how could the saloon flourish or the privileged few grind down under their merciless heels the multitudes of men and women now groaning under the curse of poverty? Corruption in politics permeates dishonesty and allows the wrong-doer to go scott-free. The Christian has a task here that is worthy of his best efforts. He must be, first of all a Christian and because he is a Christian he will, therefore, assert right; he will stand for it; he will fight for it with the ballot, his most effective weapon. Nothing under the sun can commit this nation to evil of any type so long as its Christian citizens are alive to their opportunities and use them to their fullest ability.

Political evil is but one of the many heads this monster raises. There are evils in business, evils in society, evils in literature and so on. Several principles will serve to guide us rightly. (1) Be clean yourself. (2) Be not unequally yoked with those who do evil. (3) Testify against evil. (4) Fight it. (5) Have faith in God for "Faith is the victory that overcomes the world."

THE S. S. LESSON

Dec. 10.

Faithful Unto Death. Rev. 2:1-17. Golden Text—Rev. 2:10.

The messages recorded in our lesson are to three noted churches in the celebrated cities of Asia Minor. Ephesus, Smyrna and Pergamos. "Ephesus was famed for the temple of Diana, one of the seven wonders of the world. For three years Paul labored there. He subsequently named Timothy overseer or bishop; probably his charge was of a temporary nature. St. John, toward the close of his life, took it as the center from which he superintended the province." — J. F. B. "Smyrna was an ancient Ionian city. Having laid waste 400 years it was rebuilt on another site and at the time of John was one of the most attractive cities of the East, called by some 'The Lovely', the 'Crown of Asia'. Through many changes it has since passed but it still exists and is improving in appearance. It is the home of 130,000 people of whom there are

a score of thousand Greeks. Most of the citizens, however, are Turks and Moslems. The American board and other societies have stations there. The candlestick is not removed. Why is this?"—Stryker. "Pergamos on the river Caicus, capital of Attalus II's kingdom which was bequeathed to him by the Romans, 133 B. C. Famous for its library, founded by Eumenes, 197—159, and destroyed by Saliph Omar." —Brown. Pergamos was also celebrated in ancient times for the manufacture of the parchment of fine quality upon which were written the more valuable books. It is to this parchment that we owe such a remarkable preservation of so many very valuable manuscripts of the New Testament and other important books.

In these messages we find (1) a declaration of Christ's attitude to the churches; (2) a compliment; (3) a condemnation, and (4) a promise to those who overcome. The ancient style of letterwriting is here followed. A comparison of Paul's letters will reveal a very similar form of address but in greater length.

In the message to Ephesus (1) Christ is declaring Himself to be in the midst. This must hold true of every real church. It is according to promise in which He assures that He is in the midst of those who come together in His name. What a wonderful power the church is bound to be with Christ in the midst of it! His beauty, His holiness, His power and His love are then not only with the church, but the church becomes an instrument for showing them to the world. (2) The commendations offered to the Ephesian church are for its works, its patience, its hatred of evil, and its endurance. A church that works, obeys God, realizes its responsibilities and keeps out of the follies of idleness. A church that is patient is strong to endure, trusts God and waits for His will and is not hasty in its judgment of those who fall short in the service. A church that hates evil will avoid evil, testify against it, oppose and fight it. A church that endures under trial will also triumph. What is said in regard to the church in this connection, applies also to individuals. (3) In the face of this commendation the condemnation was bitingly severe. "Hast left thy first love." Were not true at heart and unfaithful to their pretensions. Unfaithfulness is at the bottom of every fallen sinner and every decaying church. (4) The promise, "to eat of the tree of life". An assurance of God's eternal sustaining power.

In the message to Smyrna: (1) Christ "which was dead and is alive" brings to them all the assurances of a resurrected Redeemer. (2) They are commended for works, tribulation, poverty and spiritual wealth. Works are the fruits not only by which men know Christ's own. They are the marks by which God knows them. Tribulations are severe, but the lot of the faithful, a process by which the wheat is separated from the chaff. In this world the faithful are to expect tribulations. Tribulation is a normal condition for the Christian. Poverty is not an easy condition. It imposes labor, hardships and loss, but those in poverty are a great company which includes most of the sainted men and women who have blessed the world. Among those who had to endure poverty Christ heads the list and so makes it a blessed state. (3) The condemnation is that Judaism was permitted to flourish in the midst of the church. It proved a lack of appreciation of the fact that Christ was the fulfillment of the law. (4) The promise is of a victor's crown that is to come through martyrdom. Not an attractive reward to the world, but a great and eternal honor for those who are faithful to their Lord, Christ.

In the message to Pergamos: (1) The words of Christ's attitude are as sharp as the figure of speech used. They are words of judgment—a sharp sword. (2) The commendation is for the few who exist even under conditions that require severe condemnation —the faithful few who are true even where Satan's seat is. Thanks to such few, wherever they happen to be for preserving the faith among the most trying and discouraging condition. (3) The criticism. Does it apply to the church today? — holding the "doctrine of Balaam", i. e. corruption; "the doctrine of Nicolaitans", i. e. for the things which God condemns and hates. (4) The reward for faithfulness— hidden manna and the white stone with the name, i. e. life-sustaining power from God and the mark that identifies the holder as belonging to God.

MARRIAGES

Imhoff — Long. — On October 25, 1916, at the Mennonite parsonage in Trenton, Ohio, by Rev. W. H. Grubb, Mr. William Imhoff of near Trenton, O., and Miss Erma Long of near Jacksonburg, O.

Kennel — Richter. — On November 9, 1916, at the Mennonite parsonage in Trenton, O., by Rev. W. H. Grubb, Lester Kennel of near Middleton, O., and Miss Ella Richter of near Trenton, O.

DEATHS

Iutzi. — Elizabeth, daughter of the late Rev. Joseph and Catherine Augsburger, was born in Lee county, Iowa, March 15, 1844. She united in marriage with William Iutzi on February 11, 1864, and the second time to Frederick Iutzi on May 12, 1893. In her youth she united with the Apostolic Mennonite church at Trenton, O., and was since a faithful and active member. After a lingering illness of several years duration she very suddenly passed away on October 20, 1916, aged 72 years, 7 months and 5 days. Funeral services were held from her late home in Overpeck, Ohio, on October 24, and interment made in the Mennonite cemetery, conducted by Rev. W. H. Grubb.

Kinsinger. — Elizabeth A., daughter of the late Samuel and Katherine Kinsinger, was born in Butler county, O., October 21, 1838. In her youth she united with the Apostolic Mennonite church at Trenton, O. She died in Hamilton, O., on November 4, 1916, aged 78 years and 13 days. Funeral services were held in the Trenton church on Nov. 7, and interment made in the Mennonite cemetery, conducted by Rev. W. H. Grubb.

Steinhouer. — Rachel A., daughter of the late Samuel and Jane Pierce, was born in Bedford county, Pa., on September 6, 1851. At the age of 9 years she united with the M. E. church and later with the Church of the Disciples. She united in marriage with John Steinhouer May 29, 1871. This union was blessed with four daughters and six sons, four children having preceded her in death. She died at her home in Trenton, O., on November 18, 1916, aged 65 years, 2 months and 12 days, and is survived by the husband, four sons, two daughters, twenty-eight grandchildren, four great-grandchildren, one sister and three step-brothers. Funeral services wer held at the Trenton church, Nov. 21, and interment made in the Mennonite cemetery, conducted by Rev. W. H. Grubb.

CONTRIBUTIONS

For Mauhadei.

First Menn. C. E., Bluffton, O., per Rev. W. S. Gottshall, for Bible women, $24; Noah N. Steiner, Blugton, O., per H. W. Steiner, for poor, $5; Mr. and Mrs. Gid. Geiger, Lima, O., $5; Mr. C. J. Haulenbeek, Brooklyn, N. Y., $3; Ebenezer, St. John's and Grace Menn. S. S. and Swiss and Grace Ladies' Mission society, Bluffton and Pandora, O., per Mrs. W. S. Gottshall, $90.

Gratefully Acknowledged,
E. B. Steiner.

Received by Bro. M. M. Horsch.

Congr. Medford, Okla., $27.37; congregation Saron, Orienta, Okla., $20.42; congregation Kidron, Taloga, Oklahoma, $23.50; congregation Bethel, Hydro, Okla., $5; congregation near Weatherford, Okla., $9.19; offering, Halbstadt, Man., $8.55; offering, Neu-Bergtal, Man., $11; offering, Rosenfeld, Man., $4.35; offering, Winkler, Man., $5; I. Hildebrandt, Manitoba, $1; Peter Peters, Manitoba, $10; offering, Edenburg, Manitoba, $6; offering, Gretna, Man., $9.35; congregation Sichar, Cordell, Okla., $14.57; congregation near Eakley, Okla., $4.95; congregation Bergtal, Korn, Okla., $10; congregation near Carnegie, Okla., $26.80; congregation Mennoville, El Reno, Okla., $13.92; congregation near Perry, Okla., $2.97; congregation Pryor, Okla., $11.13; congregation Inola, Okla., $8.10; congregation Watora, Okla., $7.27.

Gratefully acknowledged,
W. S. Gottshall,
Secr'y of Joint Board.

For the Relief Commission.

Young Men's Bible class, Berne, Ind., for Armenian sufferers, per J. F. Lehman, $25.80; Mrs. Fred Ringleman, Geary, Okla., for Mrs. Bertha Weber, Giebelstadt, Bavaria, Germany, $5; Grace church, Pandora, O., for Mennonite sufferers in Germany or Europe, per P. P. Steiner, $60; Tabor church, Goessel, Kans., for suffering Armenian Christians, per J. S. Schmidt, $14.35; a brother, for suffering Armenians in Persia, per B. H. Friesen, $3; David Stobbe, Altona, Man., for where needed, per D. W. Friesen, $2; a brother, Altona, Man., for where needed, per ditto, $1; Friedensberg church, Avon, S. Dak., for war sufferers in Europe, per Rev. Dav. A. Schultz, $15.15; Hoffnungsfeld-Eden church, Moundridge, Kans., for Armenian sufferers in Turkey, per Rev. C. J. Goering, $136; D. W. Friesen, Altona, Man., for the Hugenots in France, $5; Mennonite church, Reedley, Calif., for war sufferers in Europe, per Rev. H. J. Krehbiel, $25.50; D. W. Friesen, Altona, Manitoba, for mission among the Jews, $5.00; ditto, for where needed, $5.00; Mrs. Latchar per Rev. J. C. Goering, $1; S. S. of the Zoar church, for the war stricken children in Poland and in Russia, per H. R. Voth, $22; Sichar church, Cordell, Okla., for interned German prisoners in Siberia, per J. W. Schmidt, $7.97; Grace church, Pandora, O., for Armenian relief work in Turkey, per P. P. Steiner, $36.87; D. W. Friesen, Altona, Man., for the Armenian and the Syrian cry, $6; Mennonite church, Reedley, Calif., for Armenian and Syrian relief, per Rev. H. J. Krehbiel, $45; Menn. S. S., Colfax, Wash., for the American Red Cross, per Rev. P. R. Aeschliman, $23.51; Menn. S. S. of the Alexanderwohl church, Goessel, Kans., for Armenian sufferers, per B. H. Friesen, $43.01; Brudertal church, Hillsboro, Kans., for the Armenians, per Henry Riesen, $44.20. May God bless the donors.

Gratefully acknowledged,
P. P. Hilty,
Treas. of the Emergency Relief Commission.

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NEWS OF THE WEEK

AMERICA'S SHOW OF FORCE HAS COST $67,000,000

Washington, November 25. — Mexico has cut deep into the treasury of the United States and the cutting is still going on. What military men call a "show of force" toward that country has already cost the United States more than $67,000,000. The government's bookkeeping probably will never reveal the exact drain of Mexico on the United States treasury, but figures now available give a fairly comprehensive idea of the monetary cost under the head of "show of force." The government's military activities in connection with the Mexican situation may be properly classified under these heads:

1. The Vera Cruz expedition.
2. The Pershing expedition.
3. The mobilization of the militia of the various states at the border.

The taking of Vera Cruz, the stay there, and the return home cost this government in round numbers $12,000,000. The cost of the Pershing expedition to date, as nearly as the government bookkeepers can arrive, show in round numbers $15,000.000. Thus far the mobilization of the militia at the border and its maintenance there has cost in round numbers $40,000,000.

Here, then, is a total outlay of $67,000,000, to which properly may be added numerous other charges. For instance, there was an appropriation by the congress of $2.000,000 for these persons dependent on national guardsmen doing service on the border; there has been upward of $1,000,000 expended in getting Americans out of Mexico, and a very large sum used in employing special investigators to go to Mexico from time to time.

EUROPE STILL GREATEST IMPORTER

New York, Nov. 26. — Notwithstanding the war Europe still contributes the largest share of imports to the port of New York according to a statement made public here tonight by the New York chamber of commerce.

The statement shows that the United Kingdom led with $14,512,000 for October. Next in order came the East Indies with $11,600,000; Brazil with $9,100,000; Cuba, $8,738,000; France, $7,652,000, and Argentine, $5,237,000.

"Out of $89,402,923, Europe's importations at New York for October were $34,588,545 or 38.6 per cent. of the total," the statement said.

"Next comes South America with $21,655,706 in October, or a little less than in October, 115. From other continental divisions, New York's import in the past month show decided gains over those of the like period in 1915, when from all countries this port received $77,489,232 or approximately $12,000,000 less than in October, 1916."

AMERICAN CONDOLENCE HAS REACHED VIENNA

Vienna, Nov. 26. — The American embassy today transmitted to the foreign office the condolences of the American government on the death of Emperor Francis Joseph. Ambassador Penfield received instructions from President Wilson to convey to Emperor Charles the president's personal condolences and also his congratulations on his ascension to the throne.

VILLA'S TROOPS LOSE A BATTLE

El Paso, Texas, Nov. 23. — Francisco Villa withdrew his surviving forces in defeat from Chihuahua City at 6:15 o'clock tonight after a battle of seven hours during which he made fruitless attempts to carry General Trevino's protecting works by assault, according to reports from Juarez.

Juarez, Mexico, Nov. 23. — At 3 o'clock today the battle between the Villa bandits and the Carranza forces of General Trevino was raging to the south of Chihuahua City with the apparent advantage in favor of the de facto forces, according to General Francisco Gonzales, commander of the Huarez brigade here.

Three separate attacks have been made upon the Carranzo forces by the Villa forces from the south, according to General Gonzales. These attacks have been repulsed, according to the same source and the Villa losses have been extremely heavy, the message received from Chihuahua City says.

General Trevino's artillery which carried the brunt of the attack, did heavy execution in the ranks of the bandits, according to the message General Gonzales had received from the state capital. Many Villa prisoners were taken by the Carranza forces when a detachment of infantry and cavalry made a sally from the city, he said.

Through an error in a message early in the day General Francisco Murguia was located at Mapula, twelve miles south of Chihuahua City and the hopes of Carranza officers for an early reenforcement of the garrison there were raised. Later, however, it was found the message referred to Villa instead of Murguia, who was said to be at Santa Rosalia, some distance further south.

Villa in person was leading his forces against the Carranza troops, according to the reports received at the Juarez military headquarters from Chihuahua City given out by Carranza officers. The bandit leader was said to be riding horseback with his crutch strapped to his saddle. He was said by the de facto authorities to have approximately 3,500 men in his main column. As he is reported to have more than 6,000 troops under his command, the remainder of the bandits are believed to be advancing to reenforce their chief.

Upon inquiry as to the nearness of General Murguia's division, which is advancing north from the direction of Jiminez, it was learned from Chihuahua City late today that General Murguia was still in the vicinity of Santa Rosalia with his main column, the report that he was at Mapula having been due to an error in transmission.

GREEK KING NAMES PROFESSOR OF LAW

Athens, Nov. 26. — King Constantine today signed a decree naming former Minister Georgeos Streit as professor of international law in the university of Athens, the appointment carrying with it the post of legal adviser to the foreign minister.

The chair had been destined for Nicholas Politis, now foreign minister of the provisional government.

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TEUTONS SQUEEZING ROUMANIAN ARMIES RAPIDLY

London, Nov. 25. — The process of squeezing Roumania between the jaws of the military machine of the central powers is proceeding with remarkable rapidity. Pushing eastward after their capture of Craiova and the conquest of Little Wallachia, General von Falkenhayn's troops have broken Roumanian resistance in the valley of the lower Alt and apparently already have turned this supposedly strong line of defense across western Roumania, to which the Roumanians had retreated. A crossing of the Alt in this region is reported by Berlin.

Concurrently Field Marshal von Mackensen, operating the other jaw of the nut cracker, has forced a passage of the Danube near Zimnitza, giving him a footing on Roumanian soil twenty-five miles in the rear of the Danube end of the Alt line, which touches the river near Turnu Magurele. The landing at Zimnitza also placed Von Mackensen only seventy miles from Bucharest to the northeast.

At the northern end of the Alt line where the Teutonic armies have been pressing down on Rothenthurm pass, further inroads on the Roumanian defenses have been effected, according to Berlin, which reported the capture of several villages, despite a strong effort by the Roumanians to stem the tide. A Petrograd dispatch admits a Roumanian retreat here.

On the front of Moidavia the Germans report the repulse of a Russo-Roumanian offensive movement in the Gyergyo mountains.

The Roumanian forces, which were operating in the Orsova region, evidently have retreated into the mountains northeast of Turnu Severin, as Berlin reports Roumanian battalions there "cut off from the main army." They are still making stubborn resistance, the German statement says, but apparently they have no recourse but ultimate surrender to prevent extinction.

In Bucharest's report on the Roumanian campaign another crossing of the Danube by the Germans at Islacz, just to the west of the mouth of the Alt, is reported, but it is declared that Von Mackensen's advance, both from this point and from Zimnitza, to the east, has been arrested.

The entente advance in Macedonia shows signs of halting. Paris reports further progress for the Italians west of Monastir, but announces that generally the operations have been slowed up on account of rain. Berlin reports the Italians were held in check and that efforts of the Serbians to advance east of Monastir were repulsed.

The official statements from London, Paris and Berlin agree in reporting quiet on the Franco-Belgian front.

AUSTRIAN EMPEROR DEAD

Vienna, Nov. 22. — Death came to Emperor Francis Joseph as sleep to a child, while the sovereign was reclining in an arm chair in what he called his work room. His strength had rapidly been ebbing from 2 o'clock in the afternoon of yesterday but he refused to take his bed. After 6 o'clock he began gradually to lose consciousness and went to the end without uttering another word, resting peacefully in his chair with his hands folded as if he were in prayer.

This afternoon a death mask of the emperor was taken as a preliminary to the embalming of the body and its removal to the Hofburg, where it will lie in state. The heart will be sealed in a silver cup, while the intestines, lungs and stomach will be placed in a copper urn.

The body must be transferred from the Schoenbrunn palace to the Hofburg in the dead of night, drawn by six black horses. The cortege will be accompanied by torch bearers and the outriders also will carry torches. After them will come a squadron of cavalry and a part of the mounted guard. The hearse will be preceded by the court couriers, the lord steward and the court chamberlains in carriages drawn each by six horses. After the hearse will come a carriage containing the heart in its silver cup followed by officers of the body guard palace officials and soldiers. The cortege will move through several of the principal thoroughfares of Vienna and be met by Emperor Charles and the archduke at the Black Eagle stairs whence they will accompany the body into the chapel of the Hofburg, where it will lie in state and be viewed by the public.

Archduke Charles Francis, grandnephew of Emperor Francis Joseph, became heir to the throne of Austria-Hungary by the assassination of Archduke Francis Ferdinand, prior to the outbreak of the war. He has been in command of the Austrian armies on various fronts during the past two years.

Archduke Charles Francis was born on August 17, 1887. His wife was Princess Zita, of the Bourbon house of Parma. His father was the Archduke Otto, who was the younger brother of Francis Ferdinand.

Christmas Services for Sunday School

The Guiding Star (R)
Echoes of Bethlehem (R)
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Glad Tidings (R)
The King of the World (L)
Christmas Angels (L)
Message of Joy (R)
Christmas Hosannas (R)
Christmas Joy (R)
Christmas (R)
Christmas Carols No. 3 (R)
Bethlehem Chimes (R)
Christmas Carols No. 4 (R)
The Morning Star (L)
The Gift Divine (L)
Under the Christmas Star (L)
Christmas Memories (L)
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The King's Reception (L)
King Forever (L)
The Gift Day (L)
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VOL. XXXI. BERNE, INDIANA, DECEMBER 7, 1916. No. 48.

IN MENNONITE CIRCLES

The Young People's society of the West Swamp (Pa.) church celebrated their anniversary Sunday evening, November 26, with special music and interesting addresses. The society has a membership of 56.

The editor of the "Movie" department of a certain newspaper estimates that 3,000,000 girls between the ages of 15 and 40 are now wearing their hair in Mary Pickford style. The number of men wearing their mustach in Charlie Chaplin style is too great to be estimated. What a comment on the good sense of the American youth when a clown sets the style after which so many pattern their faces!

The publishers of the Mennonite Year-Book for 1917 offer a mine of information in their little work. The Year-Book should be in every Mennonite home where English is read. The Bundesbote-Kalender which aims to supply the information of a like character to German readers is likewise full of interest and information. Without these two publications one is in a poor way for laying hand on information about the work of the church at a time when that information may be badly needed.

A recent letter from Brother Suckau in Korba, India, brings some encouraging information. It also gives us an idea of the irregular way in which mail, especially papers, reaches the missionaries. We have frequently noted the difficulty in getting church papers past the stupied British censors. Bro. Suckau writes:

"Am glad to report that since my last notice in the papers three more persons could be baptized. Two men and one woman have left heathendom to follow Christ. Please continue to pray for us and the work here. After two weeks our Bible Course for Catechists, Bible Women and Teachers will begin at Champa. We expect that time to be one of great blessing to us all. The course will continue throughout three weeks. We have not been getting the 'Mennonite'. If you have taken us off the mailing list will you please put us on again. We have also not received the 'Report' of the mission board's meetings yet. Will you kindly mail us a copy of the same. We are enjoying good health. The rainy season is about over now. It has lasted longer than usually."

We are obliged to Bro. Peter Jansen of Beatrice, Neb., for calling our attention to the following article, appearing in the Toronto Daily Star. The article brings to us some of the practical problems Mennonites in Canada have to solve in the face of the present war situation. It also shows that in spite of differences among Mennonites, which crop out even in this short interview with a reporter, Mennonites generally have not surrendered their peace principles. The little history that appears in the interview is frightfully twisted in places, but, then, it has been a failing of humanity to twist history, like a nose of wax, into the shape most desired by those appealing to it. At any rate we do not know how much of the interview to attribute to Pastor Kitching or how much is to be credited to the imagination of the reporter.

Rather Die than Slay, So Mennonites Will Not Fight.

Under Conscription They Would Dig Trenches or Drive Horses or Motors, But Would Not Bear Arms—Two in Toronto Have Enlisted.

Rev. J. N. Kitching, pastor of the Mennonite Brethren in Christ, whose mission rooms are located at No. 189 Brunswick avenue, in commenting upon the barring out at Windsor of ten Mennonite workers from the United States, declared that the men who had been deported were "old-line" Mennonites, and that his church was an off-shoot of the parent organization. The ten who were deported intended holding revival meetings in Huron county, but on learning that they were opposed to recruiting, the Canadian immigration officials had them deported. While the views of Mr. Kitching's congregation differ from the parent organization in many respects, they are the same with regard to going to war—strongly opposed to it.

Of medium height, sallow complexion, and scholarly appearance, Mr. Kitching who has but recently arrived from Kitchener, Ont., explained to The Star today the position of the Mennonite Brethren in Christ with regard to enlisting and fighting for the empire.

Rather Die Than Fight.

"We would sooner die—sooner give our life blood—than take the life of a fellow man," said Mr. Kitching. "It is not because any of our organization, which has 84 members in Toronto, are pro-German, but because we are opposed to taking life. We are a non-resistant people, and we would be joyous at the destruction of our goods; we would pray for our enemies rather than take up arms and kill them. It is against our belief to kill."

"And what will happen to your organization in the event of conscription going into effect?" asked The Star.

"In the first place the law says that Mennonites cannot be forced to take up arms," said Mr. Kitching. "This measure was passed during the reign of Queen Victoria. Sir Sam Hughes, former minister of militia, in an address delivered at Kitchener some weeks ago, confirmed this. But should that law not be lived up to and we were forced to go to war, we would dig trenches, drive teams, but we would not kill anybody."

"And in the event of Germany winning the war and Canada becoming a German possession, what effect would it have on the Mennonites?" asked The Star.

"We would be very sorry, but we would have to bow to the inevitable."

"Have any of your members enlisted?" enquired the reporter.

"Yes. We have two young men in our congregation who attend services in khaki."

"What is your attitude toward them?"

"While we are opposed to the taking of human life we have not said anything to these men. We have taken no voice in the matter. We are opposed to our members enlisting, but we have not endeavored to stop them. One of our ministers enlisted recently and sat through our conference in uniform. It was not right, but nothing was said to him. He is still a Mennonite and was not expelled for his action. We work for the Red Cross and give of our money to charity as far as our conscience will allow us, and we would be ready to nurse and take care of the wounded. I feel, however, that I would cheerfully give my life before going out to slay a fellow man."

Mr. Kitching wished it distinctly understood that the reason the Mennonites were opposed to enlisting was because of the belief of the religion, and that it was not actuated by any sympathy with the Germans.

Story of the Sect.

The Mennonites came into being about 200 years ago, and were founded by a monk in Holland. After considerable persecution the sect moved to Switzerland, where persecution was again experienced. Then Great Britain offered them liberty and the practice of their own faith if they would settle in Pennsylvania. At the time of the American revolution and the forming of the United States the Mennonites remained loyal to Britain and emigrated to Waterloo county.

Some 45 years ago two of the ministers believed there was too much form and too little sincerity about the parent body and started evening prayer meetings and a Sunday school class. For this action they were expelled from the parent body. This action brought about the birth of the present organization, the Mennonite Brethren in Christ. This body pays no attention to any particular or distinctive dress, and they hold prayer meeting and have Sunday schools.

"What particular form do your meetings take?" asked The Star. "Are there any unusual demonstrations?"

"No," said Mr. Kitching, "our meetings are much like the Methodists."

Kitchener, he said, was probably the strongest Mennonite sec-

tion in Canada. At present the church there has some 200 members, and, from this congregation several have gone to the front.

BIBLE LECTURES AND CHRISTIAN WORKERS' CONFERENCE

One of the noteworthy traditions of Bluffton college is its series of Bible lectures during the first week of the second semester each year. Such men as John Balcom Shaw, John Timothy Stone and Charles Erdman have given this series in years gone by. They have set a standard which is to be maintained.

This year Rev. George Irving of New York is to deliver the series of Bible lectures. He is the editor of the North American Student and is "a man well known among Christian workers as an eloquent speaker, sound teacher and sincere Christian."

The general subject of Rev. Irving's lectures can not be announced at this time. On the whole that is secondary to the matter of getting the kind of a man who will deliver high grade lectures on some one of the many subjects that are treated in the Bible.

Rev. Irving's lectures will begin Sunday morning, January 23 and end Friday evening, Feb. 2, 1917.

The five days from January 29 to February 2 have been set aside for conferences on Missions, Education, Pastoral Work, Sunday School and Young People's Work. The purpose of these conferences is to give those who are in the work an opportunity of discussing their work together and thus to get encouragement as well as further information. This particular time was chosen because of the fact that during these days the special Bible lectures will be given twice a day, thus affording the visitors a double opportunity.

These conferences are held at other schools and have proven very helpful and inspiring and we have undertaken them for this year because of repeated requests for some such arrangement in connection with the Bible course. This is an opportunity for such who have expressed the desire for the same and also for such who may have felt the need without having made their wants known. The success of the undertaking will rest very largely with those who have the welfare of the work in our churches sufficiently at heart to come or to make it possible for such to come who have the responsibility of the work in the churches resting upon them.

CORRESPONDENCE

Wadsworth, Ohio, November 26, 1916. Readers of the Mennonite:—Again I will endeavor to write something concerning the work that is being accomplished in the Wadsworth church for the bringing of people outside into the fold; for those that be planted in the house of the Lord shall flourish in the courts of our God. Psa. 92:13. On Sunday, Sept. 24, a very nice rally day program was carried out by the little folks in the Primary department of the Sunday school under the leadership of our pastor's wife, who is the Primary superintendent and their teacher, Mrs. Houder.

October 1 the usual Harvest Home services were observed. Beginning October 8 our church joined with three other churches in town, the Methodist, Reformed and Church of Christ, in a series of union evangelistic meetings, closing November 5. The National Gospel Team, consisting of Dr. C. C. Gohn, evangelist, his wife, Mrs. Gohn, pianist, Prof. Hatton, musical director, and Mr. McIntyre, the secretary and personal worker, the pastors of the churches before mentioned, and a choir of 150 voices had charge of the services. Some of the subjects handled by Dr. Gohn are as follows: "Excuses", "Where Are You Going?", "Jesus or the Swine?", "The Devil's Incubators", "Ephraim Joined to His Idols", "The Great Salvation" and "Where Are My Children?" at which time the people were asked to come with their families and be seated together. One night was set apart for the Sunday schools; they gathered at the churches and went in bodies to the opera house, where the meetings were held. Special nights were also set apart for the high school pupils, the Y. M. C. A. and the W. C. T. U. The booster choir, composed of one hundred school children, occupied the stage several Saturday evenings, and after the meetings marched to the square, followed by the audience, and sang the songs and gave the yells that Prof. Hatton taught them. Some very helpful thoughts were given to us by Dr. Gohn in his sermons, and a number of conversions followed.

We are fast losing those that were the pillars of the church in the past and from whom I first learned to love God and who have made good and lasting impressions on my life, and the burden is falling on younger shoulders. One such that has recently left us for the home above is Anthony Overholt, who was born in Wadsworth township, March 4, 1834. He spent his boyhood days on his father's farm. He was married to Hannah Nash, April 4, 1857. To this union were born seven children. Twin boys and a daughter, Elmira, the first-born, died in infancy. Ida Schaub, Minerva, Reuben of Carrolton and Alverna Harter are the surviving children. One brother, Jacob, of Akron, is also left, besides two grandchildren, Frances and Glenn Harter. He united with the Mennonite church in the spring of 1869. From that time until his death he was one of its most faithful, devoted and consistent members, and up to the end of last year the church honored him by keeping him as one of her deacons. Though old in years he was young in spirit and for that reason the Young People's society rejoiced to count him as one of their number and were always encouraged and inspired by the helpful things he said. He was one of the earliest adherents to the temperance cause. He died September 23, aged 82 years, 6 months and 19 days. While still conscious he declared himself ready and glad to go home to his Father's house, and with his last breath uttered these words, "Saved by grace."

"There's a land of joy, of eternal day;
Where my heart often yearns to go;
Where my doubts and fears shall be cleared away,
There my Savior I'll see and know.

In that land of joy, far beyond the sky,
There are those who have gone before;
With the ransomed throng in the by and by,
We shall meet there to part no more."

ATTITUDE OF THE GERMAN PEOPLE TOWARDS A LEAGUE OF NATIONS AFTER THE WAR

(A Wireless Message from Dr. Deissmann, the Famous Orientalist of the University of Berlin.)

The following statement has just been received by wireless by Rev. Charles S. Macfarland, through the office of the German ambassador, Count Bernstorff, from Professor Adolf Deissmann.

Dr. Macfarland addressed his inquiry to Professor Deissmann by wireless about two weeks ago, in the hope that its reply might be received in time to be read at the dinner of the League to Enforce Peace at the Hotel Astor, November 24.

Dr. Deissmann, professor at the Uuniversity of Berlin, is one of the leading intellectuals in Germany and was one of the signers of the statement on the part of the intellectuals issued at the beginning of the war, which was also signed by Harnack, Eucken and Haeckel. The wireless message is as follows:

I gladly answer your important inquiry. The question, raised by Lord Bryce, whether after the close of this most destructive war, arrangements could be made by which peace-loving nations should pledge themselves to desist from any attack with arms and submit all matters of dispute to a court of arbitration, is one of the great burning questions of the future which concern not only a group of nations but all mankind. Although history teaches us that the road leading to this goal is not easy, yet I venture to say that in our country the idea of arbitration is gaining ground constantly. We do not speak of it in superlatives or in terms of apocalyptic enthusiasm; for we are wedged in between most powerful states whose imperialistic tendencies have led to all-absorbing and all-controlling militarism and navalism. We face the problem with that reserve and soberness which faith in God and in His universal government and unerring guidance of human affairs imposes upon us.

These words express my private opinion, they are the voice of an individual in Germany. I was not surprised, however, when, on November 9, in a speech delivered before the chief committee of the Reichstag Chancellor von Bethman Hollweg made the following statements which, viewed historically, are of universal importance:

"We have never concealed our doubts with regard to the question whether peace could be permanently guaranteed by such international organizations as arbitration courts. I shall, however, at this place not discuss the theoretical aspects of the problem, but we must now and at the time of the conclusion of peace from the point of view of facts define our position with regard to this question. When at and after the end of the war the world will become fully conscious of its horrifying destruction of life and property, then, through the whole of mankind will ring a cry for peaceful arrangements and understandings which, as far as lies in human power, shall avoid the return of such a monstrous catastrophe. This cry will be so powerful and so justified that it must lead to some result. Germany will honestly co-operate in the examination of every endeavor to find a practical solution of the question, and will collaborate to make its realization possible. This all the more, if the war as we expect and trust, will create political conditions, which do full justice to the free development of all nations, the small ones as well as the great nations. Then it will be possible to realize the principles of justice and free development on land and of the freedom of the seas."

The above is not the private opinion of an individual but the voice of our leading statesmen. The echo which this straight-forward address, so full of strength and national dignity, has found in our press, confirms my impression, that the idea of arbitration is constantly gaining ground in our country. November 9, 1916, will therefore not only be a memorable day in the history of our country but also a landmark in the history of humanity. Our geographical position compels us to consider the question soberly and not to surrender to sentimental dreams, for now as always self-defense is our sacred duty. But just because we are a powerful nation we are at all times ready and willing to come to an honorable understanding.

Of course, if attempts, to form an international alliance for maintaining lasting conditions of peace are to be practically realized, the mental and spiritual atmosphere within the great powers must change. The gangrenous ulcer of hate which poisons international relations, must be burned out and the intellectual heads of nations, above all the Christian leaders, must under full recognition of the bona fides of their opponents, be ready to forgive one another's thoughts as well as words and deeds, whereby they have hurt and wounded each other. Then they would be able to succeed in fully entering into the problem of re-construction. In creating this atmosphere, which is pre-requisite to every step towards a better mutual understanding, neutral Christians have a great mission. Without pharasaism and by the proper attitude which avoids everything that might pour oil into the flames of war, they should regard combatants as suffering brethren, nurse their wounds and reconsider the attitude of their hearts and minds.

(Signed) Adolph Deissmann.
University of Berlin,
November 23, 1916.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $4.50. The new subscriber will receive the paper from now until Jan. 1918.

MARTYRS OR TRAITORS, WHICH?

Certain objectors who quoted from the New Testament in support of their scruples were told: "We don't want to know anything about the 5th chapter of Matthew."

On the other hand, not all the magistrates were unfavorable. One said: "I am not of those who speak of conscientious objectors as shirkers and cowards. I know that it requires more courage to take up the position of the young men before me than the opposite position."

One of them said afterwards that nothing but religious conviction could take a man through such an ordeal. Several have said that they would rather be shot than go through it again.

One objector, D. S. Parkes of Camberwell, was "taken from Lambeth Palace Police court to the guard room in Whitehall, and shortly afterward informed that he would be shot at dawn; then he was taken into an other room, in order, as he was told, to be shot.

"A rifle was pointed at him. Then he was—pardoned. He was left alone for awhile, but presently the sergeant came in again with another soldier, who, in the course of the conversation, knocked him down.

"Again he was taken into the next room, a rifle was loaded, the sergeant ordered the other man to fire, and then withdrew the order."

Public opinion changed toward the objectors when it was learned that the treatment they had in the barracks and the way they bore it was having a decided effect on the soldiers. It seemed to fan a smouldering resentment against the whole military system, together with a latent suspicion that what enabled the objectors to resist must be the possession of some information about the root causes of the war which, if known, might have altered their own opinions of military service.

From Manchester a soldier wrote: "Two conscientious objectors were called into the square formed of a large number of soldiers, and there informed that they had been sentenced to two years' imprisonment with hard labor for refusing to obey orders. The orders were of a paltry character.

"We of the Non-Combatant corps had to stand there and hear this sentence. It was one of the most painful moments I ever experienced. My hatred of military methods grows so rapidly that I may have to face the same fate as these two men."

A sergeant told a relative who went to visit a conscientious objector: "We all like him for his pluck; he's been sticking to his gun and we all respect him."

Often, when the objectors were allowed to mingle with the soldiers and to explain the ground of their objections to militarism they made such rapid headway with their converts that the mingling had to be stopped.

What at least one soldier at the front thinks about it all is found in a letter to a conscientious objector. It follows:

"You are the fighters, not we. You wrestle with the invisible devil of compromise and the demon of path-of-least-resistance, and, what's more, you seem to have conquered. We have given in long ago and drug our souls with talk of knightly deeds.

"We have not reached you yet, nor shall we do for another hundred years. Our heads are in the stars, but our feet are in the mud.

"Do you remember Vittoria's song? I've forgotten the words—but I feel myself sinking into the darkness. For yours is the flaming way.

"We will go on, if we live, through the war — and some of us will struggle to rise. And others will not even struggle. The supreme courage of Christ, the final and absolute sacrifice of self, is more than I can manage. Perhaps, if I live, I shall be born again. I simply can't think what will happen if I die" — Boston Globe.

REPORT OF LADIES' MISSIONARY MEETING

Held in Bluffton, O., in Connection with the Middle District Conference.

The business meeting of the Middle District conference of the Ladies' Missionary society was held at Bluffton, O., on the afternoon of October 13, 1916.

Scripture reading and prayer by Mrs. Rev. van der Smissen, Ps. 115.

In the absence of the secretaries Mrs. C. C. Sommer of Crawfordsville, Iowa, was appointed German secretary and Edna Luginbihl of Bluffton, Ohio, as English secretary pro-tem.

The minutes of the previous meeting were read and accepted.

Motion was made and carried that we vote by acclamation.

Result of election:

President—Mrs. C. C. Sommer, Crawfordsville, Iowa.
Vice-Pres.—Margaret Sommer, Crawfordsville, Iowa.
German Secretary—Mary Graber, Noble, Iowa.
English Sec'y—Nettie Wittrig, Noble, Iowa.
Progam Committee—Mrs. M. A. Niswander, chairman, Pulaski, Iowa; Mrs. W. S. Gottshall, Bluffton, Ohio; Mrs. F. H. Krehbill, Donnellson, Iowa.
Closing song.

Following program of the Missionary society of the Middle District conference was rendered in the evening of October 13, 1916, at Bluffton, Ohio.

Song—"I love to tell the story."
Scripture reading by Pres. Mrs. W. S. Gottshall, Eph. 3, 1-12.
Reading—Society of Fortuna, Mo., by Ella Garber.
Music—Society of Dalton, O.
Topic—To whom do we owe the Gospel first, to the Jews or to the Gentiles? And why? — Written by Summerfield (Ill.) society and read by Mrs. D. C. Bixel, Bluffton, Ohio.
Song—Pandora society.
Topic—The need of more missionary literatur in our churches. —Donnellson (Ia.) society. Read by Martha D. Suter, Pandora, O.
Song—Bluffton, Ebenezer and St. John's societies.
Letter from India on "Hinduism" from Sister Ezra Steiner. Read by Mrs. C. C. Sommer.
Address by Mrs. P. W. Penner.
Music—Berne (Ind.) society.
Paper—Noble (Ia.) society, written by Nettie Wittrig. Read by Miss Josephine Sommer.
A letter from Mrs. P. J. Boehr from China not having reached us Mrs. W. S. Gottshall gave few extracts from some of her daughter's letters.
Closing prayers by the presidents of St. John's, Ebenezer and Bluffton societies, respectively Mrs. M. Kohli, Mrs. Eli Bixel and Mrs. D. C. Bixel.
Closing song.
Collection amounted to $107. This went for foreign missions.

Mrs. W. S. Gottshall,
President.
Edna Luginbuhl,
English Secretary.
Mrs. C. C. Sommer,
German Secretary.

The Mennonite and the Christian Herald to one address for $2.75.

Your own renewal for 1917 and a new subscriber from now until January, 1918, and a copy of Krehbiel's History of the General Conference, postpaid to each for $2.50.

THE MENNONITE

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Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Readers of the Mennonite will bear in mind that the Mennonite Book Concern not only publishes the church papers and other periodicals but that it does a general book business as well. Books of any nature can be purchased through the publication house at the market price and delivered as quickly as they can from any other concern doing a book business. At this time of the year many persons are puzzled concerning the kind of gifts they shall give. Why not make it books and good books at that? A Bible or a hymn book would be just the thing for some one. If it is another book, the house is prepared to fill the order. A glance at the catalog shows a large variety of good things to read at attractive prices, but, the catalog is but a suggestion. Literature of all kind can be supplied. In patronizing the house of one's own church, the business of the church is helped, profits are made for the Lord's treasury and the buyer finds himself at no extra cost.

"Do your Christmas shopping early", or words to that effect, are being seen in the stores and the advertising of our daily newspapers. For the next few weeks one will find crowds and crowds in every business center. It looks as though money were the least valuable thing people had and that they were seized with an irresistable desire to get rid of it and that in exchange for things which frequently are the most unnecessary for them. Is this getting ready for Christmas, the celebration of the coming of mankind's greatest blessing? To be sure some will say, "Certainly, that is not all there is of Christmas. We will have a special exercise in our Sunday school. Mr. Jones will dress up as Santa Claus and come down the chimney with a pack on his back full of candies which he will distribute among the little ones; somebody will then make a speech and we will sing a few songs and have a good time generally." But is that Christmas? How much of the real Christ spirit has gotten into it? or shall we say, How much of the Christ spirit will be gotten out of it? "O well!" says another, "we will have a splendid time at home, there will be a gathering of friends with turkey for dinner, a theater party in the afternoon and a ball at night. We are going to have the time of our lives." Christmas includes the name Christ in the word. Has Christ anything to do with that? "No, not exactly," someone may say, with a little confusion, "but don't it mean a time of good will to men? "Yes," we answer. Peace on earth and good will to men as well as glory to God are the underlying ideas that should inspire Christmas joys. Gift-giving finds its inspiration in the gift of all gifts. But where is there thought of bringing peace to the troubled world just now? And, how can there be good will when everything goes to self-gratification? or, how can God be glorified by making His house a place for masquerade and nonsense?

The true Christmas spirit should suggest that in spending money we think of the miserable who now number millions in the lands where there is no peace. In seeking joy let us try the suggestion of the Master, "It is more blessed to give than to receive." In celebration let us have in mind that the occasion is one upon which God did His greatest and best for humankind, and make the occasion one in which we may draw near to Him in love and gratitude.

The most precious commodity God has given us is time. Though at the disposal of all some use it as though it were of no value at all. We must, however, realize that each fragment of time has a place in God's great plan. We have times of sowing and times of reaping, a summer and a winter. Each of them have both their problems and opportunities. The "now or never" of each minute is a serious responsibility which may bring with it a train of consequences that bless or curse. If we are not alive to the opportunities of youth much will be lacking to us when old age overtakes us, and if we are not keen to grasp the chances that the business of life throws in our way, life's business will lead to failure.

Because time is precious we have something precious which the process of us may bring to God as a token of our affection and faith. Going to church and other religious exercises are in a way giving something to God, but the proportion is so small, even in the most dilligent of us, that we deserve no special credit for it. Let us ask ourselves, How much time do we waste in sheer idleness? How much of it is spent in selfish pleasure or in an overabundance of slumber? Our answer will, we fear, bring to us a realization that the precious moments which God has so graciously trusted in our hands, have been worse than lost, they have been blasted. Before Him we shall some day answer whether we have hidden our moments in the napkin of idleness or whether we have invested them so that a return is brought forth to His glory.

The apostle advises us that we are to be "redeeming the time" that is buying it back. Like wasted money, wasted time is one of the hardest things under the sun to recover, but thanks to the graciousness of God to many of us there often comes the opportunity to make good our past waste and neglect. No one, however, can count on getting another chance. It is just such sinners who hope for another last chance who frequently are overtaken by death before the opportunity to carry out their determination arrives. Frequently the determination to make right the wrong done, or to do better in the future is but a shallow hope that something will happen which ordinarily does not just happen but which must be done with an effort.

PRAYER FOR SALT LAKE CITY

More than a score of years have passed since the churches of this city attempted union evangelistic services. Many declared the proposal the height of temerity, and the attempt doomed to signal failure. Not so thought the Ministerial association. After conference and prayer, Evangelist W. E. Biederwolf and party of ten were called to lead the union campaign now being pushed.

There is happy co-operation. Every English-speaking evangelical pastor (Episcopalians excepted) is pledged to the movement. A splendid tabernacle, seating 5,000 is being used. We ask not for one cent of money, but we do crave the united prayers of God's people throughout the country. With a population of 125,000 our evangelical churches united in this movement have but 3,500 members. No more choice people than these could be found, but they are too few in numbers.

Our situation is unique. Many who were members of Christian churches elsewhere, are here indifferent to the church and Christian service. Hedonism is much in evidence. Fads of faith, various isms, the Sunday theatre, the saloon and other forms of vice are auxiliary agencies of the evil one.

Will not the Christian people of our land pray for God's richest blessing upon our churches thus united in evangelistic effort in this strategic center of the intermountain region. When you have the ear of the King, remember us.

For the United Churches,
The Committee.

WORLD WIDE S. S. NEWS

Waiting Two Hours for Sunday School.

In Cerro, one of the suburbs of the growing city of Montevideo, Uruguay, an earnest Sunday school worker, Miss Estella C. Long, has recently been doing some remarkable work. Cerro is a community of about 12,000 people, made up of what are generally considered by the city folks as the "lower" classes. When Miss Long went to this suburb seven months ago, she found a Sunday school of fifteen; today there are 170 in the Spanish department and twenty in the English department. This Sunday school meets in her house, which has four rooms and two large enclosed patios. It begins at 3:30, but as early as one o'clock the children gather at her door, and are all there long before the school starts. At two o'clock the young men come in to arrange the rooms, and at three o'clock the English and American children arrive, occupying the parlor and bedroom. Benches and chairs are brought in, and planks are laid on kerosene boxes. In the primary room many of the little ones sit on the floor. The scholars range in age from the one hundred babies on the cradle roll to old men and women past seventy.

One day a fine-looking Russian came and informed Miss Long that he had a Russian Sunday school in his house. There are hundreds of Russians thereabouts and a number of these have been gathered into Miss Long's school. She is now seeking for Sunday school literature in Russian for the use of this new school.

In Montevideo are located two of the great packing houses — Swift's and Morris Brothers. Over 2,000 of Swift's workmen have formed a club with a night-school, and Miss Long gives them English lessons once a week. A class of sixty women and children come once a week for sewing circle; two hundred girls and women from Swift's canning factory have asked what can be done for them. Fifty boys and girls and young men are gathered in the morning and evening classes. Miss Long is expecting two other teachers to help her soon, and with the help of the Swift and Morris companies hopes shortly to have a school organized. The officials of these companies are standing by her and are conducting field sports for the boys and girls. All honor to this worker who is laying the foundation for a brighter future for these needy people!

A Sunday School Crusade.

A crusade has been inaugurated by the London Sunday School union to raise £25,000 to be used in an aggressive campaign for Sunday school development, to meet the crisis that has overtaken Europe, not only in relation to the war, but in the decline in Sunday school attendance reported from all denominations, as having set in prior to the war.

Of this amount, it is planned to use £5,000 for the extension of institute work to help the soldier boys in their return from the war; £5,000 to develope the continental Sunday school work of the union; £5 000 for extension of Sunday school teacher training in India and China; £5,000 for aiding the weak schools of local unions; and £5,000 for the extension of the Junior departmental work aiding isolated rural district schools, assisting the Sunday School Union Children's Convalescent Homes, providing bursaries for teachers training at West Hill, and strengthening the general administrative funds of the Sunday School union. The Rt. Hon. T. H. Ferens, president of the World's Sunday School association, has promised £500, and other friends have pledged contributions, bringing the total amount pledged up to date about £2,000.

This splendid effort registers the conviction of our English friends that today is the opportune time to lay the foundation for a purer and better national life in the future.

The Spread of the English Language.

For the past fifteen years English has been taught in the public schools of the Philippine Islands. Information recently published by the Department of Public Instruction of the Islands show that they have now 621,000 pupils in 4,386 schools with 488 American teachers and 10,214 Filipino teachers. All of these pupils are taught in English. The text books, with illustrations in some cases on Filipino life, are in English. In due time we shall have all the Filipino boys and girls, who now speak various dialects, familiar with the English tongue. This will make available a wealth of literature which it would take many years to translate into the different dialects. It will make possible the use of graded Sunday school literature in English, and various Sunday school cards and charts which are produced in America.

The same thing is true in other parts of the Orient. In Malaysia, English is used more widely because it is taught in the Christian schools. In the splendid Methodist Preparatory school at Singapore, some twenty-nine dialects are spoken by pupils who have come from all parts of Malaysia. All of these pupils are taught English.

In both China and Japan, the pupils of certain grades are taught English, and this, together with the return of so many of the young people of these countries from American school and colleges is making possible a broader acquaintance with the best English literature.

Perhaps the Master knows what a capital ploughman you are, and so He never means you to become a reaper, because you do your ploughing so well.—C. H. Spurgeon.

On receipt of $2.00 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1918.

THE C. E. TOPIC
Dec. 17.

Big Jobs Awaiting Us.
Exod. 3:1-14.

To the simple shepherd, with few wants and scarcely no ambition, as Moses, the call to become one of the world's greatest deliverers, was indeed staggering, but it was from God and behind it was all the almighty strength of the Creator against which human power, no matter how great its development, was but a house of cards. The great triumphs of Moses are to be attributed only to the power which God gave him. So, too, whatever triumphs of past or future are to be ascribed to the Christian world only are so because God manifests His power through it.

A preparation for whatever tasks the Lord has ready for His people must certainly involve a study of how He used His servants in other times and under other circumstances. Let the Christian go through the Bible and familiarize himself with the lives of the men to whom God gave the big jobs. It will give wisdom and encouragement and open the way to larger faith. The successful person is the one who is faithful to his fullest ability in the position God has placed that one. A study of God's great characters reveals these facts. A further study will show that in every place there are good jobs to be undertaken. Everyone has his fight with temptation, unbelief, impatience, self-love and a hundred other vices which Satan inspires. Victories over them are great victories because they are victories won for God.

Since this is more of a general than an individual discussion, we must let the consideration of private problems for another time and take up matters which concern Christianity in general, but this does not mean a belittling of individual tasks. Many of the greatest victories for righteousness had first to be fought alone under circumstances that called forth the greatest efforts in history. Elijah, standing against a nation, Daniel purposing in his heart, Paul in prayer at Damascus, and the Master meeting temptation are samples of some of the great things done by individuals which had their inestimable influence upon the millions to follow.

It seems to us that one of the great tasks challenging Christianity is a divided Christendom. It is the desire of the Lord that they might be one. But how? With Christians not only differing in opinion, but opposing and hindering one another in the upbuilding of the kingdom for their own selfish reasons, the task is a gigantic one. Many theories have been advanced. Most of them will not help. We cannot unite under one creed, we cannot unite in one body regardless of creed, but we can be considerate and we can work with one another instead of working against one another. We certainly are able to join hands in helping the miserable and distressed, and surely we may add our voice to those who speak for righteousness and protest against evil. Denominational unity will probably never be discovered in a satisfactory shape but the unity of purpose of all the Christians for the upbuilding of the Master's kingdom will become a possibility just as soon as Christian people will be willing to sink their differences in things that are not essential and unite their powers for things that are essential.

The destruction of the rum power still remains to try the united efforts of all those who believe that a thing so hellish should forever be banished from every place that Christianity can reach. Just now many persons are very much elated because of the recent political victories over rum. So far they are good. The material blessings that come to a community where rum has been driven into hiding, are to be seen in such places in such a way that no honest person could say the return of the rum business has good in it. But the power of the liquor seller is great and vast amounts of money are at his disposal for his evil purposes. Rum has been driven into hiding. It remains to be destroyed so that it cannot come out when advantage offers itself. Besides all this you cannot make people sober by making law. The great victory to be won for temperance is when people everywhere will believe liquor to be a deadly thing and use it as such.

We are living, they tell us, in prosperous times. Are we? The rich are becoming richer while the poor are becoming poorer. What good does it do the poor oppressed slave of the mine or factory while his master is piling up gold by the ton? The time must come when the grind of the industrial mills will not consume the flesh and blood of men, women and children. Politics has no solution and only stirs up class-hatred when it tries to find one. The brotherhood in Christ is the only thing that can bind the high and low or rich and poor in a fellowship where everyone's rights are respected.

We are in the face of a world war, the worst the world ever knew. War is contrary to the spirit of Christ and unbecoming to the Christian. It lets loose all that is beastly in men, in its wake follows the worst and the most suffering humanity knows. Without peace no individual or nation can be true to his Christ. The sincerity of the Christians of the world is challenged so long as war lasts. We may live in peace, we may work for a peaceful solution as our individual differences, we may oppose war and preach Christ; we may pray and have faith. It is in this way that the kingdom of God will be established among the nations.

Again, there remains a large proportion of the world in Christ-

less ignorance and sin. They need the gospel. It is our duty to carry it to them. We must sacrifice, we must give and we must go, then we will hasten the time when Christ shall be Lord of the whole world.

THE S. S. LESSON

Dec. 17.

The Holy City.

Rev. 21:1-7, 22-27.

Golden Text—Rev. 21:3.

In the first chapter of the Bible we are told by revelation how the old heaven and the old earth came into existence. Revelations reveal to us the re-appearance of many of the things that disappear early in the book, such as the tree of life and the river of life. Here we have portrayed to us the richest imagery of human language, the new heaven and the new earth. Human language seems insufficient to do full justice to the subject. If this be so, how grand, indeed, must be the new heaven and the new earth. When this new heaven and new earth are established (1) God shall dwell with them; (2) they shall be His people; (3) He shall be with them; (4) be their God; (5) wipe away every tear; (6) abolish death; (7) earth's miseries, such as crying and tears, will be abolished. Summed up, this means, the redeemed will be with God and God will be with them while all those things for which sin is responsible, will be forever excluded.

While we are watching for the time when we shall inherit the splendors of the new heaven we are taught to pray: "Thy kingdom come," and to work for its establishment upon earth. The new heaven is to be the model for the heaven we are to establish here. (1) It is likened to a city. The city is the highest organized community men know, all must depend upon others and others must depend upon all The prosperity, safety and happiness of the city depends upon how the individuals carry themselves. The Christian community (the church) like the heavenly city, is to be compared to the bride: (a) Adorned with the ornamentations of righteousness, faith, truth and love. The adorning of the Christian church does not call for the spending of great sums for costly show, but it does call for those lives that make for the (b) beauty of holiness. There is but one kind of beauty in the church, it comes by character and those virtues and spiritual exercises that her Lord commands. (c) As a bride the church must be pure. With no divided affections and without those secret pollutions that would make her unworthy of the love of him who died for her and is now her glorified spouse.

The apostle heard a voice out of the new heaven. It was a voice that gave the assurances of the things that God's kingdom upon earth ever should proclaim. (1) God is tabernacled with men. He hears, He sees, He knows. He wants men's affections, their loyalty and their prayers. Were we only to remember how really near God is, fear and trouble would not bother us. (2) They shall be His people. God always has His people on earth. Now, all who will may, if they believe on Him and accept Him, become His people. (3) Tears are to be wiped away. Christianity is a minister of comfort and real Christians feel it their duty to bring comfort wherever there is distress. It brings the greatest comfort to the sorrowing because (4) there is no death, Christ having broken its power. (5) Old things have passed away, that is, old things of sin, wherever the kingdom is established. They are made new because God, the beginning and the end, the all-powerful and all-inclusive, has willed it so.

In the new heaven all things will point to God, no temple or light because God is there in all His glory. Temples and the lights of true lives here are to point foreward to that time when He shall be with His Own.

The open gate of the city is suggestive, it is open to all those who seek God. It is shut to everything that God hates. In this respect the church should open to all who will draw near to Him but close to all those things that reflect upon His glory or seek to defeat His purposes.

DEATHS

Stauffer. — On Nov. 15, 1916, Maria L. Stauffer was called from a life of faith to that of sight at the age of 69 years and 21 days. She was born in Hereford township, Berks county, Pa., on October 25, 1847, and spent her entire life near her birthplace. At the age of 17 she decided to consecrate herself to her Lord and upon confession of her faith she was baptized and received into the Hereford congregation by the Rev. Christian Clemmer. She never had a home which she could call her own but she had the rare privilege to spend 32 years in the home of Dr. Joseph Borneman. How intimate this relation was is indicated to some extent at least by the fact that it was planned by the family Borneman that should be considered one of the family and when her time came she might be buried with them on the family lot. This relation was dissolved by the death of her friends about 5 years ago. About 3 years ago she became ill with a bronchial affliction which made her an invalid in a short time. In this condition she found a home and tender care in the family of her brother David. After a short service at the house in New Berlinville on November 20 the remains were taken to the Fair View cemetery at Boyertown where the final services were held in the chapel, her pastor D. J. Brand officiating. Text, Luk. 9:10.

Althaus. — Mrs. Elizabeth, wife of the late Gotthardt Althaus, passed from this earth to be forever in her heavenly Father's house, on Sunday morning, Nov. 12, 1916. She reached the good age of 79 years and 21 days. Her lingering sickness caused her frequent pain and anxiety, but she bore all in a heroic, Christian spirit. Brief services were held at her late home, 4 miles south of Pandora, Ohio, and funeral proper was conducted at the Ebenezer church (her husband being buried there).

CONTRIBUTIONS

For Foreign Missions.

During the month of November the following contributions have been received:

For General Purposes—Mennonite church of Hydro, Mont., through H. W. Fransen, $147; Andrew Jantz, Ruff, Wash., $10; collection, Hague, Sask., through C. Fast, $29.75; Menn. church of Colfax, Wash., through P. R. Aeschlimann, $158; East Swamp, Quakertown, through H. G. Allebach, $15; Bethany, East and West Swamp, H. G. Allebach, $10; Menn. church, Estrella, Calif., through Henry Heer, $7.75; West Swamp, Quakertown, through Allen Bleam, $50; collection, Langham, Sask., through Peter Mierau, $24.25; Hereford church, Bally, Pa., through J. B. Funk, $106.46; West Zion church, Moundridge, Kan., P. C. Schowalter, $53; sewing society, Drake, Sask., through Mrs. Ezra Funk, $100; P. R. Voth, Gotebo, Oklahoma, $20; Burrton church, Kans., J. A. Richert, $2; Halstead church, Kans., F. W. Schowalter, $42.56; mission friend, Donnellson, Ia., through D. F. Koller, $2; Berne, Ind., through S. F. Sprunger, birthday offering, 12c, mission gift, $3.60, missionary sewing circle, $100; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $86.92; Bethany church, Kingman, Kans., C. J. Voran, $17.70; Christian church, Moundridge, Kans., A. H. Kaufman, $17.55; S. S. and church, Lehigh, Kans., J. W. Ewert, $15.07; Sewing society, Altoona, Man., D. W. Friesen, $30; mission friend, Bethel college, Newton, Kans., $5; Mennonite church, Hillsboro, Kans., A. J. Kohfeld, $39.88; S. S., Halstead, Kans., H. J. Penner, $17.39; Zoar and Bethany churches, Langham, Sask., A. J. Mierau, $170; Salem church, Dalton, O., G. J. Gerber, $27.75; S. S. Simpson, Sask., P. P. Wedel, $14.70; S. S. of the Brudertal church, Hillsboro, Kans., P. F. Sudermann, $40.68; mission friend, Orienta, Okla., $25; Grace church, Pandora, O., P. P. Steiner, $53.63; Abram Musselman, Bowmansville, Pa., $4; First church, Geary, Okla., A. E. Loganbill, $16.30; Abram Zielke, Coy, Okla., C. Frey, $5; Alexanderwohl church, Goessel, Kans., B. H. Friesen, $83.88; mission friend, Hanston, Kans., $5; Bethel S. S., Dubois, Idaho, H. C. Friesen, $36; ladies' mission society, Bally, Pa., D. J. Brand, $20; Ebenezer church, Mt. View, Okla., D. A. Goertz, $17.65; Y. P. society, Halstead, Kans., M. M. Hirschler, $15; Jacob Linscheid, jun., Butterfield, Minn., H. H. Regier, $25; S. S. of the First Menn. church, Reedley, Calif., H. J. Krehbiel, $50; church, ditto, $18.25; Mrs. Jacob Krehbiel, Clarence Centre, N. Y., Aletta H. Krehbiel, $2.50; Aletta H. Krehbiel, Clarence Centre, N. Y., $25; Nordstern church, Drake, Sask., Jacob Quiring, $100; Hoffnungsfeld Eden church, Moundridge, Kan., P. J. Kaufman, $197.75; Zion church, Souderton, Pa., H. D. Detweiler, $137.36; Ladies' Aid society, Souderton, H. D. Detweiler, $12; infant class, Souderton, H. D. Detweiler, 60c; mission friends, Donnellson, Iowa, $1; German S. S. convention, Coovlin county, N. Dak., Jacob J. Graber, $34.17; Saucon church, Center Valley, Pa., J. L. Bauer, $10.50; collection, Winkler, Man., Jacob Hoeppner, $68; Cornelius Jantzen, Plymouth, Nebr., $25; Menn. church, Pulaski, Iowa, Roy King, $57.04; Rosenort church, Eigenheim, Sask., Jacob Epp, $50.70; S. S. Rosenort church, Eigenheim, Sask., Jacob J. Epp, $1.50.

For Special Purposes—Sukhawara society, Bethel college, Newton, Kansas, Mrs. C. E. Krehbiel for India orphans, $30; mission friend, Lushton, Nebr., for P. A. Penner's use, $11.20; family of P. R. Voth, Gotebo, for Auto in India, $5; mission sewing society, Berne, Ind., $5 to each, Linscheid, Petter, Kliewer (Hammon), Classen and Williams, $25; sewing society, Altona, Man., D. W. Friesen, $30; mission friends, Dallas, Oreg., for Women's Leper asylum, $700; mission friend, Dallas, Oreg., for upkeep of the same, $300; Halstead, Kans., for Mission auto in India, Bertha Haury $5; Laura Haury, $5; Mrs. S. M. Schmitt, $10; Katie Schmitt, $5; Anna M. Stauffer, $2; Mrs. E. I. Haury; $5.00; Mrs. K. Dester, $1.00; Anna Dester, $3.00; Ladies' Mission society, for orphans in India, $15; family of J. E. Entz, Newton, Kans., for William, Janjgir, $25; Wymarner S. S., Neville, Sask., Peter J. Epp, for orphan child in India, $20; West Zion S. S., Moundridge, Kans., for mission auto in India, $40; family of B. W. Harder, Whitewater, Kans., for Eliese, India, $25; S. S. Pretty Prairie, Kans., for H. J. Brown, through J. J. Graber, $20.

For lepers in India—Tabea sewing circle, Ringwood, Okla., Mrs. A. T. Wedel, $11.95; mission friend, Orienta Okla., $25; collection in Winkler, Man., J. Hoeppner, $68.

With sincere thanks for the loving gifts.

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NEWS OF THE WEEK

CARRANZISTAS HIT BLOW TO WIN CHIHUAHUA

El Paso, Dec. 2. — In a desperate effort to retake Chihuahua City, de facto troops, under Gen. Murguia, have engaged in a bloody clash with Villistas.

Reports as to the outcome differ.

A message, received from General Obregon at Mexico City late today, said the battle was fought about 30 miles south of Chihuahua City yesterday, starting at 10 in the morning and lasting six hours. The Villa men, the message said, were defeated.

It is believed here that the Villa forces engaged by Gen. Marguia were merely detachments of the bandit's main command, as dispatches for the past two days have indicated Pancho was on his way north, presumably with the object of attacking Juarez.

Another dispatch confirms the Mexico City message in part, adding that Villa's army numbered 3,500. It is declared that Gen. Murguia after his victory continued on toward Chihuahua City and is within striking distance of the town.

On the other hand, an unconfirmed dispatch received late tonight says Villa repulsed the attacks of Murguia and holds Chihuahua, meanwhile moving loot out of city. This dispatch says it is believed the bandit will hold the city only long enough safely to withdraw his troops.

Gen. Gonzales, Carranze general at Juarez, declares the Villa menace is over.

Gen. Ozuna is at Cuilty, a few miles north of the city, he added, to cut off any Villa movements in that section.

The refugees reported they saw the three Americans standing beside the railroad track when the Villa bandits fired into the train as it was leaving for Sauz. When the bandits opened fire the refugees said the engineer opened his throttle and did not wait for the Americans to board the train.

ASQUITH RESIGNED AS BRITISH PREMIER LAST NIGHT

London, Dec. 5. — The government crisis found a solution tonight, which up to the hour of its announcement was considered the least probable of practical alternatives. Herbert H. Asquith resigned the premiership, which he has held through eight stormy years of domestic and foreign history. The unionist leader, Andrew Bonar Law, was summoned to the place immediately after Mr. Asquith had departed and the king offered him the prime minister's commission which he had accepted from Mr. Asquith's hands.

No announcement regarding Mr. Bonar Law's decision has yet been made and there are some doubts whether he will accept the heavy responsibility. If he declines, it is considered certain that the honor will fall to David Lloyd George. The continuation of the coalition cabinet, and the speeding up of the war management will be the policy in either event.

The premier's decision to resign and advise the king to summon Andrew Bonar Law to form a cabinet was taken after a day of extraordinary political excitement and activity. There were constant comings and goings of the political leaders between Downing street and the various government departments. Mr. Asquith met several unionist leaders in consultation including Earl Curzon, Lord Robert Cecil and the earl of Derby

There is much talk tonight of the possibilities of a general election. Mr. Bonar Law would first form a cabinet, if he takes office, as it is necessary that the government be carried on, and then appeal to the electors for a ratification of his administration.

There is strong opposition, however, to any political campaign, which must necessarily divert the country's energies from the war work while it lasted, and the new government may decide to go ahead with the approval of the house of commons only, and not of the voters.

Mr. Asquith in parliament Monday admitted that there was trouble in his cabinet, and that he had asked King George to permit a reconstruction of it. Just how it was proposed to change the ministry was not stated, but the prime minister said that he desired to make it perfectly plain that whatever method of reconstruction was effected it would involve no departure from the policy already announced and pursued by the government since the beginning of the war.

FATE OF BUCHAREST NOW SEEMS IMMINENT

The fate of Bucharest apparently is sealed. The Teutonic advance toward it is going on unchecked, Roumanian attempts to stop it having been unsuccessful. The announcement is made in the Russian official statement Tuesday.

Petrograd also mentions Ploesci, 35 miles north of Bucharest, as another point in the direction of which the invading armies are moving without effective opposition. Ploesci is on the line of the only railroad route of retreat for the Roumanians operating in the vicinity of Bucharest.

The threat to Ploesci seemingly means the speedy evacuation of Bucharest if the Roumanians hope to make an effective retreat over the railroad line toward Moldavia. On the south of the capital Field Marshal von Mackensen's Danube army was reported Monday within twelve miles of the city. The Roumanian first army, opposing the Teutonic advance from the west, is declared by Berlin to have been decisively defeated on the Argechu. From the northwest the Austro-German armies pushing from the mountain passes are aiding materially in the effort to complete the enveloping process and break through to the Roumanian line of retreat.

Berlin, reporting Tuesday on the Roumanian campaign, announced the holding up of the Russian offensive along the Carpathian frontier, extending down the Moldavian border, while the armies to the south are fighting their way toward Bucharest. On the northwest the railroad running from the capital to Tergovistea, forty-four miles away, has been crossed, and the Danube armies are fighting their way closer to Bucharest from the southwest and south. Prisoners to the number of 12,500 were captured, during the last two days' fighting.

In this fighting southwest of Bucharest, according to Berlin, the Roumanian army suffered sanguinary casualties and on Sunday lost more than 8,000 men made prisoners and thirty-five cannon. Near Titu thirteen locomotives and much rolling stock fell into the hands of the Teutons.

In Dobrudja and in the northwest along the Bukowina and Transylvanian fronts, violent fighting is in progress. According to Sofia, in the former region the Bulgarians repulsed heavy Russian attacks. Berlin admits slight progress in the northwest by the Russians north and south of the Trotus. In the Carpathian south of Jablonitza, the Russians captured another hight.

On the Macedonian front the Serbians are following up their victory in the Grunishte region and have captured the village of Stravina, three miles north of Grunishte, according to a Serbian official statement.

BATTERED CARRANZA REMNANT TELLS OF SLAUGHTER

Juarez, Mexico, Nov. 30. — The remnants of a Carranza army that fled from Chihuahua City after a battle with Villa troops are in camp tonight on the plains south of Juarez. They brought with them the story of the evacuation of the city after four days and nights of fighting. The dead were piled high in the streets when they left, and had been covered with oil and burned, they said. Soon after 1 a. m. today the first troop train brought the ragged survivors of the de facto force which had escaped to the north. Accompanying this train was a sanitary section consisting of three second class coaches and one "white cross" hospital car. In these cars were more than 100 wounded soldiers of the Carranaz command. The hospitals here are filled with wounded and volunteer nurses are working to care for the officers and men who fell in battle.

The troop trains that brought this surviving force to the border left Chihuahua City at 10:30 Monday morning, proceeding to a point near Terrazas station, where a burned bridge forced them to transfer to another train Wednesday.

The troops brought back many of their field pieces. These are parked in the customs house yards with garlands of "jerked beef" hanging from their muzzles. Women camp followers shared in the retreat. Some of them had children said to have been born on the battle field.

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SLAVS CHECK TEUTONS AND PUSH NEW ASSAULT

The Russians are showering their mightiest blows on the Teutonic forces in the vast eastern war theaters in an attempt to save Roumania from annihilation.

Pouring reenforcements into the fray, the Slavs have not only checked the immediate menace to Bukharest, Roumanian capital, but have added a new peril to the enemy by sweeping close to a Carpathian mountain pass which leads directly to the broad Hungarian plains.

By gaining a foothold in the town of Kirlibaba the Russians are in a position, unless speedily checked, to pour their hordes through the mountains and into the enemy's territory. Falkenhayn's supply lines may be menaced by this move.

The Russians have recaptured the towns of Tzornana and Gostinari, sixteen miles from Bukharest. Mackensen has been hurled back from his vantage point.

In Dobrudja, where Teutonic pressure was powerful, part of the fourteen-mile bridge at Tchernavoda, strategic city on the Danube and eastern gate into Roumania, has been wrested from the Teutons.

Berlin, however, chronicles more advances into Ferdinand's kingdom, announcing that the first Roumanian army which had offered battle on the Argechu river, southeast of Piteshti, northwest of the Roumanian capital, has been broken through and defeated by German and Austro-Hungarian troops after a tenacious struggle.

Whether this indicates the turning of the right wing of the Roumanian armies is not clear. The capture of more than 6000 Roumanian troops and forty-nine cannon is announced.

PRICE OF FOOD ADVANCES

Los Angeles, November 30. — A 20 per cent., advance in the price of food and drink will be put into effect in eating houses here within a week, according to an agreement reached by the Los Angeles Restaurant Men's Protective association, representing 941 places. Committees were authorized to determine in what manner the various classes of places should make the increase. Some expected to eliminate "free" coffee, others to charge 10 cents for a glass of beer, and the cafeterias to aid a penny here and there. Association officers said their members were paying 40 per cent. increase for materials.

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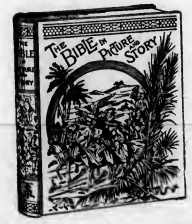

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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FAREWELL GREETING

Dear Congregations:

We intend to leave Newton on December 15, therefore letters will not reach us here after that date. The ship on which we hope to travel is the "Persia Maru". It shall leave San Francisco on December 20 at 1 o'clock in the afternoon. In case anyone wishes to send a farewell, please send it to our address, c/o Thomas Cook & Son, San Francisco, Calif., for S. S. Persia Maru, leaving Dec. 20.

We are glad that the way has opened for us and we look hopefully into the future, knowing that many friends will think of us and our work in India. Think of us in your prayers also during our journey. By January 19, 1917 our ship should reach Hong Kong, China. How soon we can go on from there we do not know yet, and by the time we reach our mission field, half of February may have passed. We send kind farewell greetings to all the readers.

Your co-workers,
P. J. and Agnes Wiens.

IN MENNONITE CIRCLES

Wm. G. Sauders, secretary of the Pennsylvania State Sunday School association, addressed a men's meeting in the First church of Philadelphia last Sunday.

The Gospel Herald (Old Mennonite) announces twelve Bible conferences, to be held in various places among its people during the months of December and January.

Peter Kline, the deacon of the Philadelphia church for many years, who has been suffering from paralysis for more than a year, was operated upon for a serious complication which developed and stood the operation very well, hopes are entertained for his return home at an early date.

Last Sunday the brethren and sisters of Newton, Kans., gave Missionary Wiens and his family a farewell reception. They have received the necessary permission from the British authorities to return to India and expect to take ship from San Francisco December 20. The Mennonite and its readers wish Bro. and Sister Wiens a safe journey and many rich blessings in their work in India.

MISSIONARY NOTES

A tea planter of Assam, according to a report in "Missions", has offered to pay the salary of a missionary to the Daphlas, a wild tribe in the Himalayan foothills, if anyone can be found to undertake the work.

January 2, 1847, the first missionaries of the American board reached Foochow, China. Nine years later the first convert was made and six more came in 1857 and a church was organized. Now, at the end of 70 years, there are 71 congregations under the board with a membership of 2661 and a constituency of 10,000.

The son of a missionary in South America said that in Rio Bamba, Ecuador, he had seen men in the public plaza offering babies for sale at two sucres (about $1.00) each. In Guayaquil there were many found on the Cathedral steps or in front of the hospital with white skins, evidently from good families. They have also been offered for sale in Guayaquil. One lady paid fifteen sucres for one, and a missionary bought one for two sucres.

Rev. Mr. Pulling of South America, who has spent eleven years as a Bible colporteur in that country and has traveled entirely through the continent in all Latin countries except Paraguay, says he has visited at least 500 towns with a population of from 1,000 to 15,000, without any missionary work whatever being done.

The pure Indian population is variously estimated at 6,000,000 to 15,000,000.

In the month of May, 1911, the following statistics appeared in the Press of Santiago, Chile: The number of births registered in that city were 845. Of these 363 were illegitimate while 482 were legitimate. This shows that almost forty percent. were illegitimate, and Santiago is recognized as the most modern city on the western coast of South America.

The number of negroes in Brazil is given at about 4,000,000.

In Callao, Peru, of the births reported, 70 per cent. are illegitimate and a large per cent. of the births are not reported at all.—Sel.

HOW CAN I KEEP INFORMED ABOUT MISSIONS?

1. By spending some money on my own missionary education. How much has it cost me thus far?
2. By reading missionary books and magazines. How many have I read this year?
3. By joining a missionary discussion group. Is there one in my church?
4. By attending missionary conventions. How many have I attended?
5. By contact with missionaries. How many do I know?
6. By acting on what I know now. Am I doing this?
7. By passing on what I learn. How much have others learned through me?—Missionary Outlook.

THE FLAVOR OF THE GOSPEL

A Chinese evangelist in Shantung discovered a truly remarkable person in a village seldom visited by missionary preachers. About five years ago this old man had by some means secured a large print Gospel of St. John. When the evangelist arrived the old man showed that he understood the message: "I know that Jesus came down from God, from heaven. I have the book that tells about Him, I read it constantly. Yo-han Fu-yin (John's Good News).

He was told that St. John was one of many sacred writers; he replied: "I do not care for any others; this flavor is excellent: I read this constantly, and ten parts believe in Jesus (i. e., perfectly believe in Jesus). You need not exhort me to trust in Him. For nearly five years I have read about Him in this book, and want nothing better."

The evangelist then taught the old man to pray, and urged him to become acquainted with the communities of Christians near him, with whom he might have fellowship. The nearest missionary says: "We have sent him a large-print New Testament, and invited him to visit us. This man knows no church, no ordinances, no fellowship, no teacher, save Jesus' book and the Holy Spirit, who reveals the deep things of this simplest, profoundest gospel."

HOME MISSION

A Few Items from the Field.

The work is the Lord's. He has entrusted it to His followers, human instruments, with many shortcomings; though not without obstacles, trials, and sometimes humiliations, yet does He give the victory.

In Chicago the mission work is still being carried forward in the rented hall. Missionary W. W. Miller writes concerning the work as follows:

"Another quarter of work at the mission has closed, with results that are encouraging, to say the least. In spite of the repeated changes that are constantly going on in a great city, such as buying and selling and moving in and moving out, shifting from place to place, we have had the privilege of seeing a steady growth in attendance and interest at all the services, throughout the entire quarter. In view of the fact also that this has been done during the months of one of the hottest summers in the history of Chicago, we stand ready to praise Him from whom all such agreeably surprising blessings flow. We have begun a mid-week Bible study, which will no doubt add greatly to the interest already manifested. We are hoping to reorganize our monthly women's meetings, together with our regular weekly cottage prayer meetings, as soon as our church is built and dedicated for Christian service. The tour among the Middle District churches has been completed with splendid results. Our prayers have been answered in this that they have done what

we had hoped for before the task was undertaken. We think there is about enough ready cash on hand to build such a church building as we have planned. The Chicago Endeavorers of our mission are intending to pay for the pulpit which will cost about twenty-five dollars."

The progress of the building in Chicago has been unexpectedly delayed by the fact that the contractors' bids for the building came so very much higher than the amount which the board had fixed as the maximum to be spent in Chicago. The plans are now being simplified so that the cost of the church shall remain within the limits fixed.

Missionary Miller and his assistant, Miss Cassie Niswander, are carrying forward the work, assisted by a number of volunteer workers, doing the best they can in the present quarters, in the hope that the building con now get under headway early in the spring.

The field in Los Angeles offers many difficulties to the workers, because of the conditions which prevail there. Some idea is given of those conditions by the following from the pen of Missionary E. F. Grubb:

"Here are just a few items from our experiences that throw light on our social conditions and the problems of our work.

"Last week a lady came to us for aid; her husband has been out of work for some time; she is 25 years old; is the mother of ten children, four of whom are dead, one is idiotic and three youngest cannot walk; they have only weak tea to drink and for the four-week old baby they had only a little cornstarch. Will some one figure how many problems are presented by this one family?

"In making calls this house was found: Here lived one of our ten-year-old Sunday school girls; here lived her mother; the mother had been married and divorced and remarried; both the men who were her husbands, lived with her; the little girl called one of the men "papa" and the other one "daddy". Whether it was our visits or some other cause, the conditions are changed now and now they live separate, the first husband taking rooms next door when the rest of the family moved away. This first husband has accepted Christ at our meetings.

"An Italian girl of 17 has had her marriage arranged by her mother and relatives to a man whom she did not know and whom having seen, she says she fears and hates; I suppose the marriage will take place as planned despite the service we have tried to render to change conditions. In this same home we witnessed that lamentation for the dead that is a funeral custom of some people. We know that the children were glad the father had died. (Booze had destroyed all sense of duty to his family.) But the widow in mournful sing-song chanted his praises and used terms of endearment; after the funeral procession started for the cemetery a lady friend of the widow took up the same strain of lamentation until the procession was out of sight."

Miss Ina Feighner, missionary visitor and assistant to Missionary Grubb, reports of her work as follows:

"Most of the homes visited are those of our Sunday school children, which are mostly Catholic, and consequently we find them very indifferent to the Gospel. However the visitation work is showing up, as there has been an increased attendance at the services. We have seen some very definite results in answer to our prayers, and our efforts have been blessed. Five thorough conversions recently, three of whom were hard drinkers."

The idea of an itinerary ministry is being gradually developed into a reality. The first actual step was taken when Missionary F. J. Isaac was transferred from the Los Angeles field to Woodlake, Cal. An arrangement has been made between the Home Mission board and the small congregation at that place, under which they contribute some support to Isaac, who then divides his time and energy between Woodlake and other fields that may open up. This form of activity is new and so will require some time to develop. However, it promises well. Other fields may be taken up before many months. There are many sections where the combing work of an itinerary would yield rich results.

Work is being steadily pushed in the North. The men there are doing large work, but the field is greater than they can cover. More workers will be needed there. Of one of the fields Rev. J. D. Buller is in charge. His first report is quite encouraging. His field is the Waldheim-Great Deer district in Saskatchewan. He says:

"About five months have passed since this field was entrusted to me, succeeding the Brethren J. C. Peters and J. M. Franz when these resigned. In these two churches much has been accomplished for our Lord and Master. The membership in both churches has more than doubled in the last two years. In both churches there are flourishing Sunday schools, with 120 scholars and nine classes in Waldheim, and 75 scholars and 8 classes in Great Deer. Each church also has an active Young People's society which have been the means of great blessing to the church. For it must be said that it is in these Young People's meetings that our young people make their beginning in useful work for the Lord.

"Then also we have at Waldheim a Ladies' Missionary Sewing society, in which the dear "Marthas" are busily at work preparing pretty things for a mission sale which is to be held before Christmas. For the younger sisters we have a "Sunshine" club, in which the members are striving to spread more sunshine.

"In general it can be said that thus far the services have been well attended, and we always have a season of blessing whether we meet at Waldheim or at Deer Creek, and notwithstanding many obstacles, difficulties, and trials, which indeed are everywhere without being sought by us, the work of our great King will, nevertheless, expand and become glorious."

Another worker is Rev. N. W. Bahnman, stationed at Aberdeen, Sask. He writes about the work there as follows:

"At Hague and at Aberdeen services have been held every Sunday, alternating the morning and evening services at the two places, they being 21 miles distant from each other, and to make matters worse, on the way the South Saskatchewan river must be crossed on a ferry boat. At Hague a Bible and prayer meeting is held every Friday evening."

"Patience Lake is the name of the place where a new branch of the Aberdeen end of the work has been begun. In a visit there in July I found that fifteen miles from Aberdeen about a dozen families had been living for five or more years without any spiritual care, no school, no Sunday school, no services. Since then I have visited there once every second Sunday. The meetings are attended by from 15 to 20 persons.

"A sub-station of Hague is located at Warman. Since July I have visited here every second Tuesday, often remaining two or three days in succession. Much good work can be done here during the week days, however, I can never be here on a Sunday. Many homes have been visited here by me during the quarter.

"Summarizing, it can be reported that I have lead Sunday school and preached at least twice every Sunday, conducted a Bible study hour each Friday, every second Monday and Tuesday I gave catechetical instruction and also preached on those days. On special invitations I served at weddings and funerals at Langham and Tiefengrund. The weekly tours by team range from 45 to 95 miles per week.

"In conclusion I am glad to state that I love this work and am doing it joyfully. But I know how imperfect and insufficient it all is, for one worker can not cover thoroughly a district like this forty-five by twenty miles in extent."

The Altoona (Pa.) mission is still under consideration. Some progress has been made. Possibly it can be arranged that this work will be taken over by the Home Mission board.

The Sunday school of that mission is under the care of A. A. Snyder. He writes concerning the work there as follows:

"We had twenty-four scholars in attendance at Sunday school yesterday after having been closed for several months (because of the epidemic), and about the same number at the preaching service last night. Father was over and preached for us, as Uncle Herman and Brother Yoder were at Roaring Springs last night.

"The Sunday school collection yesterday was 85 cents, and the collection at the mission last night was 65 cents. We also decided last night to have our communion three weeks from yesterday. We also have one applicant for church membership. The wife and daughter united with us last winter and the husband who was converted at that time desires now to unite with the mission. They live several miles out in the country."

As another year draws to its close and we review the course of the work, we realize that the Lord has been with us, and has let His blessings rest on the efforts made. Souls are being won for the Lord, weak congregations are being helped spiritually, and little scattered groups neglected heretofore are being looked up and given spiritual care. Yet much remains to be done. Great fields of opportunity are opening as never before. Men and means are still not sufficient to reach out and possess the field. The work thus far undertaken has been well supported by the friends of home mission. Further expansion will be made possible by the increased support in prayer, new workers and means. "Pray ye the Lord that He may send — —."

H. P. Krehbiel, Sec.

CORRESPONDENCE

Berne, Ind., Dec. 7. — We are having exceptionally delightful fall weather which is favorable to attend the various religious meetings. This, of course, also affords many opportunities for "auto outings", seven days of the week, especially when the weather is mild and the roads are in an excellent condition. Autos are getting here more numerous almost daily.

Our pastor, Rev. P. R. Schroeder, and Rev. W. S. Gottschall of Bluffton, Ohio, have exchanged pulpits. Rev. Schroeder went to Bluffton per auto on November 11 where he filled an appointment on Sunday morning at the Ebenezer church and in the evening at the Mennonite church in Bluffton.

On Sunday evening, Nov. 19, Rev. J. A. Nipper of the Fort Wayne Rescue mission, his wife and three men who have been saved from a sinful life, gave interesting and inspiring talks at the Christian Endeavor meeting. Such testimonies are encouraging. They show that the rescue work in the cities is not in vain, although it oftentimes requires much patience and perseverance. Jesus came "to seek the lost"— in the home, in the gay circles, and in the slums.

Thanksgiving day brought joy into many homes of our congregation and Sunday school. In the morning service Rev. Schroeder preached a good, very appropriate sermon. A liberal offering was given for the support of the home and the foreign mission. The children contributed $282.82. Everybody seemed to be glad and thankful. But into one family came deep sadness in the evening. Paul Rohrer, a juvenile aviator, nineteen years old, son of Fred Rohrer, and a member of our church and Sunday school, made his first flight over the town of Berne. It was a beautiful sight. All seemed to be well. But there was somewhere a misterious defect just before the landing, and for this reason the aeroplane dived suddenly to the ground crushing the aviator in his machine before the town's people. He was instantly killed. The funeral on Sunday afternoon was very largely attended, some coming from other places.

The Temperance society succeeded to get a speaker from abroad to give an address at the monthly meeting on December 6. Rev. Mead A. Kelsey of Richmond, Ind., gave two helpful addresses, one on Wednesday and the other on Thursday evening. His first subject was, "The Little Brown God", the tobacco; and the second, "The War of the Ages," the lodge. At present the subject of Temperance or "Prohibition", state-wide, national, and international, is a live-wire and is constantly getting more effective in our congregation and vicinity. The other two subjects, tobacco and the lodge, are also treated occasionally, but up to this date they are not popular, but agitation against them is timely.

For several weeks elections for officers and committees of the Sunday school, C. E. society, Temperance society, etc., were in order to make the necessary arrangements for 1917. Various preparations are being made for an appropriate and blessed Christmas festival in the church and Sunday school. May Christ be exalted next Christmas as never before by being of His mind and doing His will.

I. A. Sommer.

Wayland Church Notes. — Mr. and Mrs. L. J. Miller left on Tuesday evening, Nov. 28, for their home in Tacoma, Washington, after spending six months in this community. It seemed very good to have these people in our midst so long and we were sorry to see them go again. Mrs. Anna Schowalter went with them and she will spend the winter in Oregon with her sister. We wish her a very pleasant visit out West and hope she may return again refreshed from her winter vacation.

There were no services in the Wayland church on Sunday evening, Nov. 19. The churches in town were closed for the day on account of scarlet fever. The schools were closed as well for a few days. We had expected Rev. Mr. Thorne to preach on that evening. He represents the Ottumwa Orphans' home.

There are no arrangements for the usual Thanksgiving services in town this year. There was so much uncertainty about conditions in town regarding the quarantine that it was decided it was just as well not to arrange for a service this year.

Mr. and Mrs. C. C. Schlatter celebrated their golden wedding anniversary on Wednesday, Nov. 22. All their children and their families were at home and a number of brothers and sisters of Mr. and Mrs. Schlatter were present. Mrs. Schlatter is getting along just about as usual which means that she is suffering more or less nearly all the time. In spite of this she is cheerful and loves to have her folks come in and see her.

The "Gleaners" met at the home of Mrs. P. W. Graber on Nov. 2. Among the things decided on at this meeting was that the regular monthly business meeting and social hour be held on the first Tuesday of the month, and that on the third Tuesday evening of the month the class will meet for their regular Bible study. These meetings are held separately in order that those who can't or do not care to attend both may have their choice. We believe that every one will be benefitted by attending both of these meetings if they can see their way clear to do so. The next meeting will be held on Wednesday, Dec. 6. The new officers for the coming year will be elected at that meeting.

The ladies of the Dorcas society held two "sewing bees" on the 15th. One at the home of Mrs. John Wenger and the other at the home of Mrs. D. J. Boller. They were knotting comforts for the mission sale to be held on Friday evening, Dec. 8.

Bethany, Quakertown. Beginning with Christmas the pastor will devote the year 1917 to a series of sermons on Christ, His nature, His work, and His teachings. He will thus be able to announce the text of each sermon in advance. Paul wrote to the Corinthians, "I detemined to know nothing among you save Jesus Christ, the Crucified."

Soon after New-year the pastor intends to begin Biblical instruction to a class of young people preparatory to baptism and reception into the church at Easter. More definite announcement will be given later.

We were pleased to welcome Mr. and Mrs. Bert Snyder and their daughter Hazel to the services last Sunday evening. Our Oklahoma neighbors were made to feel that they were not strangers. Mr. Earl Hixson was their escort.

The Y. P. Thanksgiving social last Monday evening at the home of U. S. Stauffer was the largest for a long time in point of attendance, about 75 being present. The program was an excellent Thanksgiving program, every part of it bearing that stamp. It was opened by singing and a Thanksgiving prayer by Fanny Clymer, followed by a duet, recitations, exercises, a quartet, special songs, a tableaux, etc. Special music was furnished by an orchestra composed of Abraham Shelly, Eleanor Shelly, Florence Shelly, Norman Shelly and Russell Boorse. The budget, with its weighty editorials, timely church news and spicy personalities, was read by Helen Mohr with her accustomed vigor. Everyone then had a blessing for which he could be thankful pinned on the back and he had to guess what it was. Very few were good guessers. A freewill offering was then collected, and the full house was gradually emptied. It was a most successfull and enjoyable social in every way. Members of the three churches (East Swamp, West Swamp and Bethany) were present and a number of friends from other churches whose presence and interest was much appreciated.

On Friday Mother Mary Taylor (Ritter) reached the advanced age of 88 years. The words applied to Moses can be applied to her: "His eye was not dim, nor his natural force abated." For her age she still retains a remarkable quickness of perception, a keen mind and a good memory. Some twenty five of her relatives and friends assembled to give her her first birthday surprise, mostly members of her family, children, grandchildren, great-grandchildren, nieces, other relatives and old friends. Her three children, William Taylor, Dr. Joseph S. Taylor of New York, and Mrs. Link of Philadelphia; her sister, Mrs. Lydia Shelly of Quakertown, and her brother, Owen Schimmel of Philadelphia, were at her side. Father Schimmel, the youngest of a family of nine, is 75 years of age, and is as sprightly and entertaining as he was at fifty. Mrs. Shelly is also well preserved. A splendid bunch of white and pink carnations, as many as her years, adorned the center table. Another bunch graced the dinner table. A birthday cake illuminated by 88 tiny wax candles was carried in before her and almost took away her breath. But she was equal to the occasion, quickly recovered from her astonishment and set the table roaring with one of her delicious pleasantries. She enjoyed giving a few youthful reminiscenses, and was privileged to hear "Stille Nacht" and other favorite hymns sung to the accompaniment of the piano at which her son Joseph presided. It certainly was an impressive birthday celebration, almost as sacred an occasion as a service in a church. May the bounteous heavenly Father keep Mother Taylor with us for years to come, and continue to give her life and peace and contentment in good measure, pressed down and running over.

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Rev. S. M. Grubb - Editor
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EDITORIAL

Eighten years ago a young minister, not long out of the seminary, accepted a call to a small church in our neighborhood. The church was poor and its membership consisted largely of people who worked in the mills with alternate good and hard times as the business of the mills prospered or did not prosper. He came to the work determined, as he put it, "to get an audience if he had to stand on his head to do so." He wanted to build up a congregation, and then he wanted to erect a new church building. In accord with his determination his greatest energies were spent in getting people to come into the services. But soon the services ceased to be services and degenerated into mere amusements. He had made the most sensational ministers in the country his models and imitated them in the sensations he produced. Soon he was going them all "one better" and encouraging features in connection with the church that no one had ever heard of. Penny concerts, moving pictures and the like didn't do. The public did not respond to an inferior amusement when within a few blocks they might get the first class article for almost as little cost. The next thing was to get politicians and other public characters to make addresses. On one occasion he challenged a United States senator to reply to certain ugly charges, offering his church to him to do so. The challenge was accepted. Of course, the crowds came, but they did not keep on coming. New sensations had to be created in order to get new crowds. One of the most daring was a boxing bout on a mid-week night. Neighboring pastors and churches were very much exercised over the matter. Some of them that had members who needed converting had to deal with those who wanted to imitate the circus that passed as a church. Others found that the whole community was judging the church and Christianity by the standards set by this sensation monger. What the end would have been no one could tell. Eighteen years of this sort of thing had done damage that was alarming. However, the doctor saw a great light. While always, as he thought, a student of the Word, he attended a Bible conference at which the spiritual side of the church's work was emphasized. It brought him to change his whole plan. From that time on he determined to cut out all this worldly sham and devote himself to a real Christian ministry and the church that was anything but a church for a long while is now a real place of worship. Perhaps all the damage that was done in the past cannot be made right, but the testimony of the brother as to the failure of the whole thing after having given it a fair trial, is of great worth and encouragement to those pastors and churches who have stood out for a church that stands for worship and against making the house of God a place of amusement—or worse.

Doubt is an ugly monster. It comes to disturb, unsettle and alarm; it is feared, hated and opposed. Yet, doubt does sometimes knock at the heart of everyone. There was so much to be loved in the life of John the Baptist that we often wish he had not permitted the shadow of doubt to fly across his life at a time when his own prophecy that he must decrease while his Lord must increase was being fulfilled. John did what we all should do in the case of our doubts, he went straight to Jesus for an answer for them and was satisfied. We live in an age of science beyond which short-sighted men sometimes do not see the mighty Creator and we have our troubles about great questions involving creation, revelation and Providence. Will we get any farther when we doubt that God has anything to do with them? Tearing down palaces and not even erecting huts in their places, doesn't solve the problems of happiness. Why not then get to Jesus? His assurances of help are as binding as ever. Nothing can possibly be a better revelation of God than Jesus Himself. To know Him, to love Him and to obey Him makes faith stronger and makes us submissive to the will of God for the clearing up of the great mysteries that confront us. In this day of wars and anguish how many have asked, "Can there be a God?" But why throw away God when He is so much needed? From all we know of His past dealings we may be sure that out of these great tribulations mighty characters are developed for Him and in His Own good way He will so overrule the evil that now exists that good will come of it. At any rate men will have learned, when it is all over, how absurd it is to forsake the trust there should be in God and to trust in their own strength. Doubts lead on to unbelief. It is a peculiar kink of the human mind that makes doubt easier than faith. Men believe their doubts and doubt their beliefs. Things should be turned about so that they believe their beliefs and doubt their doubts.

CORRESPONDENCE

Noble Mennonite Church. Communion services were held at the Eicher church on Sunday, Nov. 12. The attendance was very good on that day in spite of the threatening weather and the condition of the roads. Mr. Louis Rinner and Mrs. C. C. Sommer were received into church by letter. This communion service was preceded by a series of meetings during the week. We lost out on Wednesday night service because of the stormy weather but all the other services were well attended. The letter of Paul to the Philippians was made the basis of the week's services.

The choir has started rehearsals for a Christmas cantata. It is too early to say much about it, but we know that if the choir gets down to work and keeps at it until Christmas they will have a program prepared that will be worth hearing. We are expecting big things from this cantata.

Mr. and Mrs. Chris. Widmer came from Oregon to visit with their brothers and sisters a while. They came especially to be with Mrs. Widmer's sister, Mrs. John Widmer in Wayland, who is very poorly at this writing. She suffers intensely and longs to go home. She is patient in her suffering and it need not to be added that everything is being done for her that loving friends can do to make her sufferings bearable.

Bro. P. E. Stuckey kindly took the pastor's place on Sunday, November 19, when the pastor was unavoidably absent from home. There was a good audience present and we appreciate the kindness of Bro. Stuckey very much in taking our place at such short notice.

The young people of the church feel that something more might be done in promoting good fellowship among themselves and to help this along they have arranged for a program and social hour at the church on Thursday evening, Nov. 30. They have arranged a splendid program, consisting of music, readings and talks, which will begin promptly at 7:30.

The Christian Endeavor society hat decided to support a native teacher on one of our mission fields. This costs in the neighborhood of fifty dollars a year. No one can measure the good that may be done by work of this kind. It simply means that a group of children will receive proper instruction on the mission field which otherwise would not receive any training of this kind at all. What if one of these children should grow up to be a mighty force in promoting better life among his own people? This is altogether likely and the good that will be done can not be measured by money.

NEWS FROM THE AFRICAN FIELD.

Djoko Punda, Aug. 18, 1916.

Dear Readers:—

"Faithful is He that calleth you, who also will do it."

No doubt many of you have already heard reports of our trip, but I will give you a brief review of it now.

Crossing the Atlantic from New York to Liverpool, we had quite stormy weather some days. The first few days, however, were just as lovely as could be. This no doubt helped some of us to get used to sailing before the storm came on. We reached Liverpool in all safety, Monday, March 20. While in England we were also kept from all harm. Three times we were called out of bed in the night because of Zeppelin raids. About three miles away from the place where we stayed there were some people killed by bombs dropped from a Zeppelin. One night when we were suddenly called, I felt nervous at first, but the precious words of Ps. 91:7 soon made my heart quiet.

On Tuesday evening, April 4, we left London for Falmouth, Eng., where we began our second ocean trip the next day, April 5, on the steamer "Anversville". This was quite a contrast from the first trip, especially after we reached Dakar on the west coast of Afrika. Some days the ocean was almost as smooth as a mirror. It filled one with a sense of awe to see nothing but water, water, all so smooth, and called to one's mind the words of a song:

"As a mother stills her child,
Thou canst hush the ocean wild."

On April 29, we left the "Anversville" at Matadi. There we spent our first Sunday in Congo at the Swedish mission. It was a nice quiet Sunday, although very warm. We attended the native service in the forenoon. It was sweet and encouraging to see what God can do for these natives as well as for us.

Monday, May 1, we left Matadi for Leopoldville, on the Congo railroad. This was not like railroad traveling at home, not so smooth and comfortable, and almost entirely without conveniences; yet when one thought of the many lives it must have cost to build this railroad, and of the weary weeks of travel by foot and hammock missionaries formerly had in order to cover the same distance that we covered in two days, it made one appreciate it although it was a little rough. The coaches of our train had the tremendous seating capacity of twelve persons each, but one did not have to be on long to understand why it was so. They could not use long coaches to make such sudden turns and crooks as this railroad track has. The longest straight stretch in it can scarcely be a mile long. Fortunately the trains do not run at night here, so we could rest at Thysville for the night and resume our journey the next day.

Arriving at Leopoldville, May 2, arrangements were made immediately for us to sail on the river steamer "Princess Clements", which left there May 4. We were fortunate in making such good connections. Some missionaries have to wait there several weeks. In this last stage of our journey as well as the first, we could see tokens of God's loving care. One evening when ready to retire, I saw a scorpion crawling up the wall of my cabin. It had undoubtedly been carried on the boat in the firewood, and it being piled up to the floor of our deck, the scorpion crawled up from it onto our deck. When it was getting dark I had been standing just over the place where the firewood was kept below. Two times I felt something tugging on my clothes but as it was only for an instant each time, I gave it no thought and did not look to see what it was. But it is evident that the scorpion was carried around in my clothes for quite a while, and I thanked the Lord for having kept it from hurting me.

The above mentioned river steamer did not take us to our destination. It had been feared by some of our party that we might be obliged to stay at Basonga for some time, which would have been quite unpleasant and perhaps even dangerous to our health as we were without tents, beds and food supplies, there being no mission station there. But this was also graciously provided for by the Lord. On reaching Basonga, May 5, we found a little steamer ready to take us on. Although the captain of this little steamer at first said we were supposed to look out for our own meals, his heart was turned and he let us eat with him at his table, and we found he had a good cook. Also the stateman at Basonga showed us kindness in lending us a folding bed. The steamer had only two cabins and only three bed springs with nothing on them. With the folding bed we had four beds for the five of us. The men took turns sleeping in a steamer chair. We were very much crowded of course, and it was a dirty little boat, but we were thankful that each day brought us nearer to Djoko Punda, arriving here safely and well, May 19.

The question has been asked, "What were your first impressions of Africa?" They are hard to explain. Sometimes I just stop and think for a moment to myself "Well, I am really in Africa, am seeing with my own eyes the people about whose darkness I had heard so often." Looking at them just naturally, the question might arise, "Can such be lifted to a higher plane?" But faith asks no such question as to the power and willingness of God to lift them.

I am still happy, not merely because of having at last come to Africa, for if that only had been the source of my joy, it would no doubt have ceased long before this time. Joy comes from the fact that the Faithful One, the dear Lord Jesus does it all. At the beginning of this year, I made it my motto to let the Lord do for me all that He wants to do. How happy it makes me to think that I am not dependent on anything I can do, for that would be worse than nothing, but I may fully count on Him for everything, and How faithful He is. His presence is so real, especially when Satan comes around to sell his tool called "Discouragement", or possibly to plant some "root of bitterness" against any of God's dear children in one's heart; then the presence of the Lord casts out all fear and fills one's heart anew with His own love for all His children. Praise His name, Jesus is victor, making even us "more than conquerors". He is able to transform even these poor natives into "kings and priests unto God". How I long to be able to tell them of Jesus, but my vocabulary is still so small. Keep on praying for us new ones that we might get the language soon. We studied some on the way coming out and are now through the grammar the first time, but somehow, it is one thing to read the language out of books, and quite another to understand the natives when they talk and to speak to them.

Pray also for the work here as a whole, for prayer is needed. Pray that every missionary may be filled with the Holy Spirit and that every one may know to the full extent the "victorious life in Christ Jesus", that in turn not only our words but our lives as well may make Jesus known to the poor dark heart around us. Pray for the native Christians that they may grow in grace and in the knowledge of our Lord. Pray for the native women and girls that a definite work may be done among them, for Christian homes cannot be established without Christian women. Some seem very indifferent. It is much the same here in this respect as at home. Not everyone receives Jesus, but those who do, find Him the same Jesus as others have found Him, "the power of God unto salvation".

In closing let me say that "to let go and let God" is the secret of constant joy and victory whether at home or in a heathen country, regardless of any outward circumstances. Should this letter be read by anyone who feels God's call to the mission field, may that one be encouraged to thank the Lord at all times for all trials, tests, crosses or anything that will serve as a means of death to the self-life. It is sometimes hard at the moment to recognize God's hand in our circumstances, but when we simply thank the Lord and "let go", how He does fill the heart with love and joy and such an assurance that He will make "all things work together for good", and not only so, but He really lets us see the results of His working in our own lives and in those around us.

Yours in the Coming One.

Agnes Sprunger.

— The Christian Evangel.

THE S. S. LESSON

Dec. 24.

Christmas Lesson — Unto Us a Son is Given.

Isa. 9:1-7.

Golden Text—Isa. 9:6.

The Christmas message in our lesson is summed up in the Golden text: "Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there shall be no end."

That the Christ came in human form is one of the greatest sources of human comfort. We learn that He hungered and thirsted and wept and suffered pain and that He was poor and despised and rejected. He was tempted and tried and finally He died. Having passed through the human experiences we know that He knows and sympathizes and that the appeal of those who suffer in body and mind is not made to Him in vain. Having borne the human form and passed through the trials of mortal life He now, as our advocate at the throne of the Father, is in a position to represent the human side

The prophet's vision is of a ruling Christ — "The government shall be upon His shoulders." He is verily the King of kings. His rule is not by the power of the sword, however, it is by the power of love. His scepter is love, reason and righteousness are His law. In life men gave to Him kingly honors. While they did not then understand that His "kingdom is not of this world" we now are destined to realize the sway of His heavenly rule, not only over spiritual things, but over the nations of the earth. Those who killed Him called Him a King, those who love and confess Him shall obey Him as their King and serve Him by devoting all they possess to His service.

"Called Wonderful" Think of all that is connected with Him that is wonderful—the wonderful prophecies concerning Him; the wonderful birth through which He assumed human form; the wonderful childhood; the wonderful manifestations at baptism; the wonderful triumph over Satan, the wonderful words, works, miracles connected with His life; His wonderful way of making friends—and enemies; His wonderful love shown to His wonderful sacrificial death on the cross, His wonderful resurrection and ascention and the wonderful revelation given of Himself in His Word and through the Spirit.

As "Counsellor" He invites us to come to Him when weary and heavy laden. He not only taught us how to pray but invites us to come to Him often in prayer. His words are to be the rule of faith and practice not only for our individual daily life, but also for the whole church. We are asked to come to Him to learn of Him, to gather together that He may be in our midst. The best answer to all of life's perplexities is, What would Jesus do?

He is the "Mighty God". Jesus is divine. Were he not divine His

words and His life and the prophecies as well as the teachings of the apostles would be a deception, for they all set forth this claim. None but a divine being could have such a birth and such a resurrection. Because He is divine He represents the divine God to men. In combination with His humanity He pleads for man at the Father's throne and as God He represents God among men. In His person the two natures are brought together in a strange and unique manifestation. Those persons who would make Christ a good man or the best man — but deny that He is God not only miss the comfort and assurance that Jesus brought to men, but they dishonor Him and degrade Him by ignoring His claim to divinity.

"The Everlasting Father." The fatherhood of God is shared by Jesus with God's other attributes. As father God comes close to His children in the intimate relation of parenthood. He is ever ready to hear the confidence of His children and to help them. He forgives them where they seek forgiveness. As father all that He has is for His children and the glorious inheritance of the saints is one of their chief joys. The Father's house is for His children to enjoy. If there is a fatherhood of God then there must also be a brotherhood of man involving mutual help, sympathy and consideration.

Jesus is the "Prince of Peace". He came to bring peace in all of its manifestations to men. They are through Him at peace with God, at peace with their fellow men and at peace with themselves. His message is one of peace. His kingdom is to grow upon the victories of peace. His sweetest gift to men is peace. Today the world is not at peace. Why? Is it because Christianity and its Christ have failed as some so lightly declare? No, it is because men have failed to accept Christ and obey Him. The world can only be certain of a real peace when the world makes Jesus Christ its Master.

There is to be an increase of His kingdom. History shows this to be so in all ages of the Christian era. In spite of failures and wars and the godlessness of nations Christ's kingdom grows. Every accession to the church and every missionary triumph shows this.

THE C. E. TOPIC

Dec. 24.

Helping to Accomplish the Purpose of Christ's Coming.

John 10:1-16.

(Christmas Meeting.)

The coming of the Messiah was the hope of the ages, but when He did come, alas, there was no room for Him, not even in the inn and the Son of God had to make His entrance into the world amid the most pityful surroundings. Centuries have passed since then and the presence of Christ among men has been of unestimable blessing, yet today, as then, there are places without number in which there is no room for Jesus. What men missed because He found no place for His infant head except in a stable no one can say and none can estimate the aweful loss those who shut Him out now must endure.

Jesus came to redeem men! He is above all things the Redeemer of the world come to seek and to save that which was lost. As our Redeemer He laid aside His heavenly glory and became the Lowliest of the low, ready and willing to suffer and finally die a sacrifice to atone for the sins of the world. By His atonement men again became "at-one" with God. Our part in helping Him consists in going out into the world declaring the good news of the salvation that there is in Christ. As it was the chosen mission of the greatest being we may know to save the souls of men so we can choose nothing higher or better than a career devoted to bringing men and women to the knowledge of salvation there is in Him.

Jesus came to reveal the Father. Did we not know Jesus, God would be only a mighty creator, demanding obedience and service, unto whose presence we could only come with fear and trembling. As it is we know Him as our Father who loves us to the extent of sparing nothing, not even His only begotten Son to save us. Jesus said to Philip, "Who has seen me, has seen the Father." Our vision of Him, then, is a vision of Jesus in all His lovliness. Jesus tells us how we may help His purpose in coming to reveal the Father. We are to let our lives shine. We are to give ourselves to the service of love. We are to bring forth fruits of righteousness and peace and goodness. We are to serve one another and in that way render to Him our best service.

As we learn to know Jesus we discover that He desired to teach men how to love. He taught love in word, in life, and in His death. His love extended even to his enemies. His purpose of love must be carried to the world by those who love Him. The 13th chapter of First Corinthians, the great love chapter, and the 12th of Romans, the chapter telling us what is our reasonable service, as well as the sermon on the mount, have as their chief idea the idea of love. There is no such a thing as a Christian who doesn't love. We are to love God, love our fellew men, love the unfortunates and especially love our enemies.

When Jesus announced the purpose of His coming it was to bring hope to the hopeless, the miserable, the poor, the sorrowing and the afflicted. Can we do anything less when we know the story of His life and the commands He gives concerning our daily conduct? He is the special friend of the poor, the great physician to the afflicted and the defender of the oppressed! The Christian must share with Him in these duties. The most hopeless situation is the one that finds man in the face of death. Here He is the resurrection and the life. By bringing the comforts of eternal life and the resurrection to those who are in the shadow of death or who are separated by death from their dear ones we help in the purpose of His coming to break the power of the grave.

Jesus came to establish His church. He is the head, the vine, the cornerstone, the foundation of the church. The church is the body of believers, called out of the world to Christ. Through the Church His glory is to be shown and His kingdom established. "We are co-workers together with God" and therefore our help is what will make it grow and our lack of help is what will hinder its progress. There can hardly be such a thing as one who is faithful to Christ and yet does not identify himself with His church. As workers in the church we are to be faithful to our church duties, we are to sacrifice for its good and to pray without ceasing for it. An unfaithful member of the church is the branch that is cut off as having no part with Him.

"Ye will not come unto me that ye might have life," was the pathetic complaint of our Lord when He was exercising His ministery upon earth. This same complaint holds good with very much of the world today. But He wants men to come unto him for life. Our duty consists in bringing them to realize that they are dead in sin and must come to Him for salvation if they are to be saved at all. The true child of God will always feel the heavy burden of the souls of men laid upon Him. Christ's appeal to the faith of men needs a realization of the faithful of their duty to have a part in the saving of the world.

Jesus is the perfect man. We are to make Him our pattern and grow into the perfect manhood that there is in Him. While we may never become perfect in this life, yet it ever remains for us to become more and more like Jesus. This we may become by intimate and obedient association with Him in prayer and in the active participation of the work of His kingdom.

DEATH

Althaus. — Mrs. Elizabeth, wife of the late Gotthardt Althaus, passed from this earth to be forever in her heavenly Father's house, on Sunday morning, November 12, 1916. She reached the good age of 79 years and 21 days. Mrs. Althaus was a patient sufferer. Her lingering sickness caused her frequent pain and anxiety, but she bore all in a heroic, Christian spirit. Brief services were held at her late home four miles south of Pandora, Ohio, and funeral proper was conducted at the Ebenezer church, her husband being buried there.

CONTRIBUTIONS

For Home Mission

During November.

Reedley (Cal.) congr., by H. J. Krehbiel, $25; Alexanderwohl congr., Goessel, Kans., city mission, by B. H. Friesen, $97.27; Colfax (Wash.) congr., by P. R. Aeschliman, $11; Tabor congr., Goessel, Kans., by J. S. Schmidt, $41.21; Halstead (Kans.) S. S., by H. J. Penner, $18.26; Geary (Okla.) congr., by A. E. Loganbill, $16.30; Herold congr., Bessie, Okla., for city mission, by P. A. Quiring, $39.34; Christian congr., Moundridge, Kans., by A. H. Kaufman, $6.85; Bethel college congr., Newton, Kans., by Chr. Wirkler, $12; Halstead, Kans., C. E. society, by M. M. Hirschler, $10; by Joel Sprunger, El Reno, Okla., $12; Escondido (Cal.) congr., by H. H. Adrian, $11.27; Nordstern congr., Drake, Sask., by Jacob Quiring, $100; San Marcos (Cal.) congr., city mission, by J. J. Dueck, $15; Alexanderwohl congr., by B. H. Friesen, $166.57; Rosthern (Sask.) Sewing society, by Mrs. A. G. Hamm, $40; Pulaski (Iowa) congr., by Mrs. Mollie King, $57.04.

For chapel in Chicago by W. W. Miller: Bluffton, O., Gideon Burkholder, $5; Edward Lugibiel, $3; Summerfield, Ill.: Mrs. Mary S. Ruth, $24; Daniel Bergtold, $5; Henry Kraemer, $3; Mrs. Henry Ott, $1; "friend", Wayland, Ia., $25; Pandora, Ohio: David Niswander, $8; Tilman Geiger, $3.

G. A. Haury, Treas.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

Special Offer

New subscribers will receive the MENNONITE from now until January 1918 for the single subscription price, $1

NEWS OF THE WEEK

CONGRESS TO BE BUSY THIS WEEK

Washington, Dec. 10.—Both branches of the congress moved slowly during the opening week of the short session while legislation was being whipped into shape, but they will get down to actual work this week.

The program in the senate is somewhat uncertain, dependent upon a meeting of the Democratic steering committee tomorrow. While the interstate commerce committee is deliberating on plans for expediting the president's railroad legislative program, three measures are ready for immediate consideration. They are the District of Columbia prohibition bill, immigration bill and corrupt act measure.

Corrupt practice legislation which is now the unfinished business probably will be displaced temporarily by the immigration bill when the senate meets tomorrow, inasmuch as Democratic leaders are considering revising the former measure before pressing it for final action. The immigration bill with its literacy test probably will pass the senate without prolonged discussion despite the probability that it may meet another presidential veto.

The prohibition bill for the District of Columbia is to be urged at every opportunity by Senator Sheppard, leading the fight for the Democrats, and Senator Kenyon for the Republicans. Its passage by the senate before the March adjournment is regarded as very probable. Senate Democrats will caucus Wednesday to choose a successor to the late Senator Clarke as president pro tempore, Senator Saulsbury of Delaware being the most active candidate for the honor and his friends say he has enough votes pledged to assure his election. The caucus also will consider the legislative program.

Proposed railway and high cost of living legislation having been shelved for the present by the house, that body probably will do little except routine work until after the Christmas recess.

President Wilson's vocational educational bill, the first administration measure to be considered at the present session, will be called up tomorrow and Chairman Hughes, of the education committee, hopes that it will pass before night. The purpose of the measure is to help state schools teaching agriculture and trades by meeting teachers' salaries in part and establishing schools for the development of instructors in these branches. Little opposition is anticipated.

Chairman Lever, of the agriculture committee, hopes to get his cotton standardization bill up this week. This measure, supported by the southern representatives and many members from other sections, was not reached last session but has an early place on the calendar.

DAVID LLOYD GEORGE HOPES FOR LABOR BACKING

London, Dec. 7. — It having been decided definitely that David Lloyd George, as the new British premier, will undertake the formation of a ministry, politicians today were interested chiefly in the personnel of the new cabinet and the prospects of the new premier for getting together a combination that will have the support of a majority in the house of commons.

The Central News says the Labor party has decided to accept the invitation to be represented in the new government and that Mr. Lloyd George has offered the party two seats in the cabinet, one representative in the war council and three under-secretaryships.

The Chronicle says Lloyd George is believed to favor a strong labor policy, including state control of all coal fields and other large developments in the direction of collective ownership.

It is asserted unanimously in the press that if Lloyd George succeeds, his cabinet will be a national administration pure and simple, looking to the needs of the war alone, which the newspapers say is the prime necessity of the moment. There are further manifestations of anxiety in the press lest domestic strife have disastrous effects for the nation.

The house of commons adjourned today until Tuesday.

A meeting of the Liberal party, over which Mr. Asquith will preside, will be held Friday.

Few if any of the Liberal members of Mr. Asquith's cabinet are likely to accept office under Mr. Lloyd George, and some of the Unionist members, like J. Austin Chamberlain and Lord Robert Cecil, are likely to stand aside. However, it is assumed that at the conference at Buckingham palace, they assured the new premier of their benevolent neutrality, thus making his task much simpler.

BULLETINS

New York, Dec. 10. — A heavily armed steamship, fitted with torpedo tubes, has been sighted about five hundred miles north of the Azores, in the middle of the steamship lane, according to a wireless warning flashed tonight to merchant vessels of the entente allies by a British or French cruiser lying off Sandy Hook.

London, Dec. 10. — "It is understood on reliable authority that an entente ultimatum will be presented to Greece on Sunday," says Reuter's Athens correspondent, telegraphing under Saturday's date.

"The British and Russian ministers had an audience with the king today and subsequently the king summoned the American minister. The personal baggage of the entente diplomatist has been sent to Piraeus."

ENGLAND WON'T RENEW SHELL ORDERS HERE

Toronto, Ont., Dec. 9. — English shell contracts in the United States virtually all run out within 6 months, and most of them within three months, after the first of the year, and will not be renewed, it was announced here today by J. W. Flavelle, chairman of the Imperial Munitions Board for Canada. This would increase Canada's responsibilities in the future, and Canadian munitions manufacturers would be expected to fulfill their contracts for 1917, he said. Mr. Flavelle has been abroad nine weeks, consulting the minister of munitions and his assistants, and this announcement was accepted here as the message of Great Britain to the Dominion.

"Of course, Great Britain will continue to purchase copper, brass, steel, and other raw materials from the United States," he said, "but she will not purchase any more of the finished shells. The minister considers that two years' probation is sufficient and will expect Canada to fulfill the promises she made for munitions in 1917. In fact, it would be a grave blunder if the contracts were not fulfilled. Canada is still behind with her deliveries."

ROUMANIAN ARMY STILL RETREATS

Berlin, Dec. 9. — Strong attacks were made yesterday by the Russians in the Carpathian forests, the war office announces. North of Dorna Watra and south of the Trotus Valley the Russians gained ground at the cost of heavy losses.

In western Rumania several thousand more prisoners have been taken, as well as many cannon. The Roumanians are retreating rapidly. Since December 1 the Roumanians have lost more than 70,000 men and 184 cannon.

The text of the statement reads:

Front of Archduke Joseph: Between the Kirlibaba and Bistritza valleys the Russians yesterday launched strong attacks. The majority of them failed with heavy losses under our fire. North of Dorna Watra, ground that was lost was dearly paid for by the aggressor. Likewise in attacks south of the Trotus valley, which virtually failed, the Russians obtained only a minor local success, while wasting considerable forces.

Army Group of Field Marshall von Mackensen: The left wing of the Ninth army routed Roumanian divisions which tried to make their way toward the southeast from the passes northeast of Sinaia. Several thousand men were made prisoner and many cannon captured. The enemy is in retreat all along the line before the right wing of this army and before the rapidly advancing Danube army.

Since December 1, as far as appears at present from a superficial clearing up of the battlefields around Bucharest, the Roumanians have lost to these two armies more than 70,000 men, 184 cannon, and 120 machine guns. The size of these figures permits of a plain conclusion being drawn as to the importance of the success obtained by the allied, (Teutonic) troops and shows to what a degree the Roumanian army is demoralized. The losses in dead and wounded are in proportion to the number of prisoners. The booty, war material, and field material taken is incalculable.

The statement issued this evening, says:

In Roumania our pursuit progresses as planned.

Berlin, Dec. 8. — An explosion in a Russian ammunition plant has caused the death of about 1,000 persons, according to the Overseas News agency today, quoting the Russian newspaper Rech, the news agency statement says:

"The Russian newspaper Rech reports that a new explosion took place in an ammunition factory on La Stannaya. The cause is unknown. At the moment of the catastrophe about 1,000 persons were working in the factory, all of whom evidently perished. The factory was completely destroyed."

DEUTSCHLAND IS AGAIN BACK IN GERMANY

Berlin, Dec. 10.—The German commercial submarine Deutschland, completing a quick trip home from the United States, arrived at noon today off the mouth of the Weser.

The arrival of the Deutschland at a German port marks the successful completion of the second round trip of this commercial undersea boat to the United States. On her voyage just finished she made the passage in nineteen days, having left New London November 21. This bettered considerably the record of her previous outward trip, which starting from Baltimore, took her twenty-three days. Her two westward voyages occupied respectively sixteen days and twenty-one days.

The Deutschland is the only commercial craft of her type that has succeeded in reaching this country from Germany, her sistership, the Bremen, having been lost on her outward voyage. The Deutschland was forced to make two starts from New London on this return trip. In her first attempt November 17, she collided with an escorting tug and had to put back to port. She was not badly damaged, however, and was able to put out again four days later, this time without mishap.

The Deutschland on both her trips, brought valuable cargoes, chiefly of dyes and chemicals. On her present voyage she took a cargo estimated at $2,000,000 in value, and official mail for Germany.

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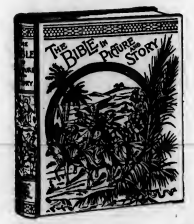

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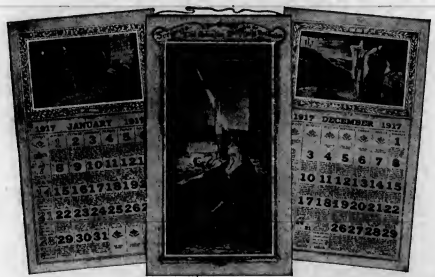

The Cover, a beautiful Madonna from the celebrated painting by Will H. Low, entitled "Christmas Morn", owned by the United States and shown in the permanent collections of the National Gallery of Art, Washington, D. C.

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VOL. XXXI. BERNE, INDIANA, DECEMBER 21, 1916. No. 50.

IN MENNONITE CIRCLES

The Deep Run Sunday school will have their annual Christmas services on Sunday, December 24 in the morning.

The missionary and charitable offerings of the First church of Philadelphia are reported to amount to more than $500 for the year.

The fifth annual Bible conference, held at the Roaring Spring (Pa.) church December 2-3, is reported to have been a splendid success. Among those participating were Revs. S. Yoder, Graybill, Miller, and Aden Kephart and Jennie Cable. Extracts from several of the addresses appear in this issue.

Rev. H. G. Allebach of Quakertown discussed certain phases of Russellism last Sunday. The Russell people have been exhibiting their picture shows in Quakertown and naturally drew a crowd of curious ones. It is one of the tricks of the Russell crowd to make a great appearance of superior information by these pictures. Some of them deal with matters of common scientific information to which any high school boy has access; others of the pictures are positively misleading.

Some of the members of the Springfield (Pa.) church recently paid their pastor an appreciative visit. The following is what the local paper, where he lives, has to say about it: "The esteem in which a devoted pastor is held by a devoted congregation and the appreciation of his labors among them may have been witnessed on Saturday afternoon at the home of Rev. Allen M. Fretz, Sixth and Callowhill streets, Perkasie, pastor of the Deep Run, Springfield and Bowmansville Mennonite churches. A party of thirteen of the Springfield church arrived there about 2 o'clock in automobiles and carriage loaded with fruit and vegetables. When the party left they left with the family a donation of apples, potatoes, sweet-potatoes, artichokes, turnips, beets, cabbage, sugar, butter, cheese, dried corg, pumpkins, canned fruit, flour, cornmeal. The pastor and his family very highly appreciate such expressions of love and gratitude."

Below is the text of a resolution adopted at the meeting of the Federal Council on Dec. 6-11, instructing the general secretary to ask the churches and the Christian people of America to join in prayer for those suffering from the war and for peace.

Resolved, that the general secretary of Federal Council be instructed to request the Christian people of this country in their public and private worship during the ensuing Christmas season to make earnest prayer for the promotion of Christian fellowship and permanent peace among all the peoples of the world.

Adopted Saturday evening, December 8, 1916.

Since last year's Eastern District conference in adjourning failed to fix the date for its next session, it devolved on the officers of conference, with the church where it is to be held, to name the day, and as many of the pastors usually fix their schedule of services at the opening of the year and for general information, the announcement is herewith made that the conference will convene in the **Deep Run Church, Sunday, April 29, 1917.** On Sunday morning at 10 o'clock the Lord's Supper will be observed by the congregation with the conference visitors. A more detailed program of the subsequent sessions will appear later. The church is two miles from both Plumsteadville and Pipersville on the Philadelphia, Doylestown and Easton electric railroad. Those wishing conveyance from either of these places will please inform the secretary in ample time.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

NOTES AND COMMENTS

The Presbyterians celebrate this month the 200th anniversary of the founding of the first Presbyterian church of New York.

The wife of Dr. Sen Yat Sen, the first president of the Republic of China, is reported to have recently been baptized by a Southern Baptist missionary from Macas.

The millions of prisoners, held in the various countries, now at war, offer a splendid opportunity to the Christian churches for Bible distribution and missionary work. Many of these men have for the first time in their lives an opportunity to come into contact with Evangelical Protestantism.

350,000 boys run away from home every year in North America.
35,000 become confirmed tramps.
4,000 become dangerous criminals.
7,000 are injured or maimed.
3,500 are killed by the cars.

Question:—Are American homes what they ought to be?—Mountain State Bulletin.

An ancient wise man invented a simple Korean system of characters to take the place of the difficult Chinese writing. This was so easy that a child could readily master it, but the people despised it for its simplicity, calling it the "dirty language". Today the missionaries find it very useful and use it for tracts and other literature.

In Japan it is considered a shame to be seen chewing anything on the street. The Japanese are instinctively polite. But along comes an American chewing-gum firm with ten million sticks of chewing-gum to give away free to those that promise to chew them on the street. The campaign of education in chewing is widely advertised, too. By and by, no doubt, Japan will get the chewing-gum habit. If men will take such pains to teach Japan to chew, how much more should we teach Japan to know Christ, her Lord.—Se!.

A young lawyer, an infidel, boasted that he was going out west and locate in some place where there were no churches, Sunday schools or Bibles. Before a year was out he wrote to a classmate, a young minister, begging him to come out where he was and start a Sunday school and preach, and "be sure to bring plenty of Bibles," closing his letter with these words, "I have become convinced that a place without Christians and Sabbaths and churches and Bibles is too much like hell for any living man to stay in." — Evangelical Messenger.

INCIDENTAL NOTES

Sometime ago it was our pleasure to canvass the district of the Eastern conference in the interest of missions. Those days have gone by and belong to the ones gladly remembered, worthy to enter the private annals of life's career, because our hearts rejoice over the helpful experiences.

Never before had it been our lot to come in such close range with the people whom we learned to know and love after having enjoyed the pleasure to work on the same station with one out of their midst, viz. Sister A. C. Funk. She was, however, not permitted to enter the churches and homes in order to intimate about the grand work carried on; we certainly were much delighted doing so, notwithstanding the thought she in her able way relating incidences would undoubtedly have wrought infinitely more. Although, concluding from private conversations and correspondences in most places, the mission interest has been kindled somewhat, at least have been the means to help the increase along slightly.

It must be admitted those weeks were exceedingly busy ones, getting over the entire field in such a short time. It could not have carried through were it not for the careful planning and splendid system of transportation by auto, trolley and rail. Quickly was it done in spite of the Perkiomen railroad, where the stations are so close together at places it seems as if the trains actu-

ally ought to back up to have a chance whistling for the next station. Only one single appointment was missed throughout the entire campaign.

One thing we regretted very much, that not more time could be ascertained for that district in order to make more private visits which the missionary on deputation work ought to command, because then numerous topics are touched upon for which generally no time remains in public meetings; furthermore, the individual can be taken better into consideration. At several places the state of mission interest was found in a deplorable condition — not that the respective parties fostered indifference about the matter, because real circumstances were almost totally unknown. With much regret we have frequently in our private room confessed to each other that we as representatives on the field have been heretofore too lax writing for our publications certain striking incidences concerning the work. New resolutions to that effect were formed between us. In one or two places, however, all publication would have proved ineffective, because none of our conference church papers were at hand, evidently never read. This neglect is hardly pardonable, because those form the channels, through which some information may be gathered. With remarkably very few exceptions everywhere incidences from the field were related and some of the needs presented cords joyfully vibrated favorably for the great cause. It is absolutely necessary to have more information on these lines, because the willingness and readiness to be still more active exist if only could be charged rightly. Such could be more or less easily achieved if questions would be asked through letters directly addressed to the missionary on the field. To open a conversation requires comparatively little effort, provided one knows on what the interest most of all pivots. This plan, wherever adhered to, worked out beautifully. May the interest stirred not vanish, but continually be increased by gathering additional information, let us abandon deceitful sensationalism which lasts but a very brief time and needs more time to stir up than to keep.

Little Nellie, who accompanied us all over, stood the strain wonderfully, enjoyed the tearing about in spite of a little weakness immensely. Still, now, after having been calling at so many different places, remembers several names quite well, as: Mrs. Stauffer, Dorothea, Lillian, etc.; even will relate few incidents when asked. Has roamed about so much that her little felt shoes, found among the packages at the exceedingly well planned surprise party at Quakertown, are nearly worn out. April last, upon leaving India, we had no reason to think that her feet ever would or could wear out soles that quick. She is actually a walking miracle in the fullest sense of the word. She constitutes a great help when traveling, an excellent means for drawing the attention of the people. An elderly lady in the Philadelphia railroad station could not help, after watching Nellie for some time, to come and ask questions concerning her. A conductor, while collecting tickets, said, "A lady back in the car, the wife of the engineer, if permitted, would like to speak to you about the little girl." Such generally is the last we have of her during that trip; she makes herself at home and consequently is then entertained by the fellow-passengers. Her happy disposition disperses every inconvenience which might arise having her along. Wonderful what prayer has done to her system. Little Nellie sends "salaams" (greetings) to all met.

Before closing let us once more thank you ever so much for the hospitality copiously received and kindnesses showered wherever ushered in. May your thoughts and prayers follow the workers, work and fields that much good may be henceforth wrought. With many greetings, yours in His blessed service,

P. W. and Mathilda Penner.
Hillsboro, Kans., Dec. 7, 1916.

THE ALTOONA MISSION

(With a shipment of 247 pieces of clothing to the Altoona mission from his congregation the pastor (of the Quakertown charge) suggested that an account of the way the Altoona mission applies its assistance might be of interest to the readers and contributors. In reply to this request Bro. Snyder sends the following interesting communication.—Ed.)

Enclosed you will find a letter which was written in reply to one from Bro. Allebach which is attached. If there is any information in this letter and the answer that will be of general interest to the church at large you may publish same.

I will also give you a brief report of the work at the Altoona mission which is progressing nicely at this time. We have lost —not to the church, but to the mission—two families who were regular in attendance and the work of the mission. Bro. Orr, one of our deacons, has moved to Belleville, Mefflin Co., to take care of his mother who is very feeble, and Bro. Shaw, another of our workers, has located at Duncansville, Pa., account of better living conditions. Nevertheless the attendance has increased. One new member was added last month. A young sister, who was one of the first converts at the mission and later on becoming a mission worker for the society known as the Volunteers of America, is now at her home again and is working at our mission having been connected with our cottage prayer meeting during the last week.

The attendance last Sunday at Sunday school was very good. The evening service was also good. Last Sunday evening the hall was filled almost to the door and at the close of the service two women and a young man confessed Christ.

We are receiving calls every day for help. We are making it a rule to give no aid unless to those whom we give aid will agree, if they can, to attend the services. If aid is given to the children, it is made plain that they are expected to attend the Sunday school. If aid is given to adults, it is on conditions that they attend the services at the hall if their health permits and if they cannot attend we hold cottage prayer meetings at their homes.

Our workers are all busy people having to work for a living themselves, and all that is contributed by the church is distributed to the necessity of the needy.

The congregations that have not as yet sent in their contributions of clothing or finances are urged to do so at this time as the time is here when the needy are becoming greater on account of the living condition and severe winter weather.

We wish to thank all the brethren and sisters for their contributions of clothing and finances which we have acknowledged privately and ask God's richest blessings upon them all.

In the communication we are asked about the condition of the people we are helping. In explanation I will give you a short history of a few families we have helped this winter:

1. Family of eight. All attend service. Father working at low wages. None other but the father working in the family.

2. Family of three. Last account of father he was in Hollidaysburg (Blair Co.) jail. Mother and two children received aid.

3. Family of three. Father deserted mother and two children.

4. Family of eight children. Mother dead. Father working for low wages. Employs a housekeeper and "boozes" a little bit on the side. Aid given to the children.

5. Family of three. Father of the home has not been off a wheel chair for four years. Family maintained by earnings of the mother. Father is brought to the mission for each service on his wheel chair by the members of the mission.

6. Family of three. Father has one leg off between hip and knee. Does some little work. Earnings small.

7. Family of four. Father's pay check usually spent before he reaches home on pay-day for drink. Children given aid.

8. An old invalid lady, bedfast for six months, and a member of the Mennonite church. Very poor. She is supported to some extent by an adopted son, 17 years old.

10. Family of thirteen. Father earns low wages as railroader. Eight of the children attend the Mission Sunday school. Children receive aid.

11. Family of four. Father made cripple about a year ago. Leg off just below knee. Earning small wages. Mother of the family is working in restaurant during the day. Whole family in want and aided.

12. Family of three. Domestic troubles in family. Father not supporting mother and three children. Latter were helped.

13. Family of eleven. Father works at seasonable employment earning low wages. Children attend Sunday school.

From the above you will be able to see the general nature of our work. The children all attend our Sunday school. The parents seem very grateful for this aid, for in many cases, after the father pays the grocery bill, there is nothing left with which to clothe the family. You will readily see that $2, our average daily wage, would not go very far to properly feed and clothe a family of any size, considering the present high cost of living.

Hoping this will give you the desired information, I remain faithfully your brother,

A. A. Snyder.
1923 13th Ave., Altoona, Pa.

THE NAME THAT MAY NOT BE OMITTED—JESUS

He says, "No man cometh to the Father, but by Me." "He that hath seen Me hath seen the Father." "I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." "Whosoever shall confess Me before men, him will I confess before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." All men shall honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent Him."

Paul writes: "At the name of Jesus every knee shall bow and every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father." We are taught that our petitions must come to the throne of grace in the name of Jesus. These quoted passages, with many others of like character, go to show that there cannot be any religious worship pleasing to God without Jesus Christ. Is it possible, then, that any prayer or religious song from which the name of Jesus has been intentionally omitted, can please God? Never! Such songs and prayers, to say the best of them, must be an insult to God, yea they are downright blasphemy. A Christian, if he truly honors his Savior and glorifies the Father, cannot join in worship where this is done, it would make his blood boil with a Christian indignation to think that men would so dishonor and abuse the "Lord of all". But you say, "Is this done?" This is done in many lodge rooms. It is done in their opening and closing exercises. It is done in their burial ceremonies. It is done in their memorial services. The omission is intentional to satisfy the unbeliever.

Let me give you an example of lodge hymns from which Christ's name is omitted intentionally. This example is only one out of many, but may serve to open the eyes of the unwary. The long-meter doxology is familiar to all Christians who worship both in the English or German language. Wherever Christians meet in worship one may start the verse and all will join in and sing it. In it the Trinity is prominent—Father, Son and Holy Ghost. How does the noted "Elk" lodge sing it? From the program printed in the papers we have it as it was sung at a recent memorial service in Ft. Wayne, Ind. This is their version:

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above for all that's good,
Praise God for our true brotherhood."

Does any one believe that God is praised by such a brotherhood? If one has the least respect for Christ, he will give those people a wide berth who put Christ out of the old-time honored doxology.

Allen M. Fretz.
Perkasie, Pa., Dec. 15.

SOWING AND REAPING
John 13.

By E. W. Graybill.

We learn in this lesson that Jesus taught His people in parables. When He talked with the vine-dressers He talked of the vine; when talking with the shepherd, He talked of his flock. I think one of the most blessed lives of any man is that of a shepherd. Christ says, I am the Good Shepherd. When Christ was talking to the tillers of the soil he used the parable to sowing and reaping. If you want to reach a man, find out what his occupation is, talk to him on that, then lead him on to deeper things. You will always find that a man is interested in what he is doing six days out of the week. In our country the soil is very different; so with men's hearts. Some men's hearts are like the wayside. The hearts of men are full of thorns and when the seed is sown it does not even get as much as a start. Jesus illustrated by this parable that only one-fourth of the converts in a revival service proved faithful. That is what statistics show us. The soil which Jesus speaks of as the good soil, the ground was plowed and harrowed and yielded a hundred fold, so it is in Christian homes today, when the children are raised in the admonition of the Lord. Their hearts are plowed, harrowed, and made fit by prayer. That is when the seed brings a hundred fold. Some people say that the tares are growing up in the church, Jesus Christ says that we are to weed them out. Gal. 6:7, 8: "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap." Take the Bible and shut it up and never look at it again, and we would still realize that this is the truth and will stand forever. If you have no use for religion today, you will have an awful harvest when the time of reaping comes. I thank God that he is able to save, even to the uttermost. He that soweth to God shall reap life everlasting. He that soweth the wind shall reap the whirlwind. We have only a few men who teach the fact that Samuel was dedicated to God as a child. It will be a blessed day when we shall hear that voice say, "Thou hast been faithful over a few things, I will make you ruler over many." It will be a glorious time when Christ shall come for His bride. It will be an awful time for the sinner who will have to say, "The summer is ended, the harvest is over, and I am not saved."

THE BACK SIDE OF THE DESERT

H. G. Snyder.

The words that appeal most to me, "Here am I", go back to the scene of our lessons. Moses chose to walk with God rather than enjoy the pleasures of sin for a season. There seems to be no one up to this time who could take charge of the Children of Israel, but at the same time God was fitting Moses for the work. I want you to see that God is talking to you the same as He was talking to Moses on the back side of the desert. When God came to Moses, he said, "I cannot do the work." But the Moses's are not all dead yet or buried on Mount Nebo. They say they cannot do any work, and will not give God a chance with them. Give Him a chance and see just what He can do. He is calling the people today just the same as He called Moses. He is calling them to get on the back side of the desert where He can prepare them. The ones who spend time alone with God are the ones who are a power in His work. Moses was next ruler in the land of Egypt. He had some very big chances for honor and glory of this world. A whole lot more than some of us who are letting our desire for this world's goods stand in our road. If He is calling us, get close to God on the back side of the desert and prepare to go through with Him. We are trusting in Him that He will show our young people that they have to take our places in the church work. Parents should train their children so that they can say as Samuel did, "Here am I." There are not enough parents raising their children for God.

ENDURE HARDNESS

One of the important admonitions found in the Word is that given by Paul to Timothy: "Thou, therefore, endure hardness, as a good soldier of Jesus Christ." The "easy way" is condemned by Scripture and by facts is proven to be unsatisfactory and worthless. It is the man that endures hardness that really accomplishes anything. Today there are some bright chapters written in the history of God's people, because somebody is willing to endure hardness.

We know a man—several dozen of them for that matter—who is a living example of Paul's admonition. This man is living in a number of communities. You have only to change names, modify a few instances, and probably you have him living in your community. In fact, we have purposely stated particulars differently from what you know of any one man that you may place your emphasis on faithfulness rather than to glorify any one man. For the sake of diffusing his identity we shall call him John Brown.

A community was given to prayer that God might send them a man as their minister. This man was known especially for two things: Faithfulness, capacity for hard work. His means were limited, his abilities not overly large, his hold on the people not very strong. But he was a hard worker wherever you put him. Some criticised him for his ignorance, some for his narrowness, some for his blind zeal, some because he was killing himself and his poor wife. But he was a hard worker. He was successful in bringing up a large family and getting his children into the church; in accumulating enough money to pay for his farm and contributing materially to the Lord's cause at home and abroad; in impressing his personality upon the community and raising the standard of living, both naturally and spiritually; in ministering to the need of his own congregation and spending considerable time in the evangelistic field; in keeping on growing while his critics were being outdistanced and shriveled in more senses than one; in lending weight to the councils in conference and other church enterprises, and making his influence felt far and wide.

How did he do it? He was faithful, not only talked about enduring hardness but actually endured it, and the Lord added His blessings.

Brother, you may never be able to accomplish this much for the Lord. But one thing is sure. The Lord will be pleased with you, and you will accomplish more for Him than in any other way, if you will get in line with God's plan and will, throw our entire being into His service, and "endure hardness, as a good soldier of Jesus Christ."—Gospel Herald

We become more conservative as the rough corners of our lives are knocked off. — B. B. Stoltzfus.

This old world is full opportunities for missionary service as the heavens are full of stars and he who will look up will se more than he can count. — Exchange.

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EDITORIAL

We have heard of the Lord's Prayer being engraved on a cherry stone, or, again, on the head of a pin, so that these objects became interesting illustrations of what skill, patience and industry can accomplish. In our own collection we have a small bit of brass, so small that the Lord's prayer, milled upon it, can only be read through a strong glass. Any one who is thus privileged to read it becomes amazed at the remarkable clearness and accuracy of the work. Not so many years ago it was the popular fad in needlework for ladies to work out, in fine stitches, this prayer and then to have it framed and hung upon the wall as something to be proud of. The thought occurs to us, as we see the uses to which this prayer of our Lord is put, "Is it engraved on the heart? The proper place for it to be preserved and then exhibited is where it will show itself in the clear-cut lives of those who live this prayer that Jesus taught His disciples.

It does seem strange that sacred subjects get so much attention from the world. No subject appeals so much in art as one which has bearing on something religious. The literature of the world also finds its inspiration in the things which speak of God and godly things. Were men as ready to paint the virtues that religion inspires in living pictures or were they as ready to declare them in their daily walks as they do in their books and poems, God would be honored infinitely more than He now is in the arts and literature.

Sometimes it is worth while to say exactly what a thing is not. The manufacturers of a certain household article spent many thousands of dollars in advertising the fact that their article "won't wash clothes", but they did not stop with that, they then went on to tell what it would do Because a man does not break into his neighbor's house or cheat the public, or go out and commit bloody murder, or violate any of the laws of society, he does not establish the fact that he is a particularly good citizen. He may not do anything bad because the chance may not offer itself to him to get away with it and he may not do anything worthy of commendation even though he has plenty of chance for doing so. He is a poor citizen, not because wrong can't be charged against him, but because he cannot be credited with anything good.

The notion that one can be a Christian because of his negative qualities, is just absurd. True, there are limitations to the conduct of every Christian. All along life's way he is hedged in with, "Thou shalt not." His actions, whatever they are, have a bearing upon God's work and the happiness and comfort of his fellowmen and in just so far as they impare or hinder is he compelled to refrain from them if he would be right in the sight of his God, but to his negative qualities there is an emphatic plus, "This do and thou shalt live." Right conduct is a standard which both the state and the church have a perfect right to insist upon, not as a satisfactory state, but as a beginning upon which a satisfactory state may be built. Every minister and Christian worker is sadly familiar with the frivolous excuse, "I never did any one harm," which so many deceive themselves into thinking will be their salvation. It won't. In the day of reckoning it is for everyone to show exactly what he has done with his talents.

Perhaps much of this misconception is the fault of ministers, teachers and parents. They are everlastingly saying, "Don't," and seldom saying, "Do." It is for the individual Christian to recognize that faith is a constructive thing upon which to build and salvation is attained, not by negation, but by the positive exercise of the Christian duties imposed by far.

The Christian Sabbath is not only a day upon which worship especially is emphasized. It is a day of rest, a time when the ordinary and trying routine of life is suspended in order to give the mind and body its right to a change. We hear very much made of Sunday in labor circles and among those interested in the various phases of social service. All of them insist with the church that the individual has a just right to claim one day in seven as a day of rest. Like the machine in constant action, the human body is sure to wear out quicker when regular periods of repose are omitted.

The world differs from the church in its regard for the Sabbath. It claims the Sabbath day as a right and then proceeds to abuse that right. Aside from a consideration of what God's Word has to say on the subject, there are those who want to make the day one of pleasure and the pursuit of occupations which are not only just as wearing on the body as daily toil, but also contribute toward robbing others of their right to the Sabbath. If there were nothing to say about the Sunday excursion, the Sunday theatre or the Sunday baseball (which we do not admit) there would, nevertheless, be great hardships inflicted. Why, for example, should the train crew or the ball players be deprived of their Sabbath so that the crowd of selfish pleasure seekers might make theirs a jollification? Every Sabbath, devoted to secular pleasure, is a blow at religion. It takes the sanctity out of the day and tends to make the general atmosphere of the community irreligious. Let the Sabbath-breaker but think what might follow in the orderly and safe community if he, by his violation of it, contributes to the overthrow of everything for which religion stands. A sabbathless community soon becomes a godless community and a godless community soon grows into a place where neither man's life nor woman's virtue are respected.

To the Christian the Lord's day is a means of grace. The doors of God's house are open for the assembly of the saints and the Word of God is declared. It is the opportunity for prayer, devotion and the fellowship of the brethren. Nothing so completely takes the mind away from worldly cares and strengthens the body for the coming tasks as a Sabbath period spent with God and the brethren in the house of God. If one's heart is right with God the coming of the Sabbath day is hailed with happy anticipation.

In order to get the best out of the Sabbath we must put our best into it. This does not mean that we should think of it as a time to put on our "Sunday clothes" and our "company manners". It is the state of the heart and not of the outward appearances that makes the Sabbath the best day of the week. Prayer, meditation and study of the Word are the most proper ways by which we may hope to get the full enjoyment of God's blessed day.

TRUST IN THE LORD

By Rev. E. Graybill.

"They that trust in the Lord are like Mount Zion and cannot be moved."

David certainly trusted in the Lord, or even as a boy, while out with his flocks, he never would have undertaken to kill a wild animal. We read that heaven and earth shall pass away, but My Word shall stand forever. The patriarch in the Old Testament trusted in God for everything. Some men say that if we are good men it will be alright with us when we cross over. But that teaching comes from the depths of hell. God says, He that wants to please God should believe that Jesus Christ is the Son of God and that His Spirit is here with us, then are we saved. We read in the Bible of a man who lived 365 years and walked with God all that time. I believe God had all wisdom and knew that man would fall when He created him, but do not believe He thought he would fall as low as he has. This man who walked with God never died but was translated. Enoch was like Mount Zion and could not be moved. If it were not for the men and women of today who walk with God, the world would be a black old world. Abraham had an awful experience while he walked with God. God told him to leave his home and go into the land to which he was directed. When he got there it was no more than a desert, but God verified his statement, and look at his race today.

We read of a very bad woman, but she was saved by hiding the spies in her house. It is not always the great things that count in God's sight. If we believe in Jesus and we die, we will come with Him when He comes to earth again, and He will keep us in this world. God knows just how poor to keep some of us to get a little service from us. It is the Christian's business in this world to please God. God had a love for us before the earth was made, but it took the Lamb of the cross to save us. God is able to keep us after we are saved. They that trust in him are like Mount Zion.

WALKING WITH GOD
Col. 2:6.

By Samuel Miller.

We find here we have a friend who is walking along with us through life. We cannot walk alone, if we tried it we would fall. We find that after we have been regenerated that it means something to walk with God. Abraham had to sacrifice much to walk with God. God often has to come into our homes and take the bright jewels out of them to have us look for something on the other shore before we walk with Him. Are we willing to give up everything for God, even our friends, etc.? Peter was not willing to go along with Christ the whole way. He can fill our hearts with his love, no matter what our condition may be. May the Lord help us to say, "Yes, Lord, I will walk with you all of the way." The trouble with our young people of today is that they are not walking with God, but have their minds on the theater and dancing floors and things of this world. Young people, can you picture Jesus Christ sliding around on a dancing floor? My friends, the Lord can use you in His service in bringing souls to Christ, will you heed His call today and start walking with Him?

HOME MISSIONS—OUR OPPORTUNITY

By Miss Jennie Cable.

The first opportunity we have is to accept Jesus Christ. Then, how many of us are willing to help some one else to see and find the same Savior that we have? The people in our country are calling and if we don't hear them there is something wrong with us, and we are not right with God and ourselves. Don't be selfish. Christ died for every sinner just as much as He did for you and me. Note the workers in our city missions who work in the slums and rescue people right out of the ditch. It takes Jesus Christ in a person to do work of that kind. We never talk to God as much as we should, but go ahead in our own way like a piece of machinery. Our churches are run in the same way and not by Jesus Christ as they should be. What is your influence in the community in which you live? Are you witnessing for Jesus Christ at every opportunity? We all do not have the same opportunity, so you see we all do not have a chance to witness for Him in the same way. The work must suffer if each does not do his or her part.

OUR RESPONSIBILITIES

By L. A. Walters.

Moses felt his responsibilities and it took him forty years to prepare for the work God had laid out for him. Don't run away from God, for it will not pay, but answer as the one did of old, "Lord, here am I, send me." If you hear God calling, answer Him and He will tell you what He wants you to do. When Jesus went to the tomb of Lazarus He called Lazarus to come forth. Lazarus came to life, but we see there was something wrong with him. Christ said, "Loose him, take the grave clothes off. The trouble of today is, our young men and old men as well have not taken off the grave clothes. We are all told to seek and save them that are lost. Some of us are going home some day empty-handed and that will be an awful reaping. If we have not accepted God we are just as near eternal death as ever and it will be too late.

BEING CRUCIFIED WITH CHRIST
Gal. 6:14.

By Aden Kephart.

You must show a man that he is lost before he is willing to realize that he needs a Savior. The man or woman who is crucified with Christ are not to be found in the hell-holes. After being crucified with Christ death has no dominion over us, for we have passed from death into life. The one who is crucified with Christ takes no part in the things of this world even if he is in the world. It is up to you and me to have just as much of the Holy Spirit as we want for He is just to us as we are to Him. "Eye hath not seen, ear heard, nor hath it entered into the heart of man, the things which God has prepared for them that love Him, but hath revealed them unto us by His Spirit." God does not light a candle and put it under a bushel. We must all bring meat fruit for repentance.

HOW TO READ A BOOK

Dallas Lore Sharp.

I find that I use four distinct methods in my reading; by topics when I want special information; leisurely and compendiously when I am seeking general information, as in history and biography; swiftly, sweepingly, when it it a story for entertainment; and very slowly, stubbornly giving and gaining ground with my author as intrenched soldiers give and gain on the battle-front, when I am reading for stimulus, inspiration, and the right to my own thought.

I use a fifth method; I am read to, almost daily I am read to, for an hour from some good and great book, when, body relaxed, eyes resting, I am free to enjoy the very mood as well as the thought of my author. The whole family assembles for this reading as religiously as they do for morning worship. I look upon it as the most vital hour of the day, uniting and quickening the family life, and in the course of the years giving us an intimate acquaintance with more good books than the desultory reader would believe. So important do I consider the out-loud method and the hour-a-day habit of reading that I would have it incorporated in the marriage contract: "to have and to hold, to love and to cherish, and to read to for an hour daily, as long as ye both shall live."

But perhaps I am not answering the editor's question, How to read a book. He means the average book that is worth reading.

Plunge in where it interests you. It isn't necessary to begin with the introduction, nor is it always wise, for fear that this part so vitally interesting to the author may hinder you till the chance to read or the desire to read the book itself is past. Plunge in and read forward or back; for, once you are aroused, you will not stop short of the whole.

Never skip. A book that you can afford to skip around you can afford to skip entirely over. The true writer loves his words — loves and values every one of them, and the true reader loves them none the less. The keenest joy in writing is the joy in getting the right, the one right, word; and in reading to feel this is to feel besides the truth of the fact, or the story, the beauty of the thing, — is to be both reader and writer in one.

Learn to listen to the words, to bear them in your mind as silently they speed across the page.

Read with a sharp pencil in your hand. Writing is a serious business—worthy writing is, and so is worthy reading. The margins of the book belong to you. The lines and between lines are the author's; but yours are the margins, and it is a poor reader who does not have something of his own to write as he reads the book. Stop! Look! Listen! Read it over; think! Write down your thinking on the blank margins.

For of course you can't afford to read a book nowadays that you can't afford to own. I can't, and I am a poor man. I can consult books in libraries that I can't buy; but the comparatively few (five hundred) books that I want to read, and can read, I can own. A pound of chocolates, now and then, I may go without, much to the health of my countenance, but not much more; a little sacrifice here and there being all that is needed nowadays to stock an excellent library.

For of course, again, you will not only buy your book when you read it, but you will read it when you buy it. This is important. There is no virtue in having a lot of books—under your bed. Books made a full man, but not uncut, unread books, nor even first editions. I don't believe that any advice for reading can be given by the wisest of men that will compare for a moment with the astonishing suggestion that you get a book and just read it, determinedly, persistently read it, stay, at home nights, cutting short the interminable newspapers, throwing the latest Anybody's Magazine under the sofa until that new book is read. No one, unless he has tried it, can conceive how close he can come to reading a book, and reading it rightly, by simply reading until it is read through. The best-read man I ever knew, not the most-read man, but the man who read with most joy and understanding, and who had carried most away from his reading, told me that he always carried the book he was reading with him (pulling out of his pocket a copy of Burns that he said he always carried), and that by so doing he soon had it read, and reread, and much of it memorized.

I can't read a book and eat chocolates; a man needs all the stomach he has to read with, no matter how good a head he has.

I can't read and listen to conversation — nor eat, though I frequently am read to while dressing, or in the evening when I am using my hands scraping down a fine old piece of mahogany furniture; but either the book or the furniture suffers, according to the quality and color of the grain. And the last time I was read to while shaving I cut myself miserably, as was fitting, being no barber myself, but only a lover of good books, and consequently quite at the mercy of my writer.

Don't try to shave and read, for you will cut either yourself or your book, a rank injustice to whatever thing you cut.—Christian Endeavor World.

THOUGHTS ON THE SABBATH

"Keep your Sundays for the great thing of the soul." — The Rev. N. D. Hillis.

"The interests of the Sabbath are the interests of the poor; the enemies of the Sabbath are the enemies of the poor."—Professor George Adam Smith.

"As we keep or break the Sabbath day we nobly save or meanly lose the last, best hope by which man arises."—Abraham Lincoln.

"O, what a blessing is Sunday, interposed between the waves of worldly business like the divine path of the Israelites through Jordan! There is nothing in which I advise you to be more strictly conscientious than in keeping the Sabbath holy."—Wilberforce.

"Every citizen who stays at home on Sunday, forsaking the institutions to live his individual life, hangs out a flag at his front door, inscribed, 'The church is not worth while'."—Dean Hodges.

THE S. S. LESSON

Dec. 31.

Review.

Christ's Coming and Coming to Christ.

Golden Text, Rev. 22:17.

Lesson 1. A Plot that Failed. Man proposes, but God disposes. The oath of those who would murder Paul was never carried out. Oaths are wicked things, and oaths to do evil are doubly wicked. Paul's nephew is the only near relative of Paul mentioned in the New Testament. His was a small part, but an important one. God used the oath of the assassins, the nephew, the centurian, and the soldiers as instruments to help Paul on to Rome where he so very much desired to go.

Lesson 2. Paul before Felix. Paul knew how to respect those in authority. He also knew how to defend himself. His defense was that it was because he worshipped God and believed Him he had to suffer. Like Paul we should be ever ready to witness for Christ even though in great trouble.

Lesson 3. The Appeal to Caesar. Paul practically acquitted himself, but for some unfair reason an effort was made to send him back to Jerusalem among his enemies. Paul had civic rights and he exercised them when necessary. As a Roman citizen he had the right to appeal to the highest earthly court. He used this right. Paul's citizenship was to serve him in good stead as a minister of the gospel.

Lesson 4. Paul's Defense Before Agrippa. This was one of Paul's great speeches. Agrippa and Festus had the chances of their lives. The one insulted him, the other sneered at him. How frequent do men brush away the opportunity that God sets in their way! And that with so little reason.

Lesson 5. The Voyage. Paul unwillingly made this voyage and storm was the experience he had to go through. Life has often been compared with a voyage which we unconsulted are compelled to take. Storms are our frequent lot. Nothing that we may do can abate the storm. Paul saw God in the storm and found comfort for himself and others. Can we say that of our storms?

Lesson 6. Shipwrecked on Melita. Paul was twice saved. First from the law of the soldiers that demanded that prisoners be slain when in such circumstances; secondly, he was saved from the sea. In both instances it was because he was a man of God. When shipwrecked on the island the first thing he did was to "get busy". Were we to do that many of our troubles would not be as great as they appear to be.

Lesson 7. World's Temperance Sermon. It is good not to do anything whereby our weaker brother stumbleth. We owe to our brethren the duty of love. Intemperance injures both self and our fellows. It is the selfish gratification of a desire that can do nothing but injure others.

Lesson 8. The continued journey to Rome assumed a more pleasant aspect. To Paul the encouragement of the brethren was of greatest comfort. The helpful sympathy of brethren always gives strength to those who are tried.

Lesson 9. A Living Sacrifice. This chapter is a Bible classic. It shows us our reasonable service, that is, it points out duties which we know we ought to perform to God and man and for God and man.

Lesson 10. Jesus Christ, the First and the Last. A message given to the churches through John to encourage both, John and the churches. Blessedness is promised to those who read, heed and keep. It is a message from the living Christ who in Himself is the Alpha and Omega, that is, contains all things the saint needs.

Lesson 11. Faithful Unto Death. The messages to each of the seven churches contain (1) a statement of Christ's attitude toward them; (2) a commendation; (3) a criticism and (4) a promised reward.

Lesson 12. The Holy City. A revelation of spiritual things that require the exhaustion of human terms to but suggest them. The heavenly city will be pure as a bride. From it will be excluded all we know of earth's sins and miseries. "God will be in the midst of her."

THE C. E. TOPIC

Dec. 31.

Lessons to Learn from the Past.

Eph. 5:1-15.

(New-year's Meeting.)

A careful consideration of the passage of Scripture selected as an appropriate one for this subject will greatly help one in realizing that there are lessons from the past to be learned and God has a way of solving them and teaching us how to solve them. We are certainly not to "cry over spilled milk". The past is written and cannot be erased, but the future is what we can yet make it. Thank God, all of us have a future, it may be in minutes or in years, but it is in our hands to be made to God's liking or dislike. The lesson suggests seven points which follow: 1. Walk circumspectly. 2. Redeem the time. 3. Learn to understand the will of the Lord. 4. Be temperate. 5. Be given to spiritual exercises. 6. Give thanks. 7. Consider others.

1. Walk circumspectly. This means look about as you walk. What will you see then? The sinner (if he is no fool) sees that the way of the transgressor is hard and that there is nothing more certain than punishment for sin. He sees that worldly prosperity gained at the cost of all that is holy, even his soul, is not worth the price. He should see that "now is the acceptable time" and that the way to forgiveness and salvation is still open. The saint in his walk may see how God cares for his own and how he insures blessedness to those whose position is everything that the world regards unlovely. He may profit by the mistakes and failures of others, but he may, above all things, see how that the way to the Father for his help is always open and how that in every emergency of life he may be conscious that "underneath are the everlasting arms."

2. Redeeming the time. Redeem means to buy back. No one can buy back the past, we are all sure, but there is such a thing as doing now that which will, as far as we have power to make it so, make right the things in our lives which were not right. No one who has cheated another can be a real Christian so long as he does not go and make right the cheat. No one who has lied to another, or done that one a wrong can expect that God will approve of his life until that lie or wrong-doing has been straightened out. So much has been neglected. There are heathens in the world and perhaps there are even heathens next door to us. This would not be were it not for the neglect of the Christians individually and as a church. There still remains the time, and the opportunity, to bring Christ to them. When Christ gave His last earthly command to His followers it was to "Go". It may be that we will never have redeemed our time until we ourselves have gone.

3. Understand the will of the Lord. It may be known. It is written in His Word and we will know it if we read it. It is written on our hearts and we will be sure of what it is if we listen. It is preached everywhere, but the preached Word needs those who hear to give heed. There are some things in God's Word we can hardly be expected to understand, but there is more that applies to our life, conduct and faith. We can understand that. We must understand it upon the peril of our salvation.

4. Be temperate. A temperate person abuses nothing. Abuse is the certain ruin of anything. It is the destruction of body and soul. To be temperate certainly means to avoid the use of liquors, but that is but one of the things in which we are to exercise temperance. The apostle says, "Be ye temperate in all things." It applies therefore to our eating, drinking, speaking, working and a thousand other things of almost as great importance.

5. Be given to spiritual exercises. Verse 19. Cultivate the spirit of devotion and get all out of your devotion that God has put in them for you. Private worship is the proof of the sincerity of public worship, but public worship cannot be avoided. One who lives right with God will not avoid it. He will love it and look foreward to it as a glorious privilege.

6. Give thanks. Thanksgiving is a part of our spiritual life which gratitude to God compells us to render. The best thanksgiving is giving with thanks.

7. "Submitting ourselves to one another in the fear of God." Be considerate of one another, remembering that God has given all equal rights. Be as ready to follow as to lead. Let the counsel of others prevail as much as your own.

DEATH

Bethman. — On November 26, 1916 in Dublin, Pa., Elmira, nee High, wife of August Bethman, aged 71 years, 2 months and 26 days. Funeral services and interment on December 1 at Deep Run, where her pastor, A. M. Fretz, assisted by Rev. Enos Wismer of the Old Mennonite church, conducted the services. The former spoke from Phil. 1:20, 21.

NEWS OF THE WEEK

MOBILIZATION ON BORDER WAS JOKE

Washington, Dec. 18. — The mobilization of the national guard for border service was described as a military failure, emphasizing the urgent necessity of abandoning the volunteer system as the nation's reliance for defense in statements today by Major General Hugh L. Scott, chief of staff of the army, and Major General Leonard Wood, commanding the eastern department, before the senate subcommittee considering the Chamberlain universal military training bill.

Both of the generals advocated universal training. General Wood declared that the country now was utterly defenseless against a well organized force, that the mobilization was a tragedy and that if the guardsmen had met good troops they never would have known what hit them. General Scott told the committee that lessons drawn from the present war proved that in case of war with a first-class power the United States would need immediately a trained force of 1,500,000 men, with another 1,500,000 available within ninety days.

On the other side of the question the committee heard Walter L. Fisher of Chicago, former secretary of the interior, who opposed universal service, though he stood for adequate defense measures and suggested a regular army of half a million men. He thought that if the service of privates were raised to $30 a month the service would be more attractive to recruits.

CONGRESS RECOMMENDS PROHIBITION AMENDMENT

Washington, Dec. 14. — Nationwide prohibition took a long stride toward congressional consideration today when the house judiciary committee unexpectedly voted the recommendation of the resolution to submit a constitutional amendment forbidding the manufacture and sale of liquor for beverage purposes in the United States. Even the most enthusiastic champions of the amendment had not expected favorable action so soon from the committee which at the last session voted to postpone its consideration indefinitely.

How far the resolution will progress through the various legislative procedures of congress at this session is problematical, but administration leaders doubt that it will reach the senate in time for action at this session. Prohibition advocates are jubilant over the action of the committee, however, and predict ultimate adoption of the resolution and reference of the amendment to the legislatures of the various states at a much earlier date than they had boped for. A two-thirds majority in both houses is required.

Coincident with the committee's action on the amendment the prohibition issue was brought directly to the attention of the senate when the Sheppard bill to prohibit the manufacture and sale of liquor in the District of Columbia became the unfinished business to be kept before the senate until disposed of. As an amendment to this bill Senator Underwood has proposed a referendum to the male voters of the district.

Senator Kern of Indiana bas added a proposal that women also should participate in the referendum.

Sentiment in the senate for and against the referendum appears to be closely divided with a vote on the subject expected witbin a day or two.

Discussion of the Sheppard bill afforded opportunity for comment on the proposed amendment, several senators, among them Sheppard, Vardaman and Owen, predicting triumph for the cause of nation-wide prohibition in the near future.

DEATH COMES SUDDENLY TO HUGO MUNSTERBERG

Cambridge, Mass., Dec. 16. — Hugo Munsterberg, noted professor of psychology of Harvard university, died suddenly today while lecturing before a class at Radcliffe college.

Professor Munsterberg was seized with what appeared to be a fainting spell on the lecture platform. Some of the young women members of his class, of whom there were sixty, went to his side, and then called on the college physician, Dr. Jewett. The latter reached the stricken teacher just before he died. Professor Munsterberg had delivered part of a lecture on elementary psychology.

Hugo Munsterberg, who, though be had been professor of psychology at Harvard since 1892, continued as a subject of the kaiser and maintained relations with Germany, was probably the most active German propagandist in the United States not in official life. Before the war he had become widely known in America as a prolific writer of magazine articles and books on many subjects more or less related to psychology and philosophy, many of them appealing to the popular taste because rather obvious. conclusions were served with a flavor of laboratory researcb and learning.

His fame as a writer won him attention when immediately at the outbreak of the war he began championing the cause of Germany in many interviews and writings, declaring that Americans were misled by getting their information through British sources, proclaiming the benefits of German kultur to the world, and otherwise taking much the same attitude of the professors of the universities in Germany.

His activity in behalf of Germany caused much irritation at the time of strong feeling when the war was new, and there were demands from many hot-headed persons that he be removed from his place on the Harvard faculty. The authorities of Harvard, however, maintained a stand for freedom of opinion.

GERMAN PEACE NOTE TRANSMITTED TO ENGLAND

Washington, Dec. 14. — The note conveying the proposals for peace by the central powers which the United States is to transmit to the entente belligerents arrived last night from Berlin, and was prepared for submission to President Wilson today.

The document was said to be substantially the same as published in the unofficial dispatches from Berlin in the report of the Overseas News agency. Accompanying it was a confidential report from American Charge Grew, understood to be an outline of affairs which led up to the German chancellor's speech in the reichstag and the sending of the peace proposals.

The embassies of the entente allies here today reflected the view that Germany's peace proposals will not be rejected without examination, but that the allies in reply will call for a statement of proposed terms, so they may not be placed in position of unqualifiedly rejecting peace.

President Wilson will forward the note to Minister Whitlock in Belgium; Ambassadors Sharp, Page, Guthrie and Francis, in France, England, Japan and Russia, and to the legations at the Serbian and Roumanian governments.

London, December 18. — The peace note of the Central powers was handed to the British government today by Walter H. Page, the American ambassador.

Mr. Page called at the foreign office early in the day. In the absence of A. J. Balfour, the foreign secretary, he presented the note to Lord Robert Cecil, under secretary for foreign affairs.

The note was enclosed in a large white envelope. It was handed by Ambassador Page to Lord Robert without any comment and the recipient made no reference to the question of peace, simply thanking Mr. Page for the transmission of the message from the Central powers.

It has been ascertained that the note contains no terms and the impression prevails in official circles that until these are disclosed a peace conference is impossible.

The presentation of the German note to the entente allied governments has now been practically accomplished. While the British foreign office was receiving the document from Ambassador Page shortly after noon it is believed that a similar delivery was taking place in Paris.

The Swiss minister at Rome has presented the note of the Central powers to Italy without comment and through the same channel the message was presented to Belgium and Portugal, also without comment. The Netherlands minister tendered the peace proposals to Serbia in behalf of Bulgaria.

RUSSIANS HOLD ALL OF ROUMANIAN LINE

Some lessening in the intensity of the fighting in Roumania is indicated by Monday's German army headquarters' statement, which reports the situation on the Roumanian front as unchanged.

Field Marshal von Mackensen's advance has pushed considerably beyond the Buzeu line, drawn approximately across the southern boundary of Moldavia, and unofficial advices indicate that the entente front is to be established between Rimnik Sarat, on the Buzeu-Jassy railway about twenty miles north of Buzeu, and the Danube marshes.

Current advices declare that the Roumanian army is no longer in action, having been withdrawn for regrouping and refitting to Jassy and Bessarabia, under the protection of Russian forces, which now hold the fighting line.

BRITAIN TAKES NEW STEP TO WIN WAR

London, December 14. — Great Britain took steps today for further financing of the war and to provide more men for the battle fronts.

With announcement of Germany's peace proposals only forty-eight hours old, the Lloyd George government made its first appearance in the house of commons and Andrew Bonar Law, chancellor of the exchequer, asked for a new vote of credit of $2,000,000,000. This was adopted unanimously by the house.

In addition a supplementary estimate was issued providing for an additional 1,000,000 men of all ranks for the army, raising the total estimate for the present financial year to 5,000,000.

The new chancellor of the exchequer announced that with the new vote of credit the war today will have cost England $19,260,000,000 by the end of the present fiscal year. England is spending approximately $28,550,000 a day in her warfare now.

NEW AUSTRIAN EMPEROR SAVES CONDEMNED MEN

London, Dec. 12. — The Morning Post's Budapest correspondent quotes newspapers to show that Emperor Charles is signalizing his accession to the throne with many acts of mercy. According to the Az Est, the emperor canceled the death sentence imposed on the Czech deputies, Dr. Kramarz and Herr Klofac, and others who were charged with trying to reconcile Russia and Bohemia, only excepting Professor T. G. Masaryk, an Austrian deputy, who is now in London. Many political offenders in Hungary, according to the Az Est, have been or will be pardoned, but the sentences of those who were convicted of adhering to countries enemy to Austro-Hungary, including thousands of Serbians, Italians and Poles, will be carried out.

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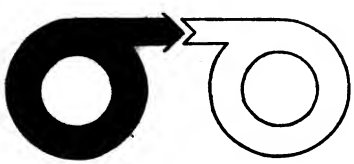

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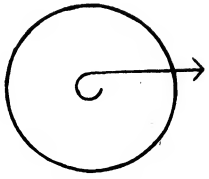
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